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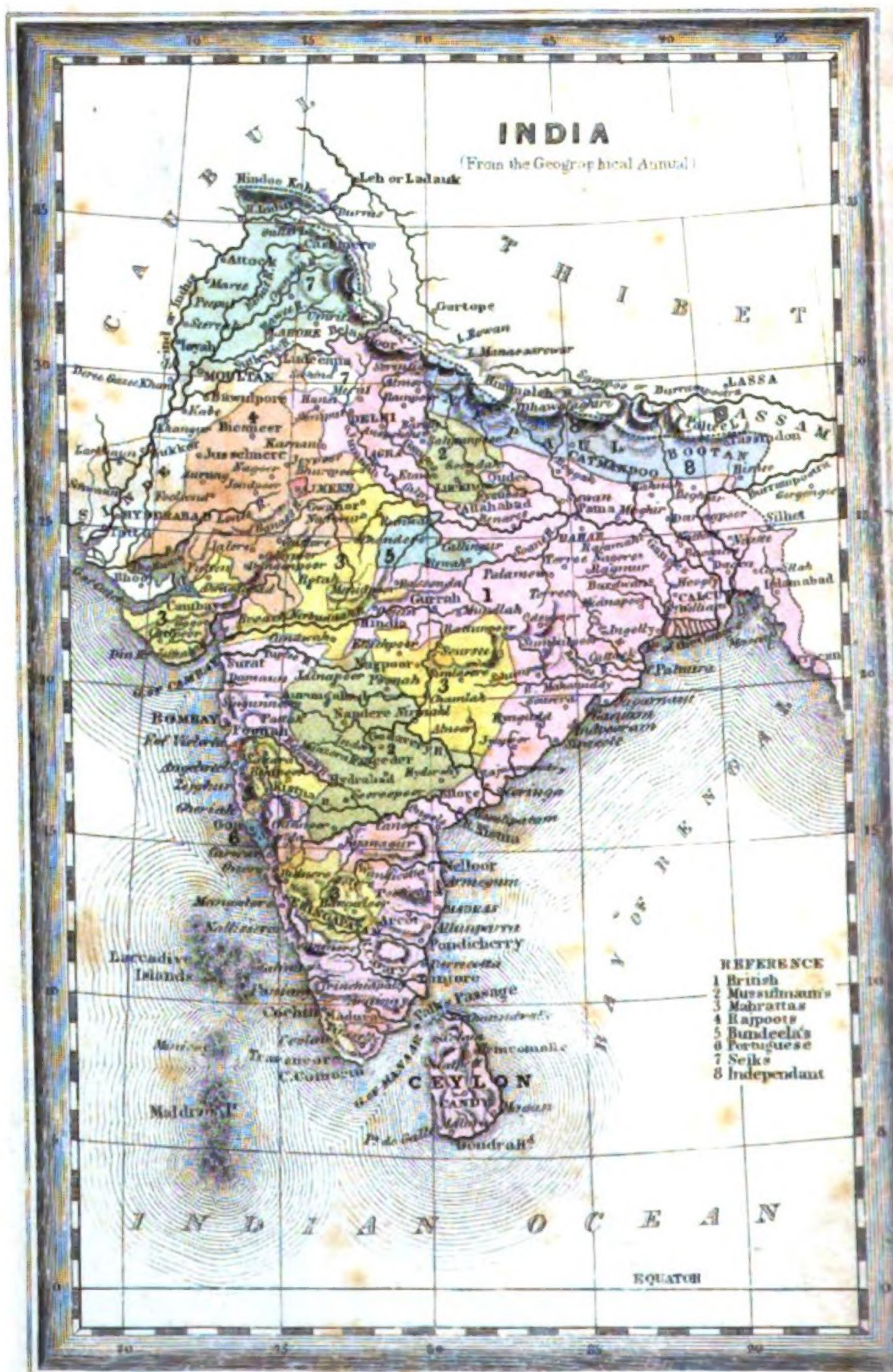
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of
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D.C.L., F.R.S.,

The first Reader and Professor of Anthropology
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DAME ANNA REBECCA TYLOR,

June, 1917.

69



Hurst & Co. Calcutta.

*Run Chandler
Bombay 23 Sept 1857*

THE
ANGLO-HINDOOSTANEE
HAND-BOOK;
OR,
STRANGER'S SELF-INTERPRETER AND GUIDE
TO
COLLOQUIAL AND GENERAL
INTERCOURSE WITH THE NATIVES OF INDIA.
WITH A MAP OF INDIA, AND FIVE ILLUSTRATIONS.

CALCUTTA:
W. THACKER AND CO., ST. ANDREW'S LIBRARY,
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SMITH, ELDER AND CO. CORNHILL.
1850.



TO
THE HONOURABLE
MAJOR GENERAL SIR JOHN H. LITTLER, G.C.B. .
DEPUTY GOVERNOR OF BENGAL,
&c. &c. &c.

THIS WORK,

18

(WITH PERMISSION)

Most Respectfully Dedicated,

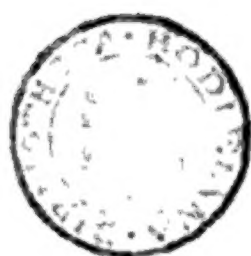
BY

HIS VERY OBEDIENT SERVANTS,

THE COMPILERS.

Calcutta, June 8, 1850.

PREFACE.



“COMMENCE nothing (said the Eastern Durvesh) of which thou hast not well considered the end,”—and the compilers of this mis-named “*Hand-book*” had done wisely to have considered the precept ere commencing their labour. But, unfortunately, having began, and advanced, in type, too far to cancel that which had been done (unless at a sacrifice too heavy to incur)—a virtue was made of necessity, and one of the twain (though the least qualified) imposed on himself the task of completion.

The compilation of the cumbrous work now submitted to the public, was suggested by Captain Hadley’s useful and once popular “*Grammar*,”* of which it was intended to have been an improvement, suited to the wants and circumstances of the present times : and the joint production of two labourers—the one (the writer of this apology) engaging to furnish the *English* portion, to which his colleague (a gentleman whose name, as an oriental linguist, is a guarantee for his ability) was to have added the *Hindoostanee*. That aid, however, after the completion, in type, of the first part of the work, more important engagements withheld—and hence the entire responsibility of all faults and errors in the second part, rests on the remaining Compiler, to

* “A Compendious Grammar of the current corrupt Dialect of the Jargon of Hindoostan, (commonly called Moors) ; with a Vocabulary, English and Moors, Moors and English : &c. To which are added familiar Phrases and Dialogues, &c.” By G. Hadley. 7th ed. Lon. 1809. p.p. 287, 8vo.

whom (as a novice in such labour) the duty has been neither light nor easy.

Nor has the loss of his colleague's services been the Compiler's only drawback ; other duties having occupied his time and mind, amidst many and severe trials of trouble and affliction—thus lengthening his labour throughout the weary space of eight years !

Though at the risk of incurring the charge of egotism—the Compiler feels constrained to add the explanation that this work (to the extent of his originally agreed share in the compilation) was an intended labour of love, to engage (profitably it was hoped !) the spare hours of a long vacation preceding a Law Term, and the long promised conclusion of an Equity Suit, in which, unhappily, he is an interested party. That Suit had then run its course of *ten years*—has since extended to *eighteen*—and now (thanks to “the law's delays” !) bids fair to extend to *five-and-twenty* ! Under this digression, the Compiler is reconciled to the renouncement of a long standing intention—that of dedicating these pages *to the boasted Laws of EQUITY and ARBITRATION, as by the Supreme Court of Bengal enacted or sanctioned—in grateful acknowledgment of those “hours of idleness,” so bountifully created by its rules, forms, and usages* : idleness during which, if *talent and learning* had been commensurate with *time*—the Compiler (under happier circumstances) without great labour, instead of an ordinary *Hand-book*, might have produced an *Encyclopædia* with all the importance of 20 volumes quarto !

So much in self-apology !

Now to the Book—its faults and merits !

All that the title promises, it was originally intended to have confined within the brief space of 250 pages—“containing every thing necessary and nothing superfluous,”—but, as the work advanced, item by item added page to page till the limit was past ere half the engage-

ment was performed—and no alternative remained, but that of proceeding with the remaining divisions without regard to bulk—the Compiler, of two evils, preferring the risk of giving too much to the certainty of not giving enough.

Hence the origin of the *misnomer* chargeable upon the *title*, though, if the examples of others may be pleaded in justification—the respective portly *Hand-Books* of Messrs. Parbury and Stocqueler,* and the “Ten Minutes Advice” of Miss. Roberts,† are sufficiently to the purpose.

Another and more serious fault lies in the contrast between the *paucity* of words and synonymes, in the early portion of the Vocabularic Index, and the *redundancy* in the last, arising from the circumstance of the Compiler, in the first part of his labour, having limited the Vocabulary to those words for which his colleague had supplied native synonymes. The restraint thus imposed, however, so frequently interfered with the insertion of useful information not included in the first part of the work—that the Compiler was led gradually to cast it off, and freely draw upon material available from other sources; though, in so doing, he will, he fears, by some, be charged with having ran from one extreme into another.

The fault just noticed, probably, lies less in the number of *English words*, than in that of the *Native synonymes*, which, no doubt, if the Compiler’s knowledge of India had extended “*beyond the ditch*,” might have been considerably abridged; but knowing that many native words (adjectives and nouns particularly) common

* 1. “Hand-book for India and Egypt,” &c. By G. Parbury. 2nd ed. Lon. 1842. p.p. 511. post 8vo.

2. “The Hand-book of India,” &c. By J. H. Stocqueler. Lon. 1844. p.p. 607, post 8vo.

† “The East India Voyager, or Ten Minutes Advice to the Outward Bound.” By Emma Roberts. Lon. 1839. p.p. 275, post 8vo.

to one province are unknown to another—it was deemed the better course to furnish a sufficient selection to insure to the traveller current words for the various localities to which his steps might be directed ; and hence, possibly, in some instances, words occur which are rarely used in ordinary conversation. In such instances, however, the Compiler claims exemption from criticism—the words throughout the Vocabulary, being given on the sole responsibility of the standard authorities, from whom he has so freely borrowed—Professor Shakespeare and Dr. Gilchrist in particular. So, if he err, the Compiler has the satisfaction of erring in good company !

There are other faults, however—in the general plan and arrangement of the work, and, very possibly, of minor errors of commission and omission—for which those gentlemen cannot be held responsible—though the Compiler has fair reason to hope that such errors, if discovered, will not affect the utility of the work as a common Hand-book of reference, compiled as it has been from established authorities, which, by name or title, in most—if not all instances, are carefully acknowledged.

Looking back upon his labour—his judgment on its merits and demerits, improved by that “practice” which “makes perfect”—the Compiler is sensible that he might, under more auspicious circumstances, both in plan and execution, have produced a better work. Nevertheless—despite all those faults which, in all ingenuousness, he is willing to charge upon his own performance, the Compiler is led to hope that the Hand-book, thus introduced to the public notice, is not without its redeeming merits, and that it will prove not unworthy of the patronage of those for whose use and benefit it has been compiled with no little “toil and trouble,” and under numerous and serious disadvantages.

As stated in the “Grammar” (v. note, p. v.) the present work is not designed to rival any of the more critical and learned works of the several Philologists and

Lexicographers, whose labours and researches have done so much for the advancement of oriental lore and literature—and the Compilers, therefore, unitedly, protest against “comparisons” which would be “odious” because they would be *unjust*. In summing up the character of the work—having shewn “what it is not”—they cannot better “describe what it is” than in the following apposite quotation from the Preface of Captain Hadley’s “Grammar.”—

“It is (without the least pretension to erudition) an immediate, temporary, local assistant to such persons as have not either inclination, abilities, or time to enter into a more intense, accurate, and laborious disquisition on the Eastern Languages, that they may, on their arrival, communicate their wants in the common occurrences of life, avoid the inconvenience and imposition arising from a doubtful or perverted interpretation, to the detriment of their concerns; and be enabled to facilitate their intercourse with the natives, without waiting till they have acquired, by long habit, what continued occasion requires they should put into immediate practice.”

Those who desire to attain a critical knowledge of the Hindoostanee Language, are advised to engage the services of an intelligent Moonshee, and to obtain and study one of the several critical Grammars and Dictionaries of which they can make their own election from the numerous works of Professor Shakespear—and Drs. Gilchrist—Yates—Forbes—Ballantyne, and others, procurable from the Calcutta Publishers.

In the early part of his labour—obeying the impulse of his own prejudice—the Compiler studiously omitted certain terms which he conceived more properly suited to the pages of a medical Dictionary; but, in the latter part of the Vocabularic Index, under the arguments of a friend who urged their utility and necessity in a work intended for general reference, he has been induced to

include, under their *latin* names, such of the terms as appeared likely to be useful to medical gentlemen.

Though the system of orthography of oriental words framed by SIR WM. JONES, may be considered established—adopted as it has been by the “Asiatic” and “School book” Societies of Calcutta, the Surveyor General of India, Professor Shakespear, Drs. Yates, Forbes, and Ballantyne, and by other oriental Scholars—the compilers of this work have, nevertheless, preferred the system of Dr. Gilchrist as the *more simple*, and, therefore, the better adapted for a common Handbook, designed for the use of plain people, many of whom may lack both time and inclination to study a longer scheme of letters than that adopted.

The work is now cast upon the anglo-indian public, with the hope that, however its avowed faults may be criticized, its merits will be as fairly acknowledged, and that more particularly by those for whose use it is especially intended. Many works of humble pretensions convey information worth the remembrance of the wise, and the study of the ignorant; and to that fact this book, it is hoped, will not prove an exception.

Indocti discant, et ament meminisse periti.

CALCUTTA,

Saturday, June 8th. 1850.

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III.—THE COINS OF BRITISH INDIA, (lith. from “An Anglo-Indian Domestic Sketch,”) facing page 197—14 figs.

1. *The Co.'s gold Mohur*, (Moohr,) or Ushrufee. (Obverse—the Queen's head.)
2. *The old standard or Moorshidabadee Mohur*. Persian inscription—“Zurb Moor'shid'a'bad sun oon'ees jul'oos my'-mun'ut ma'loos,” i. e. *Struck at Moorshidabad in the 19th year of the fortune befriended reign*.
3. Obverse of ditto. Inscription—“Ha'mee deen-i-moo'-hum'mud si'yu fuzl il'ah sik'ka zud bur huft kesh'wur, Shah A'lum Bad'shah.” i. e. *Defender of the Moohummudun faith, shadow of the divine favour over the seven climes (i. e. the universe,) the emperor Shah A'lum struck this coin*.
4. *The Co.'s Rupee*. Inscription—“Ek Roo'pi'yuh.”—(Obverse, the Queen's Head.)
5. *The Co.'s “Half Rupee,”* (Adh-roo'pi'yuh,) or *eight anna piece*, (Ath-a'nee.)—obverse, the Queen's head.
6. *The Co.'s “ $\frac{1}{4}$ Rupee,”* or *Four anna piece*. (Char-a'nee.)—obverse the Queen's head.
7. *The Co.'s Two anna piece*. (Do a'nee.)
8. *The old silver one anna piece*.
9. *The Co.'s “Half anna” piece*. ben. Adh-a'na.—reverse—pers. Neem-a'na.—nag. Adh-a'na.
10. *The Co.'s old Calcutta Pice*. Inscription—Sun jul'oos syn'tees Shah A'lum Bad'shah. i. e. *In the year 37 of the reign of the Emperor Shah Alum*.—Reverse in bengalee, persian, and nagree, “Ek pa'ee sik'ka.”
11. *The Co.'s “one quarter anna” piece*, of 1835. Ins. “Ek-pa'ee.”—(Reverse—the Co.'s arms.)

BRITISH INDIAN COINS. (*continued.*)

12. *The Co.'s "One Pie" piece.* Reverse, ben. "Ek-pa'ee."
13. *Ditto Obverse*—pers. nag. "Ek-pa'ee."
14. *The Cowry.* (*Cypræa moneta*,) Kou'ree, f., p. 197.
- IV.—THE HINDOO DEITIES—BRUH'MA, VISH'NOO, AND SHIV, facing page 241—(lith. from the Ch. Miss. Papers.)
- V.—THE HINDOO DEITIES GUN'ES, DOOR'GA, AND KA'TIK, facing page 251 (lith. from Coleman's "Mythology of the Hindus.")
- VI.—THE HINDOO GODDESS KA'LEE, facing page 261 (*ibid.*)

LEAD CUTS.

- | | |
|--|--|
| 1. The Dund, p. 228. | 6. The Sit'ar, (<i>Cith'ara</i> —v. Rich's "Illustra. Comp. to the Lat. Dic. and Gk. Lex.") p. 238. |
| 2. The Moog'dur, or <i>Indian Clubs</i> , p. 229. | 7. The Tub'lu or <i>Hand Drums</i> , 239. [248. |
| 3. Puch'chee'see, p. 230. | 8. The Burmah idol Boodh, |
| 4. The Been, or <i>Indian Gourd Guitar</i> , p. 237. | 9. Jug'ur'nath, p. 260. |
| 5. The Poongee, (or <i>Snake Drone</i> , 238. | |

THE
ANGLO-HINDOOSTANEE
HAND-BOOK.

PART FIRST.

COMPRISING

- I.—A COMPENDIOUS GRAMMAR OF THE HINDOOSTANEE LANGUAGE.
- II.—A SERIES OF SHORT HINDOOSTANEE-ANGLO VOCABULARIES, WITH OCCASIONAL DESCRIPTIVE OR EXPLANATORY NOTES.
- III.—A BRIEF ACCOUNT OF THE METROLOGY OF INDIA, WITH TABLES OF INDIAN CURRENCY, WEIGHTS, MEASURES, AND CHRONOLOGY.
- IV.—BRIEF DESCRIPTIONS OF THE MOST POPULAR HINDOO DEITIES, AND HINDOO AND MOOHUMMUDAN FESTIVALS.
- V.—A SERIES OF ANGLO-HINDOOSTANEE DIALOGUES, PROVERBS, PROVERBIAL SAYINGS, AND SENTENCES.
- IV.—AN APPENDIX, CONTAINING BRIEF DESCRIPTIONS OF THE MONTHS OF BENGAL; NOTES ON RIVER AND DAK TRAVELLING; HEALTH AND THE MEANS OF ITS PRESERVATION; TREATMENT OF CHOLERA MORBUS AND SNAKE-BITES; ON THE NATIVES—THEIR CHARACTER, CUSTOMS, AND PREJUDICES, AND THE MEANS OF CONCILIATING THEIR RESPECT. MISCELLANEOUS TABLES, AND OTHER ITEMS OF USEFUL INFORMATION.
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ERRATA,

Which the Reader is solicited to correct with the Pen.

- Ribbon*d*, page 7, erase the *d*.
VENEMOUS, venemous, 16, 17, alter the second *e* into *o*.
Enables, 26, erase the *s*.
FITNES, 31, alter the *r* into *s*.
Grades, 68, erase the *s*.
Vomitting, 83, erase one *t*.
Anniseed, 85, erase one *n*.
Ilm-oot-ta'reekh, 89, alter the *t* into *l*.
Ma'kub'ul-ut-tab'ee'ya, 89, alter the second *a* into *u*.
Tuw'a'reekk-i-jin, 90, alter the second *k* into *h*.
Cloathes-horse, 109, erase the *a*.
Ghur'a } Water-pan, 109, correct thus—
Gum'la }
Ghur'a, Water-pot.
Gum'la, Water-pan.
Mattrass, alter the second *a* into *e*.
Attorney, 123, add an *e* after the *n*.
Jac'pun'ah, 126, alter the *c* into *e*.
Zi'ya'da-ho'no, 146, alter the *o* into *a*.
Abstenant, 153, alter the *e* into *i* : the *a* into *e*.
Sad, Rejected, 154, alter the *R* into *D*.
Wealth, 164, alter the *W* into *H*.
Im-i-moosukee, 239, add *l* after the *I*.
Sre-ram nou'mee, 293, the 6th day of Ram : alter the 6 into 9.
Jat'ira, 299, 306, 301, erase the first *t*.
Rumuzan ; the 9th &c. erase the word "festival" after the word 'fast.'
Vow, 320, alter the *V* into *B*.
Have the children and, 384, alter the word *and* into *had*.
Iron-mole, 8th line, p. 420, alter the letters *le* into *uld*.

The foregoing, it is believed, are the most important of the errors unavoidable in the progress of a work like this through the Press—though others may, possibly, have escaped notice in the examination of the *Second Part*, which, however, having had the advantage of a more careful revision, it is hoped, includes but few and trifling errata.

ON
THE IMPORTANCE OF
THE HINDOOSTANEE LANGUAGE.

EXTRACT

FROM "AN ESSAY ON THE ORIGIN AND STRUCTURE OF
THE HINDOOSTANEE LANGUAGE."—BY S. ARNOT AND D.
FORBES; LONDON: 1828.

"Although ten or twelve different idioms are spoken in the various provinces of India, still the Hindoostanee is, from peculiar circumstances, understood and employed as the medium of communication with strangers throughout the whole country. The very name Hindoostanee, or Hindee, implies the wide range of territory over which it is more or less known. The other dialects of India, such as the Bengalee, the Tamul, &c. are confined to particular provinces; whereas the Hindee denotes the *Lingua Franca*, or general language of the country. How this language came to possess such an ascendancy, we shall now proceed to explain.

"When the Mussulmans first invaded Hindoostan, the languages there spoken were either the Sanscrit, or some of its cognate and derivative dialects, which differed widely from the language of the usurpers. After a lapse of time, however, the necessary intercourses between the conquerors and the conquered gave rise to a new language, at once elegant and simple, like a Grecian structure on a Gothic base. It was formed in almost equal proportions from the Arabic and Persian, the learned and current languages of the victors, on one part, and Sanscrit or native dialects on the other. From being at first the language of the Camp (*urdoo zaban*) it gradually recommended itself so as to be spoken at the court of the illustrious Akbar,* and thence it was diffused through the various provinces of his well-governed dominions. Thus the Hindoostanee

* Sultan Mahomed Akbar (more correctly—Sooltan Moohummud Ukburi, a descendant of Timor or Tamurlane, the conqueror, reigned 50 years, and died A. D. 1605.

became, and has since continued, the medium of communication between the natives of India and their rulers ; and at present in every town and village in India, there are found some who are acquainted with it, whatever may be the dialect peculiar to such places. It is still used as the current language of the camp, and has become (more or less corrupted) the common channel of conversation between the natives and their European masters.

“ A language thus formed, and spoken by so many people of different provincial dialects, must be subject to numberless varieties, not only in its idiom but even in the use of words. Like the English, which was brought into its present state under similar circumstances (the Norman conquest, and the consequent introduction of the French language into Britain), the Hindoostanee seems to admit words *ad libitum* from other languages. In every province, those who speak it are found more or less to qualify it, as it were, with words and phrases from the dialect peculiar to that province. The religious tenets of the Mahomedans and Hindoos, and their pious aversion to each other, have so far affected the language as to divide it into two separate idioms, similar indeed in grammatical construction, but differing *toto cælo* in the use of words, and in particular of the nouns and adjectives. The Arabic being the sacred language of Islamism, and the Persian the polite or court dialect of the Mahomedan princes in India, it would naturally follow, that the language of the Mussulmans, to which the term Hindoostanee, Hindee, Urdu, and Rekhta, are applicable, would abound with words and phrases from the Persian and Arabic ; and we find, accordingly, that such Hindoostanee works as have been translated from these languages, or originally composed by Mussulmans, are indebted for at least half their words to the above mentioned tongues.” * * *

“ We may further add, that the Mahomedan writers generally use the Persi-Arabic characters, seldom the Nagaree or Sanscrit alphabet.

“ The grand repository of the Hindoo religion is the Sanscrit ; and the various dialects of the Hindoos are more or less remotely derived from that source. Such of them as speak the Hindoostanee, or rather the Hindoowee (the term generally applied to the dialect of the Hindoos), are much more sparing in the use of words from the Arabic or Persian, in lieu of which they borrow freely from the Sanscrit, or its offspring dialects. They also use the Nagree alphabet, which, though extremely philosophic, is not nearly so well adapted to practice as the alphabet of the Mussulmans.” * * *

“ Thus arose two principal dialects of the modern languages of India, bearing to each other the same relation as two ships, of which the out-works of the one may be formed of oak, and those of the other of *teak* ; but of which the internal construction, rigging, size, &c. are the same. The main difference between the Hindoostanee, and Hindoowee consists in the use of the nouns and adjectives, the verbs being for the most part the same in both. The student ought, however, to make himself acquainted with each of them, that he may be able, on an emergency, to suit his discourse to the understanding of his hearers ; but if he will make a choice, we are strongly inclined to consider the Mahomedan dialect as the most useful, and, at the same time, the most elegant.

“ Such being the present state of the Hindoostanee language, we need not say that a knowledge of it is of the utmost importance to every individual who visits India. It is as necessary for him as an acquaintance with the English language is to a foreigner destined to spend a portion of his life in Great Britain. We may still further extend the comparison, in order to show that, of all the languages spoken in India, the Hindoostanee is the most necessary. Let us suppose that a foreigner is told that, in the course of some six or nine months, he is to remove to some undetermined part of the British dominions, it may be Middlesex, Wales, or Lochaber : would not that foreigner, as a preparatory step (we take it for granted that he would deem some such step necessary), learn the English language, which is understood throughout the British isles, in preference to the Celtic dialects of Wales or Scotland ? In like manner, those whose prospects lead them to Hindoostan, should, in the first place, acquire a tolerable knowledge of the general language of that country ; and if afterwards their time will permit them, they may study other useful dialects, such as the Bengalee, the Tamul, &c. In short, what the English language would be to a native of Asia sojourning in Britain or North America, the Hindoostanee is to our adventurous countrymen who reside in India. As the English is known in every district within the British isles, so is the Hindoostanee more or less understood from Cope Comorin to the borders of Bucharia ; and from the mouths of the Indus to the banks of the Burrumpooter : over an extent of a million of square miles, and amidst a population of a hundred millions of souls.

“ There is a *third variety* of the language in question, too important to be entirely omitted here. We allude to what is vulgarly called the *Moors*, or *Jargon* of Hindoostan. This

simple dialect is spoken in its *purity* between Europeans and their native servants in Calcutta and Bombay. It is nothing more than Hindoostanee stripped of its genders, inflections, &c. having the pronunciation of the words smoothed down so as to suit English organs of utterance and hearing. Till of late, most of the Europeans who sojourned in India learned the language by the ear; a method by no means the most unerring. In conversing with the natives around them, however, they acquired so much of it as to be able to make themselves intelligible. Their pronunciation, we can easily fancy (for we have heard ample specimens of it) was none of the most correct; but then their hearers were either too *polite* or too *servile* to find fault with it, and would naturally address them in the same style, in return, not merely as a compliment to the superior taste and judgment of their masters, but as thereby having the best chance of making themselves understood. Thus, we believe, originated the Moors, a dialect likely to maintain its ground in Calcutta and other parts of India, where there is a general intercourse with Europeans. But before we quit the subject of this *classic* idiom, let us endeavour to do it justice by placing it in its true light.

“ It has been asserted by many individuals of high respectability, who have resided in India, that the Moors is not only the current and most useful language there, but that pure *bonâ fide* Hindoostanee would not be understood. We can only state, in reply, what we found from experience, that the case is not so. It may as well be said that the inhabitants of Billingsgate cannot understand pure sterling English; or that a foreigner coming among us should, in order to be understood, learn only the slang of the fishwomen who reside in that famous quarter. We admit that a person may spend years in India and find the Moors sufficient for communication with his servants; but suppose he has to converse with the higher classes of the natives, what a despicable figure he must cut in their eyes! This being the case, it will be needless for us to assure our youthful countrymen, destined for India, that the study of this slang dialect is not only useless, but pernicious, as the speaking of it will considerably lower them in the eyes of those with whom they converse. Let them then study the language on grammatical principles, which we may observe is an easier task than the acquisition of any of the modern European languages taught at our schools. They will then be able to address those whom they are appointed to command and protect, at once like men of rank and education.”

GRAMMAR

OF THE HINDOOSTANEE LANGUAGE.

THE importance of the Hindoostanee Language, to all classes of eastern adventurers, has already been so clearly and ably argued in the foregoing "EXTRACT" as to render further remarks on that subject here superfluous.

A very short study of the "Scheme of Letters" annexed to this Grammar, will, it is hoped, enable the European stranger to read with tolerable ease and correctness the romanized hindoostanee portions of the work which follow: but the intelligent reader will readily conceive the difficulty of *understanding* all that he may *read* without some previous attention to the short Grammar here submitted to his notice. In a work like the present, having for its chief object the teaching of a language (though, indeed, to a very limited extent), an introductory Grammar is as essential to the student as the compass to the mariner; and it is therefore trusted that those who may contemplate frequent reference to the after-pages of this Hand-Book will pay some little previous attention to the rules conveyed in its Grammar.

The grammatical construction of the Hindoostanee language differs widely from that of the English; but for Europeans "the divisions and terms of Grammar to which they are accustomed" being "most convenient" have, therefore, been generally adopted by the several authors whose Grammars are in general use. In the compilation of the present Grammar, without departing from the plan so generally adopted by others, the chief study of the compiler has been to convey, within as narrow a compass as possible, a simple and concise outline of the grammatical principles of the Hindoostanee language; and in the performance of this task he has freely drawn from the works of others (when he could so do with advantage), and from the Grammars of Doctors Gilchrist and Yates in particular.*

* It is almost unnecessary to observe that the present compendious compilation is neither intended nor calculated to supersede the able and critical grammars of Gilchrist, Shakespear, Arnot, and Yates. The emigrant who may have reason to regard India as

Nouns—Ism.

Nouns in Hindoostanee are varied by declension, gender, number, and case.

There are two declensions the 1st and 2d ; two genders—the masculine and feminine ; two numbers—the singular and plural ; and seven cases—the nominative, the possessive or genitive, the dative, the objective, the ablative, the locative, and the vocative.

DECLENSION—*Tus'reef*.

Nouns of the masculine gender are classed under the first declension, those of the feminine gender under the second declension.

First declension consists of nouns of the masculine gender, varied according to the final letter which is either mutable or immutable : mutables are those which end in a, or u, the finals of which in the singular inflections and nominative plural become by substitution e, and for the other plural cases (excepting the vocative in which it is o) on.

FIRST DECLENSION. MUTABLES.

	Moof'rid—Singular.			Jum'a—Plural.		
Nominative	Be'ta	a Son.		Be'te	Sons.	
Possessive	Be'te ka	} of a Son.		Be'ton ka	} of Sons.	
"	Be'te ke			Be'ton ke		
"	Be'te kee			Be'ton kee		
Dative	Be'te ko	to a Son.		Be'ton ko	to sons.	
Objective	Be'te ko	a Son.		Be'ton ko	sons.	
Ablative	Be'te se	from a Son.		Be'ton se	from sons.	
Locative	Be'te men	in a Son.		Be'ton men	in sons.	
Vocative	Ay Be'te !	O Son !		Ay Be'to !	O sons !	
<hr/>						
Nominative	Da'nu	a Grain.		Da'ne	Grains.	
Possessive	Da'ne ka	} of a Grain.		Da'non ka	} of Grains.	
"	Da'ne ke			Da'non ke		
"	Da'ne kee			Da'non kee		
Objective	Da'ne ko	a Grain.		Da'non ko	Grains.	

The following nouns being exceptions, are declined like feminines of the second declension :—*Khoo'd'a—God, oom'ra*

his future home for any term of years, however short,—should lose not a day in selecting one of these several Grammars, and engaging the services of an intelligent Moonshee to forward his studies, during the early stage of which it is hoped that this Hand-Book will be found a serviceable,—though an humble guide.

—nobles, kub'itra—a poet, mool'la—a learned man, ra'ja—a prince, la'la—a teacher, ba'ba—a father or child, pit'a—a father, mir'za—a prince, son'da—melancholy, gud'a—a beggar, pesh'wa—a leader, moósuff'a—pure, da'ta—liberal, da'na—wise, py'da—produce, wa'la—sublime, oos'ta—a barber, and dur'i'ya—a river.

IMMUTABLES.

Immutables are those masculine nouns which end in a consonant or ee; they do not change or drop their finals for the singular inflections or nominative plural.

Moofr'id—Singular.

Jum6—Plural.

Nominative	Murd	a Man.	Murd	Men.
Possessive	Murd ka	} of a Man.	Mui'don ka	} of Men.
"	Murd ke		Mui'don ke	
"	Murd kee		Mui'don kee	
Objective	Murd ko	a Man.	Mui'don ko	Men.

Nominative	Ma'lee	a Gardener.	Ma'lee	Gardeners.
Possessive	Ma'lee ka	} of a Garden- er.	Ma'lee' on ka	} of Gar- deners.
"	Ma'lee ke		Ma'lee' on ke	
"	Ma'lee kee		Ma'lee' on kee	
Objective	Ma'lee ko	a Gardener.	Ma'lee' on ko	Gardener.

SECOND DECLENSION.

All nouns of the feminine gender, whatever their termination, belong to this declension, and are declined like immutables but with this difference, that those ending in ee assume the additional particle an, and the rest en for the nominative plural.

Moofr'id—Singular.

Jum6—Plural.

Nominative	Run'dee	a Woman.	Run'dee' an	Women.
Possessive	Run'dee ka	} of a Wo- man.	Run'dee' on ka	} of Women.
"	Run'dee ke		Run'dee' on ke	
"	Run'dee kee		Run'dee' on kee	
Objective	Run'dee ko	a Woman.	Run'dee' on ko	Women.

Nominative	Bat	a Word.	Ba'ten	Words.
Possessive	Bat ka	} of a Word.	Ba'ton ka	} of Words.
"	Bat ke		Ba'ton ke	
"	Bat kee		Ba'ton kee	
Objective	Bat ko	a Word.	Ba'ton ko	Words.

GENDER—Jins.

Some nouns are readily recognized as masculine or feminine by their meaning, as *bap—father* ; *ma—mother* ; *khus'um—husband* ; *jo'roo—wife*.

Nouns ending in *t*, *sh*, and *ee*, are feminine, as *rat—night*, *ta'lash—search*, *rotee—bread*.

Pa'nee—water, *ghee—clarified butter*, *mo'tee—pearl*, *du'hee—curdled milk*, *jee—life*, *u'fy—serpent*, *khu'wa'sec—the seat behind a man of quality on an elephant*, and *mub'nee—a foundation*, are perhaps the only words in the Hindoostanee language ending in *ee* that are masculine. Those ending in any other letters are generally masculine ; as *be'ta—a son*, *raj—a government*, *sir—the head*.

Nouns descriptive of profession, whatever their terminations, are masculine ; as *ka'ghuz'ee—a paper-maker* ; *jou'hur'ee—a jeweller*.

Dissyllable nouns of Arabic origin, beginning with *t*, and having *ee* before the last consonant, are feminine ; as *ta'seer—impression*, *ta'kheer—delay*, &c. *Ta'weez—an amulet*, is a solitary exception.

Nouns of Sanskrit origin ending with *a*, are feminine ; as *kir'pa—favor* ; *poo'ja—worship* ; *du'ya—a gift*.

Some nouns, like *ad'mee—homo*, *us'a'mee—client*, *ka'fir—an infidel*, are of both genders and applicable to either sex.

Feminines are formed from masculines by substituting *ee*, *in*, *un*, *u*, for the masculine finals, or adding these terminations ; as from *shah'za'du—a prince*, comes *shah'za'dee—a princess* ; *be'ta—a son*, *be'tee—a daughter* ; *dho'bee—a washerman*, *dho'bin—a washerwoman* ; *ma'lee—a gardener*, *ma'lun—a female gardener* ; *mul'ik—a king*, *mul'ik'u—a queen*, &c. Sometimes *nee*, *anee*, *yun*, *ayun*, are used for the like purpose, as *mor—a peacock*, *mor'nee—a peahen* ; *meh'tur—a sweeper*, *meh'tur'an'ee—a female sweeper*, &c.

NUMBER—See'ghu.

Besides the general method of forming the plural already described under the head of “Declension,” there are other modes adopted which it will be necessary to mention in this place.

Some Persian nouns are made plural, agreeably to the rules of that language, by the addition of *an*, *ha*, or *jat* to

the singular ; sa'kee'an—*cupbearers*, from sa'kee ; sal'ha—*years*, from sal ; soo'bu'jat—*provinces*, from soo'bu. Arabic nouns frequently assume the various forms of plural peculiar to that language ; as khub'ur (s), ukh'bar,—*news* ; hookm (s), uh'kam—*orders* ; mou'joo'du (s), mou'joo'dat—*beings*, &c.

When nouns are preceded by an adjective of number or quantity the plural termination is often omitted, as dus our'ut—*ten women* ; bu'hoot cheez—*many things*.

CASE—Ha'lut.

This subject having already been fully explained under the article “ Declension,” no further remarks in a work like this are deemed necessary.

Some nouns are derived from adjectives by the addition of the termination ee ; as from ba'reek—*subtle*, comes ba'reek'-ee—*subtilty* ; da'im—*perpetual*, da'im'ee—*perpetuity*. Adjectives ending in a, generally become nouns by the addition of the syllable pun ; as doob'la—*lean*, doob'la'pun—*leanness* : those ending in u become nouns by affixing gee ; as, bur'jus'tu—*fit*, bur'jus'tu'gee—*fitness*. (See “ Nouns,” page 159.)

ADJECTIVES—Ism-i-Sif'ut.

Adjectives are declined like substantives if they terminate in a, and undergo a similar change to agree with them in gender, number and case : as go'ra lur'ka—*a fair boy*, go'ree lur'kee—*a fair girl* ; go're lur'ke—*fair boys* ; go'ree lur'ki'yan—*fair girls*.

Adjectives generally precede their nouns, as ka'lee kit'ab—*black book* ; but where they follow the nouns, they sometimes assume an, as lur'kee go'ri'yan—*fair girls*. The latter expression, however, is now obsolete and only met with in the writings of the old Hindoostanee poets.

The following are some of the principal adjectives of Persian and Arabic origin ending in a and u, that are not inflected, viz. Persian words in sa and anu, together with ran'du—*rejected* ; oom'du—*exalted* ; ul'a'hid'a—*separate* ; ku' mee'nu—*mean* ; yuk'sa'lu—*annual* ; do'sa'lu—*biannual*, &c.

In Persian words, if the adjective follow the noun, according to the idiom of that language, i is added to the noun ; as, *murd-i-nek, a good man.*

An Adjective qualifying two or more nouns of the masculine and feminine gender, more generally agrees with the former ; but if the nouns be names of inanimate things, the adjective agrees with its nearest noun, as *oos'ne be'te be'tee ko moo'a dekh'kur ku'ha, &c.—he, seeing his son and daughter dead, said, &c. ; kup're, bā'sun, our kit'ab'en bu'hoot uch'chhee hyn,—the clothes, plates, and books are very good.*

The cardinals are very irregular in their formation as may be seen from the list at page 1.

Ordinals require the addition of *wan* for the masculine and *ween* for the feminine, to the cardinals after four, excepting the 6th ; as *sat—seven, sat'wan, m. sat'ween, f. —seventh ; dus—ten, dus'wan, m. dus'ween, f.—tenth.*

Distributives are formed by a repetition of the number ; as, *dus dus—ten by ten, char char—four each.*

A doubtful number is expressed by the addition of *ek* to the numeral ; as—*hath panch ek—about five cubits.*

The words *chund* or *goon'a* when added to numerals signify *fold* ; as *char'chund—four-fold ; dus'goon'a—ten-fold.*

The comparative and superlative degrees are formed by the words, *buhoot—very ; our—more ; bur'a—great*, and by the adjuncts, *se, men se, sub'se* ; as, *bur'a—great ; bu'hoot bur'a—very great or greater ; our bur'a—greater ; sub'se bur'a—greatest.*

Some adjectives are derived from nouns by the addition of *ee, mund, &c.* as *shah—a king, shah'ee—royal ; as'man—heaven, as'man'ee—heavenly ; ar'zoo—desire ; ar'zoo'mund—desirous ; khir'ud—wisdom, khir'ud'mund—wise.* (See page 147).

PRONOUNS—Na'ib i Ism.

Pronouns are of four kinds, the personal—relative—in-terrogative, and adjective.

PERSONAL PRONOUNS—Zum'eer.

First Person—Moótákul'lim.

<i>Singular.</i>			<i>Plural.</i>	
Nom.	Myn	I.	Hum	We.
Pos.	{ me'ra	{ mine, of	hum'a'ra	{ our, of us.
	{ me're		hum'a're	
	{ me'ree		hum'a'ree	
Ob. &	{ moojh'ko	{ to me,	hum'ko	{ us, to us.
Dat.	{ mooj'he		hum'en	
Abl.	moojh'se	from me.	hum'se	from us.
Loc.	moojh men	in me.	hum'men	in us.

Second Person—Moókhátub.

<i>Singular.</i>			<i>Plural.</i>	
Nom.	Too	Thou.	Toom	You.
Pos.	{ te'ra	{ thy, of thee.	toom'ha'ra	{ your, of you.
	{ te're		toom'ha're	
	{ te'ree		toom'ha'ree	
O. &	{ toojh'ko	{ thee, to thee.	toom'ko,	{ you, to you.
Dat.	{ tooj'hee		toom'hen	
Abl.	toojh'se	from thee.	toom'se	from you.
Loc.	toojh' men	in thee.	toom' men	in you.

Third Person—Gháib.

Nom.	Wooh	He.	We	They.
Pos.	{ oos'ka,	{ his, of him.	oon'ka	{ their, of them.
	{ oos'ke		oon'ke	
	{ oos'kee		oon'kee	
O. &	{ oos'ko,	{ him.	oon'ko	{ them, to them.
Dat.	{ oos'e		oon'se	
Obl.	oos'se	from him.	oon'se	from them.
Loc.	oos'men	in him.	oon'men	in them.

The honorific pronoun *ap*—*self*, *thysself*, *himself*, *themselves*, commonly used instead of the second personal pronoun to express respect, is declined as follows :

Nominative *Ap* *self*

<i>Possessive</i>	{ ap ka	up na	{ of self.
	{ ap ke	up ne	
	{ ap kee	up nee	

<i>Dative & Objt.</i>	{ ap ko up'ne ko }	<i>self, to self.</i>
<i>Ablative</i>	{ ap se up'ne se }	<i>from self.</i>
<i>Locative</i>	{ ap men up'ne men }	<i>in self.</i>

2. RELATIVE PRONOUNS—Mou'soolu.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	Jo <i>Who.</i>	Jo <i>Who.</i>	
Pos.	{ jis'ka jis'ke jis'kee }	{ jin'ka jin'ke jin'kee }	<i>whose, of whom.</i>
Obj.	jis'ko <i>whom, to whom.</i>	jin'ko <i>whom, to whom.</i>	
Abl.	jis'se <i>from whom.</i>	jin'se <i>from whom.</i>	
Loc.	jis'men <i>in whom.</i>	jin' men <i>in whom.</i>	

In correspondence to the above is generally used—

The Correlative.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	So <i>He.</i>	Jo <i>They.</i>	
Pos.	{ tis'ka tis'ke tis'kee }	{ tin'ka tin'kee tin'ke }	<i>their, of them.</i>
Obj.	tis'ko <i>him, to him.</i>	tin'ko <i>them, to them.</i>	
Abl.	tis'se <i>from him.</i>	tin'se <i>from them.</i>	
Loc.	tis'men <i>in him.</i>	tin' men <i>in them.</i>	

3. INTERROGATIVE PRONOUN—Is'tif'ham.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	Kouu <i>Who.</i>	Koun <i>Who.</i>	
Pos.	{ kis' ka kis' ke kis' kee }	{ kin'ka kin'ke kin'kee }	<i>whose.</i>
Obj.	kis' ko <i>whom.</i>	{ kin'ko kin'hen }	<i>whom.</i>
Abl.	kis' se <i>from whom.</i>	kin'se <i>from whom.</i>	
Loc.	kis' men <i>in whom.</i>	kin'men <i>in whom.</i>	
<i>Nominative & Objective</i>	{ Kya }	<i>which or what.</i>	
<i>Possessive</i>	{ ka'he' ka ka'he' ke ka'he' kee }	<i>Of what.</i>	

<i>Dative & Objt.</i>	ka'he' ko	<i>to, or for what.</i>
<i>Ablative</i>	ka'he' se	<i>from what.</i>
<i>Locative</i>	ka'he' men	<i>in what.</i>

ADJECTIVE PRONOUNS—Zum'eer Sif'uf'ee.

4. Adjective Pronouns are of three sorts ; the Possessive, the Demonstrative and the Indefinite. For the Possessive see " Ap." page xi.

The Demonstrative—Ish'a'rut.

These are Yih—*this*, and Wooh—*that*.

<i>Singular.</i>			<i>Plural.</i>	
			Ye	<i>These.</i>
Nom.	Yih	<i>This.</i>	in'ka	} <i>of these.</i>
Pos.	{ is'ka	} <i>of this.</i>	in'ke	
	{ is'ke		in'kee	
	{ is'kee		in'ko	<i>these, to these.</i>
Obj.	is'ko	<i>this, to this.</i>		
Abl.	is' se	<i>from this.</i>	in' se	<i>from these.</i>
Loc.	is'men	<i>in this.</i>	in' men	<i>in these.</i>

☛ For wooh see page xi.

The Indefinite—Tun'keer.

The Indefinite Pronouns are ky'ee—*some* or *many* ; kit'na, or kis'ta—*how many* ; jit'na, or jit'ta—*as many* ; it'na, or it'ta—*so many*, and a few others mentioned at pages 169, 170. They are all regular in their changes, with the exception of ko'ee—*any, any one, some one, one*, and koochh—*some, some thing*, which are declined as follows :

<i>Singular.</i>			<i>Plural.</i>	
Nom.	Ko'ee	<i>Any one.</i>	Ko'ee	<i>Any.</i>
Pos.	{ kis'ee ka	} <i>of any one.</i>	kin'hee ka	} <i>of any.</i>
	{ kis'ee ke		kin'hee ke	
	{ kis'ee kee		kin'hee kee	
Obj.	kis'ee ko	<i>any one.</i>	kin'hee ko	<i>any, to any.</i>
Abl.	kis'ee se	<i>from any one.</i>	kin'hee se	<i>from any.</i>
Loc.	kis'ee men	<i>in any one.</i>	kin'hee men	<i>in any.</i>
Nom.	Koochh	<i>Something.</i>	Koochh	<i>Some.</i>
Pos.	{ kis'oo ka	} <i>of some-thing.</i>	kin'hoo ka	} <i>of some.</i>
	{ kis'oo ke		kin'hoo ke	
	{ kis'oo kee		kin'hoo kee	
Obj.	kis'oo ko	<i>something.</i>	kin'hoo ko	<i>to some.</i>
Abl.	kis'oo se	<i>from something</i>	kin'hoo se	<i>from some.</i>
Loc.	kis'oo men	<i>in something.</i>	kin'hoo men	<i>in some.</i>

The following are some of the compound adjective pronouns of the indefinite kind :

Bau'ze-ko'ee	} <i>some others.</i>	Ko'ee-our	<i>some other.</i>
Bau'ze-our		Ko'ee-nu-ko'ee	{ <i>some one or other.</i>
Bu'hoot-ek	<i>many a one.</i>	Koochh-ek	{ <i>some-</i>
Bu'hoot-koochh	<i>much.</i>	Koochh-koochh	{ <i>what.</i>
Bu'hoot-our	<i>many more.</i>	Koochh-our	<i>some more.</i>
Doos'ra-ek	<i>another.</i>	Koochh-nu-	{ <i>something or other.</i>
Doos'ra-ko'ee	} <i>some other.</i>	koochh	
Doos'ra-koochh		Our-ek	<i>another.</i>
Ek-our	<i>another.</i>	Our-ko'ee	{ <i>some one else.</i>
Ek-ko'ee	<i>some oneer.</i>	Our-koochh	{ <i>some thing else.</i>
Ek-nu-ek	<i>one or oth.</i>	Our-sub	<i>the rest.</i>
Hur-ko'ee	<i>every one</i>	Sub-ko'ee	<i>every one.</i>
Hur-koochh	<i>every thing.</i>	Sub-koochh	<i>every thing.</i>
Hur-ek	} <i>every one.</i>	Sub-ek	<i>every one.</i>
Hur-kus			
Jo-ko'ee	<i>whoever.</i>		
Jo-koochh	<i>whatever.</i>		
Ko'ee-ek	<i>whichever.</i>		

VERBS.—Uf'al.

The second person singular of the imperative mood, is the root of every verb in the Hindoostance language, and is in general a significant noun ; as, Chah—*love thou ; love.*

The Infinitive is formed by the addition of the particle na to the Imperative ; as Chah'na, *to love.*

The Present tense is formed by adding ta and the present of the auxiliary verb ho'na, *to be* ; as, wooh chah'ta hy—*he loves.*

The Imperfect or past tense requires the past instead of the present tense of the auxiliary verb ; as wooh chah'ta tha—*he loved, or was loving.*

The Perfect tense is formed by affixing to the root a (or ya when it ends in a), e, ee, een, agreeably to the gender and number of the persons, and the present of the auxiliary ho'na ; as wooh chah'a'hy, *he has loved.*

The Pluperfect is formed from the perfect in the same manner as the imperfect is from the present ; thus wooh chah'a'tha—*he had loved.*

The subjunctive present assumes for both genders, oon, e, e, in the singular, and en, o, en, in the plural, in the or-

der of persons observed here ; as, *myn chah'oon—if I love ; wooh chah'e—if he love ;* and so on.

The future springs from the subjunctive by adding *g*, as a future sign affixed to the perfect *a* ; thus—*ga, ge*, and so on, exactly in the order of persons observed in the above paragraph, and with respect to gender as in the perfect tense ; as, *myn chah'oon ga—I will love ; wooh chah'e gee she will love ; Toom chah'o ge—you will love.*

The present and past participles are the same as the present and past tenses, with only this difference, that they do not retain their respective portions of the auxiliary verb ; as, *chah'ta—loving ; cha'ha—loved.*

The compound or perfect participle is formed by the addition to the root, of any of the following particles, *ke, kur, kur'ke*, and *kur'kur* ; as, *chah'kur'ke*, or *chah'ke—having loved.*

The following arrangement will, at one view, show the formation of the different tenses from the imperative or root.

Root Chah	<i>love thou,</i>	imperative.
Chah'na	<i>to love,</i>	infinitive.
Chah'ta hy	<i>loves,</i>	present.
Chah'ta tha	<i>loved or was loving,</i>	imperfect.
Chah'a hy	<i>has loved,</i>	perfect.
Chah'a tha	<i>had loved,</i>	pluperfect.
Chah'e	<i>if he love,</i>	subjunctive.
Chah'e ga	<i>he will love,</i>	future.
Chah'ta	<i>loving,</i>	present participle.
Chah'a	<i>loved,</i>	past participle.
Chah'ke	<i>having loved,</i>	perfect participle.

The verbs (like nouns) are of two genders, the masculine and feminine ; the latter is formed from the former by substitution of *ee* for the masculine termination—for the singular ; and *een* for the 2nd and 3rd persons of the masculine—for the plural.

Conjugation of the Auxiliary verb *Ho'na—To be.*

INDICATIVE MOOD—*Oos'loob-i-Sa'du*

Present tense—See'ghu-i-hal.

Singular.

Plural.

1st <i>myn hoon</i>	<i>I am.</i>	1st <i>hum hyn</i>	<i>we are.</i>
2nd <i>too hy</i>	<i>thou art.</i>	2nd <i>toom ho</i>	<i>you are.</i>
3rd <i>wooh by</i>	<i>he is.</i>	3rd <i>we hyn</i>	<i>they are.</i>

Present Definite.

1st	Myn hot'a hoon	}	<i>I now am.</i>	Hum ho'te hyn	<i>We now are.</i>
2nd	Too ho'ta hy		<i>Thou now art.</i>	Toom ho'te ho	<i>You now are.</i>
3rd	Wooh ho'ta hy		<i>He now is.</i>	We ho'te hyn	<i>They now are.</i>

Fem. ho'tee for the sing. and 2nd & 3rd persons plural.

Imperfect—Is'tim'ra'ree.

1st	myn tha	<i>I was.</i>	hum the	<i>we were.</i>
2nd	too tha	<i>thou wast.</i>	toom the	<i>you were.</i>
3rd	wooh tha	<i>he was</i>	we the	<i>they were.</i>

Fem. thee (s.) theen for the 2nd and 3rd persons plural.

Compound Imperfect.

1st	myn ho'ta'tha	}	<i>I then was.</i>	hum ho'te the	<i>we then were.</i>
2nd	too ho'ta tha		<i>thou then wast.</i>	toom ho'te the	<i>you then were.</i>
3rd	wooh ho'ta tha	}	<i>he then was.</i>	we ho'te the	<i>they then were.</i>

Fem. ho'tee thee (s.) ho'tee theen for 2nd & 3rd persons.

Perfect—Ma'zee Kur'eeb.

1st	myn hoo'a hoon	}	<i>I have been.</i>	hum hoo'e hyn	<i>we have been.</i>
2nd	too hoo'a hy		<i>thou hast been.</i>	toom hoo'e ho	<i>you have been.</i>
3rd	wooh hoo'a hy		<i>he has been.</i>	we hoo'e hyn	<i>they have been.</i>

Fem. hoo'ee (s.) and for the 2nd and 3rd persons.

Pluperfect—Ma'zee Bu'eed.

1st	myn hoo'a tha	}	<i>I had been.</i>	hum hoo'e the	<i>we had been.</i>
2nd	too hoo'a tha		<i>thou hadst been.</i>	toom hoo'e the	<i>you had been.</i>
3rd	wooh hoo'a tha		<i>he had been.</i>	we hoo'e the	<i>they had been.</i>

Fem. hoo'ee thee(s.) hoo'ee theen for the 2nd & 3rd persons.

Future—Moos'tuk'bil.

1st	myn hoon' ga, or ho' oon'ga	}	<i>I will be.</i>	hum ho'en'ge or ho'wen'ge	}	<i>we will be.</i>

2nd	too ho'ga ho'e'ga or ho we'ga	} <i>thou wilt be.</i> toom ho'o'ge <i>you will be.</i>				
3rd	wooh ho'ga ho'e'ga, or ho'we'ga					
		<table> <tr> <td rowspan="2">} <i>he will be.</i></td> <td>we ho'en'ge or ho'wen'ge</td> <td rowspan="2">} <i>they will be.</i></td> </tr> <tr> <td></td> </tr> </table>	} <i>he will be.</i>	we ho'en'ge or ho'wen'ge	} <i>they will be.</i>	
} <i>he will be.</i>	we ho'en'ge or ho'wen'ge	} <i>they will be.</i>				
	Fem. gee sing. and for the 2nd and 3rd persons.					

Potential Mood—Oos'loob-i-Im'ka'nee.

1st	myn	ho'oon	<i>I may be.</i>	hum	ho'wen	<i>we may be.</i>
2nd	too	ho'we	} <i>thou mayst be.</i>	toom	ho'o	<i>you may be.</i>
3rd	wooh	ho'we		<i>he may be.</i>	we	ho'wen
Fem. the same throughout.						

Subjunctive Mood—Oos'loob-i-Shur'tee.

1st myn ho'ta	{ if I be, were, or had been.	hum ho'te	if we be, &c.
2nd too ho'ta		if thou be, &c.	toom ho'te
3rd wooh ho'ta	if he be, &c.	we ho'te	if they be, &c.
Fem. ho'tee sing. ho'teen for the 2nd and 3rd persons.			

Imperative Mood—Oos'loob-i-Fur'ma'nee.

<i>Singular, Ho be thou.</i>		<i>Plural, Ho'o be you.</i>	
Respectful	Singular } and Plural. }	Ho'i'ye, Hoo'ji'ye, Hoo'ji'ye'ga— be you.	
Infinitive— Mus'dur.		Ho'na— <i>To be.</i>	
Participles—		Present	Ism-i-fa'il, Ho'ta— <i>being.</i>
		Past	Ism-i-muf'ool, Hoo'a— <i>been.</i>
		Perfect	Ism-i-ha'li'yu, Ho'kur— <i>having been.</i>

Conjugation of the Neuter Verb to speak—Bol'na.

Indicative Mood—Oos'loob-i-Sa'du.

*Present Tense—*Sec'ghu-i-hal.

Singular.

1st person	Myn bol'ta hoon	<i>I speak or am speaking. [ing.]</i>
2nd person	Too bol'ta hy	<i>Thou speakest, or art speak-</i>
3rd person	Wooh bol'ta hy	<i>He speaks, or is speaking.</i>

Plural.

1st person	Hum bol'te hyn	<i>We speak, or are speaking.</i>
2nd person	Toom bol'te ho	<i>You speak, or are speaking.</i>
3rd person	We bol'te hyn	<i>They speak, or are speaking.</i>

Fem. bol'tee for the singular, and 2nd & 3rd persons plural.

*Past—Is'tim'ra'ree.**Singular.*

1st person	Myn bol'ta tha	<i>I did speak or was speaking.</i>
2nd person	Too bol'ta tha	<i>Thou didst speak or wast speaking.</i>
3rd person	Wooh bol'ta tha	<i>He did speak or was speaking.</i>
	Fem. bol'tee thee.	

Plural.

1st person	Hum bol'te the	<i>We did speak or were speak-</i>
2nd person	Toom bol'te the	<i>You did speak or were speak-</i>
3rd person	We bol'te the	<i>They did speak or were speak-</i>
	Fem. bol'tee theen for the 2nd and 3rd persons.	

*Past—Ma'zee Kur'eeb.**Singular.*

1st person	Myn bo'la	<i>I spoke.</i>
2nd person	Too bo'la	<i>Thou spoked.</i>
3rd person	Wooh bo'la	<i>He spoke.</i>
	Fem. bo'lee.	

Plural.

1st person	Hum bo'le	<i>We spoke.</i>
2nd person	Toom bo'le	<i>You spoke.</i>
3rd person	We bo'le	<i>They spoke.</i>
	Fem. bo'leen for the 2nd and 3rd persons.	

*Perfect—Ma'zee Moot'luk.**Singular.*

1st person	Myn bo'la hoon	<i>I spoke or have spoken.</i>
2nd person	Too bo'la hy	<i>Thou spoked or hast spoken.</i>
3rd person	Wooh bo'la hy	<i>He spoke or has spoken.</i>
	Fem. bo'lee.	

Plural.

1st person	Hum bo'le hyn	<i>We spoke or have spoken.</i>
2nd person	Toom bo'le ho	<i>You spoke or have spoken.</i>
3rd person	We bo'le hyn	<i>They spoke or have spoken.</i>
	Fem. bolee for the 2nd and 3rd persons.	

*Pluperfect—Ma'zee Bu'eed.**Singular.*

1st person	Myn bo'la tha	<i>I had spoken.</i>
2nd person	Too bo'la tha	<i>Thou hadst spoken.</i>
3rd person	Wooh bo'la tha	<i>He had spoken.</i>
	Fem. bol'ee thee.	

Plural.

- 1st person Hum bo'le the *We had spoken.*
 2nd person Toom bo'le the *You had spoken.*
 3rd person We bo'le the *They had spoken.*
 Fem. bol'ee theen for the 2nd and 3rd persons.

*Future—Moos'tuk'bil.**Singular.*

- 1st person Myn bo'loon'ga *I shall or will speak.*
 2nd person Too bo'le'ga *Thou shalt or wilt speak.*
 3rd person Wooh bo'le'ga *He shall or will speak.*
 Fem. gee.

Plural.

- 1st person Hum bo'len'ge *We shall or will speak.*
 2nd person Toom bo'le'ge *You shall or will speak.*
 3rd person We bo'len'ge *They shall or will speak.*
 Fem. gee for the 2nd and 3rd persons.

*Future Perfect—Moos'tuk'bil-i-Kar'eeb.**Singular.*

- 1st person Myn bol'choo'- } *I shall have spoken.*
 koon'ga
 2nd person Too bol'choo'- } *Thou shalt have spoken.*
 ke'ga
 3rd person Wooh bol'- } *He shall have spoken.*
 choo'ke'ga
 Fem. gee.

Plural.

- 1st person Hum bol'choo'- } *We shall have spoken.*
 ken'ge
 2nd person Toom bol' } *You shall have spoken.*
 choo'ko'ge
 3rd person We bol'choo'- } *They shall have spoken.*
 ken'ge
 Fem. gee for the 2nd and 3rd persons.

*Subjunctive Mood—Oos'loob-i-Shur'tee.**Present. Singular.*

- 1st person Ug'ur myn bo'loon *If I speak.*
 2nd person Ug'ur too bo'le *If thou speak.*
 3rd person Ug'ur wooh bo'le *If he speak.*

Plural.

1st person Ug'ur hum bo'len *If we speak.*

2nd person Ug'ur toom bo'lo *If you speak.*

3rd person Ug'ur we bo'len *If they speak.*

Past. Singular.

1st person Myn bol'ta

Had I spoken, were I speak-
ing. [speaking.

2nd person Too bol'ta

Had thou spoken, were thou

3rd person Wooh bol'ta

{ Had he spoken, were he speaking.

Fem. bol'tee.

Plural.

1st person Hum bol'te

{ *Had we spoken, were we*
 { *speaking.* [*speaking.*

2nd person Toom bol'te

Had you spoken, were you

3rd person We bol'te

{ Had they spoken, were they speaking.

Fem. bol'teen for the 2nd and 3rd persons.

Potential Mood—*Oos'loob-i-Im'ka'nee.*

Singular.

1st person Myn bol'suk'ta,
or suk'a

I can or could speak.

2nd person Too bol'suk'ta,
or suk'a

Thou canst or couldst speak.

3rd person Wooh bol'suk'-
ta, or suk'a

{ He can or could speak.

Fem. suk'tee and suk'ee.

Plural.

1st pers. Hum bol'suk'te, or suk'e *We can or could speak.*

2nd pers. Toom bol'suk'te, or suk'e *You can or could speak.*

3rd pers. We bol'suk'te, or suk'e *They can or could speak.*

Fem. suk'teen and suk'een for the 2nd and 3rd persons.

Present Dubious—Hal-moo'tu'shuk'kee.

Singular.

1st person Myn bol'ta hoon'ga

I may be speaking.

2nd person Too bol'ta ho'ga

Thou mayst be speaking.

3rd person Wooh bol'ta ho'ga

He may be speaking.

Fem. bol tee—gee.

Plural.

- 1st person Hum bol'te ho'en'ge *We may be speaking.*
 2nd person Toom bol'te ho'o'ge *You may be speaking.*
 3rd person We bol'te ho'en'ge *They may be speaking.*
 Fem. bol'tee—gee for the 2nd and 3rd persons.

Past Dubious—Ma'zee-moo'tu'shuk'kee.

Singular.

- 1st person Myn bo'la hoon'ga *I may have spoken.*
 2nd person Too bo'la ho'ga *Thou mayst have spoken.*
 3rd person Wooh bo'la ho'ga *He may have spoken.*
 Fem. bo'lee—gee.

Plural.

- 1st person Hum bo'le ho'en'ge *We may have spoken.*
 2nd person Toom bo'le ho'o'ge *You may have spoken.*
 3rd person We bo'le ho'en'ge *They may have spoken.*
 Fem. bo'lee—gee for the 2nd and 3rd persons.

Imperative Mood—Oos'loob-i-Fur'ma'nee.

Singular, Bol' speak thou. Plural, Bo'lo, speak you.

Respectful Singular } Bo'li'ye, or Bo'li'ye'ga speak you.
and Plural, }

Infinitive Mood—Mus'dur, Bol'na—to speak.

Participle—Present,—Ism-i-fa'il, Bol'ta—speaking.

Past, Ism-i mus'ool, Bo'la—spoke.

Perfect, Ism-i ha'li'yu, Bol'kur'ke—having spoken.

The negative of the Imperative is formed by adding the particles nu, or mut; as, Nu'bol, Mut'bol—do not speak.

The Transitive and Intransitive Verbs differ only in their perfect tenses which remain wholly uninflected in their transitive form, whilst the 3rd personal pronouns, by the addition of the particle ne, are subject to their inflections. —Under this explanation it is unnecessary to waste the reader's time by conjugating a transitive verb throughout.

Indicative Mood. Perfect Tense. Singular.

- 1st person Myn ne cha'ha hy *I loved, or have loved.*
 2nd person Too ne cha'ha hy *Thou lovest, or hast loved.*
 3rd person Oos ne cha'ha hy *He loved, or has loved.*

Plural.

- 1st person Hum'ne cha'ha hy *We loved, or have loved.*
 2nd person Toom'ne cha'ha hy *You loved, or have loved.*
 3rd person Oon'ne cha'ha hy *They loved, or have loved.*

*Pluperfect.**Singular.*

1st person	Myn ne cha'ha tha	<i>I had loved.</i>
2nd person	Too ne cha'ha tha	<i>Thou hadst loved.</i>
3rd person	Oos ne cha'ha tha	<i>He had loved.</i>

Plural.

1st person	Hum ne cha'ha tha	<i>We had loved.</i>
2nd person	Toom ne cha'ha tha	<i>You had loved.</i>
3rd person	Oon ne cha'ha tha	<i>They had loved.</i>

*Dubious Past.**Singular.*

1st person	Myn ne cha'ha ho'ga	<i>I may have loved.</i>
2nd person	Too ne cha'ha ho'ga	<i>Thou mayest have loved.</i>
3rd person	Oos ne cha'ha ho'ga	<i>He may have loved.</i>

Plural.

1st person	Hum ne cha'ha ho'ga	<i>We may have loved.</i>
2nd person	Toom ne cha'ha ho'ga	<i>You may have loved.</i>
3rd person	Oon ne cha'ha ho'ga	<i>They may have loved.</i>

Conjugation of a Regular Verb in the Passive Voice.**Indicative Mood—Oos'loob-i-Sa'du.***Present Tense—See'ghu-i-hal.**Singular.*

1st person	Myn ma'ra'ja'ta hoon	<i>I am beaten.</i>
2nd person	Too ma'ra'ja'ta hy	<i>Thou art beaten.</i>
3rd person	Wooh ma'ra'ja'ta hy	<i>He is beaten.</i>
Fem. ma'ree'ja'tee.		

Plural.

1st person	Hum ma're'ja'te hyn	<i>We are beaten.</i>
2nd person	Toom ma're'ja'te ho	<i>You are beaten.</i>
3rd person	We ma're'ja'te hyn	<i>They are beaten.</i>
Fem. ma'ree'ja'tee for the 2nd and 3rd persons.		

*Imperfect—Is'tim'ra'ree.**Singular.*

1st person	Myn ma'ra'ja'ta tha	<i>I was then beaten.</i>
2nd person	Too ma'ra'ja'ta tha	<i>Thou wast then beaten.</i>
3rd person	Wooh ma'ra'ja'ta tha	<i>He was then beaten.</i>
Fem. ma'ree'ja'tee thee.		

Plural.

- 1st pers. Hum ma're'ja'wen'ge *We shall or will be beaten.*
 2nd pers. Toom ma're'ja'o'ge *You shall or will be beaten.*
 3rd pers. We ma're'ja'wen'ge *They shall or will be beaten.*
 Fem. ma'ree—gee for the 2nd and 3rd persons.

Future Perfect—Moos'tuk'bil-i-kur'eeb.

Singular.

- 1st person Myn ma'ra'ja' choo'koon'ga { *I shall have been beaten.*
 2nd person Too ma'ra'ja' choo'ke'ga { *Thou shalt have been beaten.*
 3rd person Wooh ma'ra'ja' choo'ke'ga { *He shall have been beaten.*
 Fem. ma'ree—gee.

Plural.

- 1st person Hum ma're'ja' choo'ken'ge { *We shall have been beaten.*
 2nd person Toom ma're'ja' choo'ko'ge { *You shall have been beaten.*
 3rd person We ma're'ja' choo'ken'ge { *They shall have been beaten.*
 Fem. ma'ree—gee for the 2nd and 3rd persons.

Subjunctive Mood—Oos'loob-i-Shur'tee.

Present. Singular.

- 1st person Ug'ur'myn ma'ra'ja'oon *If I be beaten.*
 2nd person Ug'ur too ma'ra'ja'we *If thou be beaten.*
 3rd person Ug'ur wooh ma'ra'ja'we *If he be beaten.*
 Fem. ma'ree.

Plural.

- 1st person Ug'ur hum ma're'ja'wen *If we be beaten.*
 2nd person Ug'ur toom ma're'ja'o *If you be beaten.*
 3rd person Ug'ur we ma're'ja'wen *If they be beaten.*
 Fem. ma'ree for the 2nd and 3rd persons.

Past. Singular.

- 1st person Myn ma'ra'ja'ta *Were I, or had I been beaten.*
 2nd person Too ma'ra'ja'ta { *Were thou, or had thou been beaten.*
 3rd person Wooh ma'ra'ja'ta { *Were he, or had he been beaten.*
 Fem. ma'ree'ja'tee.

Plural.

1st person Hum ma're'ja'te Were we, or had we been beaten.

2d person Toom ma're'ja'te { Were you, or had you been
beaten.

3d person We ma're'ja'te { Were they, or had they been
beaten.

Fem. ma'ree'ja'teen for the 2d and 3d persons.

Potential Mood—Oos'loob-i-lm'ka'nee.

Singular.

1st person Myn ma'ra'ja' suk'ta, or suk'a { I can, or could
be beaten.

2d person Too ma'ra'ja' suk'ta, or suk'a { Thou canst, or
co'dst be beaten.

3d person Wooh ma'ra'ja' suk'ta, or suk'a { He can, or could
be beaten.

Fem. ma'ree'ja suk'tee, or suk'ee.

Plural.

1st person Hum ma're'ja' suk'te, or suk'e { We can, or could
be beaten.

2d person Toom ma're'ja' suk'te, or suk'e { You can, or could
be beaten.

3d person We ma're'ja' suk'te, or suk'e { They can, or
could be beaten.

Fem. ma'ree'ja' suk'teen, or suk'een for the 2d and
3d persons.

Dubious. Present—Hal-moo'tu'shuk'kee.

Singular.

1st person Myn ma'ra'ja'ta hoon'ga I may be beaten.

2d person Too ma'ra'ja'ta ho'go Thou mayest be beaten.

3d person Wooh ma'ra'ja'ta ho'ga He may be beaten.

Fem. ma'ree'ja'tee—gee.

Plural.

1st person Hum ma're'ja'te ho'en'ge We may be beaten.

2d person Toom ma're'ja'te ho'o'ge You may be beaten.

3d person We ma're'ja'te ho'en'ge They may be beaten.

Fem. ma'ree'ja'tee—gee for the 2d and 3d persons.

Dubious. Past—Ma'zee moo'tu'shuk'kee.

Singular.

1st person Myn ma'ra'gu'ya hoon'ga I may have been beaten.

2d person Too ma'ra'gu'ya ho'ga { Thou mayest have been
beaten.

3d person Wooh ma'ra'gu'ya ho'ga *He may have been beaten.*
Fem. ma'ree'gu'yee—gee

Plural

1st person Hum ma're'gu'ye ho'en'ge { We may have been
beaten.

2d person Toom ma're'gu'ye ho'o'ge { You may have been beaten

3d person We ma're'gu'ye ho'en'ge } They may have been
beuten.

Fem. ma'ree'gu'yee—gee for the 2d and 3d persons.

Imperative Mood—*Oos'loob-i-Fur'ma'nee.*

Singular. Too ma'ra'ja'e Be thou beaten.

Plural. Toom ma're'ja'o *Be you beaten.*

Respectful Singular and Plural, Ma're'jai'ye: Ma're'jai'yo
Be you beaten.

Infinitive Mus'dur, Ma'ra'ja'na—*To be beaten.*

Participles Present, Ism-i-fa'il, Ma'ra'ja'ta—
Being beaten.

Past, lsm i muf'ool, Ma'ra'gu'ya—Beaten.

When the second person singular of the Imperative ends in a or o, the letter y is inserted between it and the sign of the Perfect, in forming that tense, to prevent hiatus; as *la—bring thou, la'ya—he brought*; so—*sleep thou, so'ya—he slept*: *Hoo'a—was, from ho—be thou*, is an exception.

Verbs, in Hindoostanee, agree with their nominatives in gender, number, and person ; as *murd kha'ta hy—the man is eating*, *run'dee kha'tee hy—the woman is eating*, *lur'ke kha'te hyn—the boys are eating*. But active verbs in their past tenses,—admitting the particle *ne* after the nominative, agree with their objects ; as *murd ne ro'tee kha'yee,—the man eat the bread*, *murd ne bhat kha'ya—the man eat the rice*. The verb, however, remains in a neuter state, if the objective be used with its sign *ko* ; as *murd ne am ko kha'ya—the man eat the mangoe*.

Active verbs are generally formed from Neuter by inserting a between the signs of the Imperative and the Infinitive, and causive by substituting wa for the a; as Hil'na (n)—to move, Hil'a'na (a)—to move, to put in motion; Hil'wa'na (c)—to cause to put in motion.

ADVERBS—Run'ga'mez.

Adverbs are divided into those of time, place, quality, negation and affirmation. Adverbs of quality and similitude are generally formed from abstract nouns by the addition of the particle *se*; as *Gha'fil'ee* (n)—*negligence*, *Gha'fil'ee'se*—*negligently*; *Khoo'shee*—*cheerfulness*, *Khoo'shee'se*—*cheerfully*; and so on. For a copious alphabetical list of Adverbs see page 165.

PREPOSITIONS—Ra'bit-i-Ku'lim'ee.

As the words falling under this part of speech, in Hindoostanee, instead of preceding—follow their respective nouns and pronouns, they should, more properly, be termed *Postpositions*. The following example will, at once, show the place they occupy in a sentence: *Wooh Bun'a'rus se Moor'shid'a'bad ko gu'ya*—*he went from Benares to Moorshidabad*. The words *se*—*from*, and *ko*—*to*, as will be seen, occupy a place after their respective nouns Benares and Moorshidabad. Prepositions or Postpositions are of two kinds, those which govern the masculine and those which govern the feminine possessive case; they are further divided into simple and compound. Of the list in page 168—the following govern the feminine possessive case, and the rest the masculine,

Ba'but—*Respecting: concerning.*

Bu'dou'lut—*By means of.*

Ji'but—*On account of: on this side of.*

Kha'tir—*For the sake of.*

Maur'fut—*By: through.*

Nis'but—*Relative to.*

Turf—*Towards.*

Tur'eh—*After the manner of.*

CONJUNCTIONS—Ra'bit-i-joom'lee.

Conjunctions are divided into Copulative, Disjunctive, Conditional, Consequential, and Explanatory. They are enumerated at page 169 but without regard to these distinctions.

INTERJECTIONS—Sout.

Interjections so clearly speak for themselves, that it is here merely necessary to refer the reader to a list at page 169.

END OF THE GRAMMAR.

GRAMMATICAL TERMS.

- A'hung, *Tone*.
 Bul'a'ghut-o-Ka'fi'yu, *Prosody*.
 Bu'eed, *Pluperfect tense*.
 Bund, *Syllable*.
 Dou'ra, *Period*.
 Dus'toor, *Rule*.
 Dus'toor i-zuban, *Grammar*.
 Fa'il, *Nominative*.
 Fe'ul, *Verb*.
 — Ki'a'see, *Regular Verb*.
 — Ghyr—ki'a'see, *Irregular Verb*.
 — ma'roof'i-moo'tud'dee, *Active Verb*.
 — muj'hool, *Passive Verb*.
 — la'zim'ee, *Neuter Verb*.
 Fusl, *Section*.
 Gha'ib, *Second person*.
 Ghoon'nu'gee, *Nasal*.
 Gur'dan, *Declension : Conjugation*.
 Ha'lut, *Case*.
 Ha'zir, *Second person*.
 Hurf, *Letter*.
 Hurf i-il'lut, *Vowel*.
 — suh'eeh, *Consonant*.
 Hij'je, *Spelling*.
 Hij'jee, *Syllable*.
 Hurf is'tif'hain, *Interrogative Pronoun*.
 Huz'uf, *Ellipsis*.
 Hul'kee, *Guttural*.
 Ha'lut i sa'hib'ee, *Nominative*.
 — iz'a'fee, *Possessive*.
 Im'la, *Orthography*.
 Ism, *Noun*.
 Ism-i-sif'ut, *Adjective*.
 — Biz'za'ti'hee, *Primitive word*.
 Ish'a'rut, *Demonstrative pronoun*.
 Ism-i-fa'il, *Present participle*.
 — mu'ool, *Past participle*.
 — ha'li'yu, *Perfect participle*.
 Ilm-i-ou'kat, *Punctuation*.
 — im'la, *Orthography*.
 Ik'tub'as, *Quotation*.
 Jins, } *Gender*.
 Jin'si'yut, }
 Joom'la, *Sentence*.
 — uf'ra'dee, *Simple sentence*.
 — ta'lee'fee, *Compound sentence*.
 Jum'a, *Plural*.
 Ka'i'du, *Rule*.
 Ka'mee, *Palatick*.
 Ka'mil, *Perfect tense*.
 Kul'am-i-ka'mil, *Paragraph*.
 Ku'li'mu, *Word*.
 Ku'mi'yut, *Number*.
 Li'sa'nee, *Lingual*.
 Lufz, *Word*.
 Lufzi-us'lee, *Primitive word*.
 — Fu'ree, *Derivative word*.
 Mee'zan, *Prosody*.
 Mud'du, *Vowel*.
 Moo'zuk'kur, *Masculine*.
 Moo'un'nus, *Feminine*.
 Mu'ool, *Objective case*.
 Mur'a'tib i tuf'zeel, *Degrees of comparison*.

Mou'soo, <i>Person</i> .	Run'ga'mez, <i>Adverb</i> .
Moo'tu'kul'lim, <i>First person</i> .	Surf o Nu'ho, <i>Grammar</i> .
Moo'kha'tub, <i>Second person</i> .	Surf, <i>Etymology</i> .
Ma'zee', <i>Past tense</i> .	Sa'kut, <i>Mute</i> .
Moos'tuk'bil, <i>Future</i> .	Sout, <i>Interjection</i> .
Moo'tu'ra'dif, <i>Synonym</i> .	Sa'du, <i>Positive</i> .
Moof'rid, <i>Singular</i> .	See'ghu, <i>Tense</i> .
Neem mud' du, <i>Semi-vowel</i> .	Tuf'zeel i-baz, <i>Comparative</i> .
Na'ib, <i>Pronoun</i> .	Turf'zeel kool, <i>Superlative</i> .
Num'ut i-zub'an, <i>Idiom</i> .	Tur'keeb, <i>Composition</i> .
Oos'loob, <i>Mood</i> .	Tuz'meen, <i>Quotation</i> .
—— Sa'du, <i>Indicative Mood</i> .	Tun'mi'yu, <i>Quotation</i> .
—— Fur'ma'nee, <i>Imperative Mood</i> .	Tur'a'doof, <i>Synonym</i> .
—— Um'ur'ee, <i>Imperative Mood</i> .	Tuk'rar, <i>Tautology</i> .
—— Im'ka'nee, <i>Potential Mood</i> .	Tus'reef, <i>Declension</i> .
—— Shur'tee, <i>Subjunctive Mood</i> .	Tu'luf'fooz, <i>Pronunciation</i> .
—— Mus'dur'ee, <i>Infinitive Mood</i> .	—— Shee'reen, <i>Euphony</i> .
Oor'ooz, <i>Prosody</i> .	Ul'if-be, <i>Alphabet</i> .
Ra'bit i-ku'lim'ee, <i>Preposition</i> .	Ub'jad, <i>Alphabet</i> .
—— Joom'lee, <i>Conjunction</i> .	Ur'kan i ku'li'mu, <i>Parts of speech</i> .
—— It'us'a'lee, <i>Copulative Conjunction</i> .	Ud'ud, <i>Number</i> .
—— In'fi'a'lee, <i>Disjunctive Conjunction</i> .	Wa'hid, <i>Singular</i> .
	Zub'an, <i>Language: tongue</i> .
	Zum'eer, <i>Personal pronoun</i> .
	—— sif'ut'ee, <i>Adjective pronoun</i> .
	Zu'ma'nu, <i>Tense</i> .
	—— Hal, <i>Present tense</i> .
	Zurb-i-ku'lim'ee, <i>Accent</i> .
	—— Kul'am'ee, <i>Emphasis</i> .

SCHEME OF LETTERS

ADOPTED IN THE ROMANIZED HINDOOSTANEE PORTION OF
THIS HAND-BOOK.

a. As in <i>calm</i> : <i>alms</i> .	articulated by raising the root of the tongue towards the throat.
e. As e or a in <i>obey</i> : <i>bay</i> .	
ee. As in <i>feel</i> : <i>see</i> .	
i. As in <i>fin</i> : <i>sin</i> .	kh. A peculiar guttural sound as in the scotch word <i>loch</i> .
o. As in <i>so</i> .	n. Nasal.
oo. As in <i>fool</i> : <i>tool</i> .	ph. The english p aspirated.
oo. As in <i>foot</i> : <i>good</i> .	r. Harsh palatick, formed by placing the tongue against the palate and then striking it against the lower teeth.
u. As in <i>fun</i> : <i>but</i> .	s. As the hissing sound in <i>seen</i> : <i>sun</i> .
y. As in <i>my</i> .	th. As the english t with aspirate.
ou. As in <i>our</i> .	t. Soft dental pronounced by placing the tongue slightly between the upper front teeth.
chh. As the english ch with aspirate.	th. The aspirate of the above.
d. Soft dental, nearly as in <i>dew</i> , and formed by placing the tongue against the upper front teeth.	y. As in <i>yell</i> : <i>young</i> .
g. As the english hard g in <i>good</i> .	z. As in <i>azure</i> , or s in <i>pleasure</i> .
gh. The above with aspirate.	
gh. Guttural, like the northumbrian r, or the sound made in gargling.	
kh. The english k aspirated.	
k. A deep liquid lingual as in the peculiar and common cry of the raven ; and	

b, ch, d, f, h, j, k, l, m, n, p, t, v, w, and z, retain their english sounds.

☞ Attention is necessary to the distinction made in the the above Scheme by *italic* letters—as in the instances of ordinary oo and italic oo : the ordinary d and the italic d.

ANGLO-HINDOOSTANEE

HAND-BOOK.

VOCABULARY.

NUMERALS—HIN,DUS,U.

With their native numeral characters Bengalee and Persian (or Hindoostanee).

The Bengalee figures are added as being likely to prove useful, but their names of course differ, though but slightly, from the Hindoostanee.

Hindoostanee alphabetical Index—annexed.

1	১	১	Ek.	19	১৯	১৯	Oon,ees.
2	২	২	Do.	20	২০	২০	{ Bees (or Ko,ree : i.e. a score).
3	৩	৩	Teen.				
4	৪	৪	Char.	21	২১	২১	Ik,ees.
5	৫	৫	Panch.	22	২২	২২	Ba,ees.
6	৬	৬	Chhu.	23	২৩	২৩	Te,ees.
7	৭	৭	Sat.	24	২৪	২৪	Chou,bees.
8	৮	৮	Ath.	25	২৫	২৫	Puch,ees.
9	৯	৯	Nou.	26	২৬	২৬	Chhub,ees.
10	১০	১০	Dus.	27	২৭	২৭	Sut,a,ees.
11	১১	১১	Ig,a,ruh.	28	২৮	২৮	Ut,ha,ees.
12	১২	১২	Ba,ruh.	29	২৯	২৯	Oon,tees.
13	১৩	১৩	Te,ruh.	30	৩০	৩০	Tees.
14	১৪	১৪	Chou,duh.	31	৩১	৩১	Ik,tees.
15	১৫	১৫	Pund,ruh.	32	৩২	৩২	But,tees.
16	১৬	১৬	So,luh.	33	৩৩	৩৩	Ten,tees.
17	১৭	১৭	Sut,ruh.	34	৩৪	৩৪	Choun,tees.
18	১৮	১৮	Ut,ha,ruh.				

35	ᄃᄅ	ᄃᄅ	Pyn,tees.	68	ᄃᄃ	ᄃᄃ	{ Uth,suth.
36	ᄃᄆ	ᄃᄆ	Chhut,tees.				{ Urh,suth.
37	ᄃᄇ	ᄃᄇ	Syn,tees.	69	ᄃᄃ	ᄃᄃ	{ Oon,hut,-
38	ᄃᄈ	ᄃᄈ	Uth,tees.				{ tur.
39	ᄃᄉ	ᄃᄉ	Oon,ta,lees.	70	ᄃᄃ	ᄃᄃ	Sut,tur.
40	ᄃᄊ	ᄃᄊ	Cha,lees.	71	ᄃᄃ	ᄃᄃ	Ik,hut,tur.
41	ᄃᄋ	ᄃᄋ	Ik,ta,lees.	72	ᄃᄃ	ᄃᄃ	Bu,hut,tar.
42	ᄃᄌ	ᄃᄌ	Be,a,lees.	73	ᄃᄃ	ᄃᄃ	Ti,hut,tar.
43	ᄃᄍ	ᄃᄍ	Ten,ta,lees.	74	ᄃᄃ	ᄃᄃ	Chou,hut,tur.
44	ᄃᄎ	ᄃᄎ	{ Chou,a,lees	75	ᄃᄃ	ᄃᄃ	Puch,hut,tur.
			{ Chou,ta,-	76	ᄃᄃ	ᄃᄃ	Chhu,hut,tur
			lees.	77	ᄃᄃ	ᄃᄃ	Sut,hut,tur.
45	ᄃᄏ	ᄃᄏ	Pyn,ta,lees.	78	ᄃᄃ	ᄃᄃ	Uth,hut,tur.
46	ᄃᄐ	ᄃᄐ	Chhe,a,lees.	79	ᄃᄃ	ᄃᄃ	Oon,a,see.
47	ᄃᄑ	ᄃᄑ	Syn,ta,lees.	80	ᄃᄃ	ᄃᄃ	Us,see.
48	ᄃᄒ	ᄃᄒ	Uth,ta,lees.	81	ᄃᄃ	ᄃᄃ	Ik,a,see.
49	ᄃᄓ	ᄃᄓ	Oon,chas.	82	ᄃᄃ	ᄃᄃ	Be,a,see.
50	ᄃᄔ	ᄃᄔ	Pu,chas.	83	ᄃᄃ	ᄃᄃ	Tir,a,see.
51	ᄃᄕ	ᄃᄕ	Ik,a,wun.	84	ᄃᄃ	ᄃᄃ	Chou,ra,see.
52	ᄃᄌ	ᄃᄌ	Ba,wun.	85	ᄃᄃ	ᄃᄃ	Puch,a,see.
53	ᄃᄍ	ᄃᄍ	Tir,pun.	86	ᄃᄃ	ᄃᄃ	Chhe,a,see.
54	ᄃᄎ	ᄃᄎ	Chou,wun.	87	ᄃᄃ	ᄃᄃ	Sut,a,see.
55	ᄃᄏ	ᄃᄏ	Puch,pun.	88	ᄃᄃ	ᄃᄃ	Ut,ha,see.
56	ᄃᄐ	ᄃᄐ	Chhup,pun.	89	ᄃᄃ	ᄃᄃ	Nuw,a,see.
57	ᄃᄑ	ᄃᄑ	Sut,a,wun.	90	ᄃᄃ	ᄃᄃ	Nuw,we.
58	ᄃᄒ	ᄃᄒ	Ut,ha,wun,	91	ᄃᄃ	ᄃᄃ	Ik,an,we.
59	ᄃᄓ	ᄃᄓ	Oon,suth.	92	ᄃᄃ	ᄃᄃ	Ban,u,we.
60	ᄃᄔ	ᄃᄔ	Sath.	93	ᄃᄃ	ᄃᄃ	Tir,an,we.
61	ᄃᄕ	ᄃᄕ	Ik,suth.	94	ᄃᄃ	ᄃᄃ	Chour,an,we.
62	ᄃᄌ	ᄃᄌ	Ba,suth.	95	ᄃᄃ	ᄃᄃ	Puch,an,we.
63	ᄃᄍ	ᄃᄍ	Tir,suth.	96	ᄃᄃ	ᄃᄃ	Chhe,an,we.
64	ᄃᄎ	ᄃᄎ	Chou,suth.	97	ᄃᄃ	ᄃᄃ	Sut,an,we.
65	ᄃᄏ	ᄃᄏ	Pyn,suth.	98	ᄃᄃ	ᄃᄃ	Uth,an,we.
66	ᄃᄐ	ᄃᄐ	Chhe,a,suth.	99	ᄃᄃ	ᄃᄃ	Nin,an,we.
67	ᄃᄑ	ᄃᄑ	Sut,suth.	100	ᄃᄃ	ᄃᄃ	Sou.

101	Ek sou ek.		
102	Ek sou do.		
103	Ek sou teen.		
104	Ek sou char.		
125	{ Ek sou puch,ees. Suw,a sou.	275	{ Do sou puch,hut,- tur.Pou,ne teen sou.
150	{ Ek sou pu,chas. Derh sou.	300	Teen sou.
175	{ Ek sou puch,- hut,tur. Pou,ne do sou.	350	{ Teen sou pu,chas. Sar,he teen sou.
200	Do sou.	400	Char sou.
250	{ Dosou pu,chas. Ur,ha,ee sou.	1,000	Huz,ar.
		100,000	Lakh.
		10,000,000	{ Kur,or (Crore).

Many of the lower orders of Natives, and Europeans generally, not conversant with Numerals, compute by *TWENTIES*, using the word *Koree*—answering to the English *Score* ; Examples—

20	Ek ko,ree.	<i>One score.</i>
21	Ek ko,ree ek.	<i>One score and one.</i>
22	Ek ko,ree do.	<i>One score and two.</i>
30	Ek ko,ree dus.	<i>One score and ten.</i>
40	Do ko,ree.	<i>Two scores.</i>
80	Char ko,ree.	<i>Four scores.</i>
100	Panch ko,ree (or Ek sou).	<i>Five scores.</i>
110	Panch ko,ree dus (or Ek sou dus).	<i>Five scores and ten.</i>

Another method of computation much used is by *Gun-*
das or *Fours* : Examples—

4	Ek gun,da.	<i>One gunda.</i>
6	Derh gun,da.	<i>One gunda and a half.</i>
8	Do gun,da.	<i>Two gundas.</i>
10	Ur,ha,ee gun,da.	<i>Two gundas and a half.</i>
14	Sar,he teen gun,da.	<i>Three gundas and a half.</i>
16	Char gun,da.	<i>Four gundas.</i>

NUMERALS ; arranged alphabetically as an *Hindoostanee* Index to the preceding.

Ath	8	Do sou pu,chas	250	Oon,a,see	79
		Do sou puch,-		Oon,ees	19
Ba,ees	22	hut,tur	275	Oon,chas	49
Ban,u,we	92	Dus	10	Oon,hut,tur	69
Ba,ruh	12			Oon, suth	59
Ba,suth	62	Ek	1	Oon,ta,lees	39
Ba,wun	52	Ek sou ek	101	Oon,tees	29
Be,a,lees	42	Ek sou char	104		
Be,a,see	82	Ek sou do	102	Panch	5
Bees	20	Ek sou pu,chas	150	Pou,ne do sou	175
Bu,hut,tur	72	Ek sou puch,-		Pou,ne teen	
But,tees	32	ees	125	sou	275
		Ek sou puch,-		Pu,chan,wee	95
Cha,lees	40	hut,tur	175	Pu,chas	50
Char	4	Ek sou teen	103	Puch,a,see	85
Char sou	400			Puch,ees	25
Chhe,a,lees	46	Gunda	4	Puch,hut,tur	75
Chhe,an,we	96			Puch,pun	55
Chhe,a,see	86	Huz,ar	1000	Pyn,suth	65
Chhe,a,suth	66			Pyn,ta,lees	45
Chhub,ees	26	Ig,a,ruh	11	Pyn,tees	35
Chhu	6	Ik,an,we	91		
Chhu,hut,tur	76	Ik,a,see	81	Sar,he teen	
Chhup,pun	56	Ik,suth	61	sou	350
Chhut,tees	36	Ik,ta,lees	41	Sat	7
Chou,a,lees	44	Ik,tees	31	Sath	60
Chou,bees	24	Ik,a,wun	51	Sou	100
Chou,duh	14	Ik,ees	21	Sut,a,ees	27
Chou,hut,tur	74	Ik,hut,tur	71	Sut,an,we	97
Chou,suth	64			Sut,a,see	87
Choun,tees	34	Koree (Score)	20	Sut,a,wun	57
Chour,an,we	94	Kur,or	10,000,000	Sut,hut,tur	77
Chou,ra,see	84			Sut,ruh	17
Chou,ta,lees	44	Lakh	1,00,000	Sut,suth	67
Chou,wun	54			Sut,tur	70
		Nin,an,we	99	Suw,a sou	125
Derh sou	150	Nuw,a,see	89	Syn,ta,lees	47
Do	2	Nou	9	Syn,tees	37
Do sou	200	Nuw,we	90		

Te,ees	23	Ti,hut,tur	73	Ut,ha,ees	28
Teen	3	Tir,an,we	93	Ut,han,we	98
Teen sou	300	Tir,a,see	83	Ut,ha,ruh	18
Teen sou pu,-		Tir,pun	53	Ut,ha,see	88
chas	350	Tir,suth	63	Ut,ha,wun	58
Tees	30			Uth,hut,tur	78
Ten,ta,lees	43	Ur,ha,ee sou	250	Uth,suth	68
Ten,tees	33	Urh,suth	68	Uth,ta,lees	48
Te,ruh	13	Us,see	80	Uth,tees	38

ORDINALS—UD,UD-I-WUS,FEE.

These, as explained in the Grammar, are of two Genders : viz.—

Masculine.

- 1st Pub,la.
- 2nd Doos,ra.
- 3rd Tees,ra.
- 4th Chou,tha.
- 5th Panch,wan.
- 6th Chhut,ha.
- 7th Sat,wan.
- 8th Ath,wan.

Feminine.

- 1st Puh,lee.
- 2nd Doos,ree.
- 3rd Tees,ree.
- 4th Chou,thee,
- 5th Panch,ween.
- 6th Chhut,hee.
- 7th Sat,ween.
- 8th Ath,ween.

And so on, adding the final syllable “wan” or “ween,” according to the gender of the noun which it may qualify. The following examples illustrate the application of the foregoing terms : viz. :

Masculine.

- Puh,la lur,ka 1st boy.
- Doos,ra gho,ra 2nd horse.
- Tees,ra murd 3rd man.
- Chou,tha } 4th cock.
- moorgh }
- Panch,wan byl 5th bull.
- Chhut,ha koot,ta 6th dog.
- Sat,wan buk,ra { 7th he-
- goat.

Feminine.

- Puh,lee lur,kee 1st girl.
- Doos,ree gho,ree 2nd mare.
- Tees,ree ou,rut { 3rd wo-
- man.
- Chou,thee } 4th hen.
- moor,ghee }
- Panch,ween ga,e 5th cow.
- Chhut,hee koo- } 6th bitch.
- ti,ya }
- Sat,ween } 7th she-
- buk,ree } goat.

FRACTIONS AND MIXED NUMBERS

Are apt to confuse Europeans in their early intercourse with the Natives of India ; but it is trusted that the “ Examples ” which are annexed, with very little experience in dealing with native tradesmen, will render the following terms tolerably easy of comprehension.

*Hindoostanee.**English.*

Pa,o	Quarter.
Chouth	} Fourth part.
Chout,ha	
Chout,ha,ee f.	
Adh	} Half.
Ad,ha	
Poun	} Quarter less (than one of any given number).
Pou,ne	
Suw,a	Quarter more (than one of any given No.)
Derh	One and a half.
Ur,ha,ee	Two and a half.
Sar,he	Half more (than one of any given No.)

EXAMPLES

Illustrative of the application of the foregoing terms.

Pa,o ser num,uk	Quarter seer of salt.
Chou,tha his,sa	} Fourth share (c. g. in a Bank or Trade).
Chou,tha,ee	
Adh mun chee,nec	Half a mun of sugar.
Ad,hee ghur,ee	Half an hour.
Teen-pa,o doodh	Three-quarters (of a seer) of milk.
Teen-pa,o mis,ree	} Three-quarters (of a seer) of sugar-candy.

The term “ pa,o ” when applied to weight, as in the foregoing two examples, is exclusively confined to the *seer*, to which, therefore, it is understood to refer.

Poun guz kup,ra	} Quarter less a yard of cloth (i. e. three-quarters of a yard).

Pou,ne do roop,i,yu	{	Quarter less two roopees (i. e. one roopee and three quarters, or one roopee and twelve annas).
Pou,ne do bee,ghu rum,een	{	Quarter less two beeghas of land (i. e. one beegha and three quarters).
Pou,ne-teen to,lu	{	Quarter less three tola (or sicca) weight (i. e. two tolas and three quarters).
Pou,ne-char bur,us	{	Quarter less four years (i. e. 3 years and 3 quarters, or nine months).
Suw,a roop,i,yu	{	Quarter more one roopee (i. e. one roopee and a quarter, or one roopee and four annas).
Suw,a-do ghun,ta	{	Quarter more two hours (i. e. two hours and a quarter).
Suw,a-teen chhut,- ank tel	{	Quarter more three chittaks of oil (i. e. three chittaks and a quarter).
Derh hath fee,ta		One and a half cubit of ribbond.
Ur,ha,ee bam		Two and a half fathoms.
Sar,he-teen dus,tu ka,ghuz	{	Half more than three quires of paper (i. e. three quires and a half).
Sar,he-char bu,je	{	Half more than four o'clock (i. e. half past 4).

It will be observed in the foregoing examples that the terms Suw,a—Derh—Pou,ne, signifying *one and a quarter*—*one and a half*—*a quarter less*, when used *before* any numbers whatever, denote the parts of those numbers: for example—Suw,a sou—means not literally 125, but *one hundred and a quarter of a hundred*. In like manner Suw,a sou mun—literally *one hundred and a quarter of a hundred muns* (i. e. 125 muns). Suw,a ghur,ee—*one hour and a quarter*. So likewise Derh sou—*one hundred and half a hundred* (i. e. 150). Derh ser—*one ser and half a ser*.

The term Pou,ne, unlike the terms above explained, instead of *adding to*—DEDUCTS FROM the number or quantity to which it is prefixed, and (in like manner with the above illustrations) may refer to number, weight, measure, or time: as for example—Pou,ne do sou,—literally *a quarter of a*

hundred less than 200; i. e. 175. Pou,ne dus ghur,ee—a quarter of an hour less than 10 o'clock; i. e. a quarter to 10 o'clock. Pou,ne panch guz—a quarter of a yard less than five yards; i. e.—4 yards and 3 quarters.

The term *Sar,he* followed by any number *above two*, whether applied to number, weight, or measure, literally means, **AND A HALF**: thus for example—*Sar,he teen—three and a half. Sar,he char sou—four hundred and a half (i. e. 450). Sar,he panch mun—five muns and a half. Sar,he chhu huzar roop,i,yu—six thousand roopees and a half ($\frac{1}{2}$ a thousand); i. e. 6500 roopees.*

As already implied, the term *Sar,he* is inapplicable to a less number than 3: the terms *Derh—one and a half; and Ur,ha,ee—two and a half* (as shewn in the examples), being the proper terms in expressing those numbers: thus—*Derh sou—one hundred and a half; i. e. 150. Ur,ha,ee huz,ar—two thousand and a half; i. e. 2500. Sar,he teen lakh—three lakhs and a half; i. e. 350,000.*

ASTRONOMY—HY,UT.

The names thus marked * are Bengalee, after which the Hindoo days of the week take their titles. Vide—"Days of the week."

Soo,ruj	{	SUN.	SU,YA,RU	{	PLANETS.
Af,tab			Oot,a,rud		
Rob,ee*			Bood*		
Chand	{	MOON.		{	Mercury.
Som*			Zooh,ru		
Mah			Shuk,ro*		
Nu,ya-Chand		New-Moon.			
Poo,ra-Chand		Full-Moon.	Zum,een		Earth.
Ta,ra	{	STAR.	Mir,reckh	{	Mars.
Sit,a,ru			Moongool*		
Soo,hyl	{	Sirius (the Dog-star).	Moosh,tur,ee	{	Jupiter.
Sit,a,ru-i-			Brish,poot,ee*		
doom,dar					
Da,e,ru	{	Comet.	Zoo,hul	{	Saturn.
			Shoon,ee*		
		Orbit.			

SIGNS OF THE ZODIAC—MINTUKUTOOL BOOROOJ.

The names arranged according to their natural order.

<i>Hindoostanee*</i>	<i>European.</i>	<i>Bengalee.</i>
Ham,ul	<i>Aries</i>	Mesh.
Sour	<i>Taurus</i>	Brish.
Jou,za	<i>Gemini</i>	Meet,hoon.
Sur,tan	<i>Cancer</i>	Kur,kot.
Us,ud	<i>Leo</i>	Sing,ho.
Soom,bòo,lu	<i>Virgo</i>	Koon,ni,ya.
Mee,zan	<i>Libra</i>	Too,la.
Uk,rub	<i>Scorpio</i>	Beech,ha.
Kous	<i>Sagittarius</i>	Dhoo,noo.
Jud,ee	<i>Capricornus</i>	Moo,koor.
Da,loo	<i>Aquarius</i>	Koomb,ho.
Hoot	<i>Pisces</i>	Meen.

GEOGRAPHY—JOOGH,RA,FI,YA.

	WATER.	ZUM,EEN	LAND.
Ab			
Buhr	<i>Sea.</i>	Bur-i-A,zum	<i>Continent.</i>
Bun,dur	<i>Harbour.</i>	Da,mun-i-koh	<i>Valley.</i>
Dur,i,ya	<i>River.</i>	Goo,loo-i-bur-	} <i>Isthmus.</i>
Jheel	<i>Lake.</i>	i-A,zum	
Jhur,na	<i>Waterfall.</i>	Juz,ee,ru	<i>Island.</i>
Khul,eej	<i>Bay.</i>	Kin,a,ra	{ <i>Beach.</i>
Kol	{ <i>Harbour</i>	Muj,myi-Juz-	{ <i>Shore.</i>
	(small).	air	{ <i>Archipela-</i>
Moo,han,a	<i>Estuary.</i>	My,dan	{ <i>go.</i>
Na,la	<i>Creek.</i>	Pu,har	{ <i>Plain.</i>
Pa,nee	<i>Water.</i>	Sa,hil-i-dur,i,ya	{ <i>Hill.</i>
Shakh	<i>Gulf.</i>	Tap,oo	{ <i>Mountain.</i>
Sum,un,dur	<i>Ocean.</i>	Urz	<i>Cape.</i>
Sur-chush,mu	{ <i>Spring.</i>		<i>Island.</i>
	{ <i>Source.</i>		<i>Land.</i>

* Or, more correctly, *Arabic*, from which language the *Hindoostanees* borrow all their scientific names.

The POLES—KOOTB.

<i>Kootb-i-</i> <i>shim,a,lee</i>	{ <i>North-</i> <i>Pole.</i>		<i>Kootb-i-</i> <i>joo,noo,bee</i>	{ <i>South-</i> <i>Pole.</i>
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The CARDINAL POINTS—KHUWAPIK.

<i>Oot,tur</i>	<i>North.</i>		<i>Poo,rub</i>	<i>East.</i>
<i>Duk,khun</i>	<i>South.</i>		<i>Puch,hum</i>	<i>West.</i>

The SEASONS—MOU,SUM.

<i>Bu,har</i>	{ <i>Spring.</i>		<i>In the Lower Provinces of</i> <i>Bengal.</i>	
<i>Ru,bee</i>			<i>Gurm,ee</i>	<i>Hot Season</i>
<i>Gur,mee</i>	{ <i>Summer.</i>		<i>Bur,sat</i>	{ <i>Rainy Sea-</i> <i>son.</i>
<i>Ta,bis,tan</i>			<i>Ja,ra</i>	{ <i>Cold Sea-</i> <i>son.</i>
<i>Khiz,an</i>	{ <i>Autumn.</i>			
<i>Khur,eef</i>				
<i>Sur,ma</i>	<i>Winter.</i>			

The TIDES—PA,NEE-KA-TAN.

<i>Jo,ar</i>	<i>Flood-tide.</i>		<i>Bur,a kut,al</i>	<i>Spring-tide.</i>
<i>Bha,ta</i>	<i>Ebb-tide.</i>		<i>Mur kut,al</i>	{ <i>Neap-tide.</i>
<i>Ban</i>	{ <i>Boar</i> (or swell of the tide).		<i>Mun,da jo,ar</i>	

COUNTRIES AND CITIES—MOOLK.

<i>Cheen</i>	<i>China.</i>		<i>Muk,ku</i>	<i>Mecca.</i>
<i>Dee,na,marg</i>	<i>Denmark.</i>		<i>Oor,shil,eem</i>	<i>Jerusalem.</i>
<i>Fa,ris,tan</i>	<i>Persia.</i>		<i>Proos</i>	<i>Prussia.</i>
<i>Hul,ub</i>	<i>Aleppo.</i>		<i>Room</i>	{ <i>Turkey in</i> <i>Europe.</i>
<i>Ing,lis,tan</i>	{ <i>Great Bri-</i> <i>tain.</i>		<i>Roos</i>	<i>Russia.</i>
<i>Is,tum,bool</i>	{ <i>Constantino-</i> <i>ple.</i>		<i>Ur,ub,is,tan</i>	<i>Arabia.</i>
<i>Is,pu,ni,al</i>	<i>Spain.</i>		<i>Ul,a,man</i>	<i>Germany.</i>
<i>Kul,kut,ta</i>	<i>Calcutta.</i>		<i>Wul,un,dez</i>	<i>Holland.</i>
<i>Kus,tun,-</i>	{ <i>Constantino-</i> <i>ple.</i>		<i>Yoo,nan</i>	<i>Greece.</i>
<i>toon,i,ya</i>			<i>Su,hu,ra</i>	{ <i>Desert of</i> <i>Arabia.</i>

NATURAL PHENOMENA—UJ,OO,BAT-I-TU,-BY,EB.

Ab,la	{ <i>Deluge.</i> <i>Flood.</i>	Jo,a,la- mook,hee	{ <i>Volcano.</i>
And,hee	{ <i>Hurricane.</i> <i>Tempest.</i>	Ko,ha,sa Kous	<i>Fog.</i> <i>Rainbow.</i>
Ba,dul	<i>Cloud.</i>	Menh	<i>Rain.</i>
Barh	{ <i>Deluge.</i> <i>Flood.</i>	O,la Os	<i>Hail.</i> <i>Dew.</i>
Bhoon,chal	<i>Earth-quake.</i>	Pa,la Pa,nee	<i>Frost.</i> <i>Rain.</i>
Bhun,wur	<i>Whirl-pool.</i>	Rad	<i>Thunder.</i>
Bij,lee	<i>Lightning.</i>	Sa,i,ku Shub,num Shu,hab	<i>Thunder.</i> <i>Dew.</i> <i>Meteor.</i>
Bug,oo,la	<i>Whirl-wind.</i>	Toof,an	{ <i>Hurricane.</i> <i>Tempest.</i>
Burf	<i>Ice.</i>	Ubr	<i>Cloud.</i>
Dhun,uk	<i>Rainbow.</i>	Zul,zul,a	<i>Earth-quake.</i>
Gaj	<i>Thunder-bolt.</i>		
Gru,hin	{ <i>Eclipse.</i>		
Gu,hin			
Gur,uj	<i>Thunder.</i>		
Huw,a	<i>Wind.</i>		
Jhee,sar	{ <i>Mist.</i>		
Jhee,see	{ <i>Vapour.</i>		

COLORS—RUNG.

Bhoo,ra	<i>Brown.</i>	Pee,la	<i>Yellow.</i>
Bun,uf,shy	<i>Violet.</i>	Si,yah	<i>Black.</i>
Byn,gun,ee	{ <i>Purple.</i>	Soo,ha Soorkh	{ <i>Red.</i>
Byn,jun,ee			
Ka,la	<i>Black.</i>	Soo,ped Suf,ed	{ <i>White.</i>
Lal	<i>Red.</i>		
Na,run,jee	<i>Orange.</i>	Subz	<i>Green.</i>
Nee,la	<i>Blue.</i>	Zurd	<i>Yellow.</i>
Oo,da	<i>Purple.</i>		

QUADRUPEDS—CHOU,PA,YU.

And,oo byl	<i>Bull.</i>	Do,han	<i>Steer.</i>
Bagh	<i>Tiger.</i>	Ga,e	} <i>Cow.</i>
Bagh,nee	<i>Tigress.</i>	Go,roo	
Ba,ru Sing,a	<i>Deer.</i>	Ga,o,pil,ung	<i>Camelopard.</i>
Bee,joo	} <i>Badger.</i>	Gee,dur	<i>Jackal.</i>
Bij,joo		Ghen,ta	<i>Pig.</i>
Benj,ee	<i>Ichneumon.</i>	Ghoons	} <i>Bandicoot-</i> <i>Rat.</i>
Bhal	} <i>Bear.</i>	Gho,ra	
Bha,loo		Gho,ree	<i>Mare.</i>
Bhe,ra.	<i>Ram.</i>	Gil,eh,ree	<i>Squirrel.</i>
Bhe,ree	<i>Sheep.</i>	Gud,ha	} <i>Ass.</i>
Bhe,ri,ya	<i>Wolf.</i>	Gud,hee f.	
Bhyn,sa	} <i>Buffalo.</i>	Guw,uzn	<i>Elk.</i>
Bhyns f.		Gyn,da	<i>Rhinoceros.</i>
Bil,la	} <i>Cat.</i>	Hat,hee	} <i>Elephant.</i>
Bil,lee f.		Hut,nee f.	
Bo,ta	} <i>Dromedary</i> <i>(young).</i>	Hul,wan	<i>Kid.</i>
Bub,ur		Hu,noo,man	<i>Baboon,</i>
Buch,he,ra	<i>Colt.</i>	Hur,un	<i>Antelope.</i>
Buch,he,ree	<i>Foal.</i>	Jhank	<i>Deer.</i>
Bud,hi,ya	} <i>Ox.</i>	Ka,koom	<i>Ermine.</i>
Byl		Khut,as	} <i>Polecat.</i>
Buk,ra	} <i>Goat.</i>	Kut,ar	
Buk,ree f.		Khoos,i,yut	} <i>Castor.</i>
Bun,dur	} <i>Monkey.</i>	ool,buhr	
Bund,ree f.		Khur,gosh	<i>Hare. Rabbit.</i>
Bun,e,la	<i>Boar (wild).</i>	Khuch,ur	<i>Mule.</i>
Bun ma,noos	<i>Ape.</i>	Khar,poosht	<i>Porcupine.</i>
Chee,ta	<i>Leopard.</i>	Khy,la	<i>Steer.</i>
Chhu,	} <i>Musk-Rat.</i>	Koot,ta	<i>Dog.</i>
chhoon,dur		Koo,ti,ya	<i>Bitch.</i>
Chik,a,ru	<i>Antelope.</i>	Lom,ree	<i>Fox.</i>
Choo,ha	<i>Mouse. Rat.</i>	Luk,ur,-	} <i>Hyæna.</i>
Chum,-	} <i>Bat.</i>	bug,ha	
good,-ree		Lung,oor	<i>Baboon.</i>
Churgh	<i>Hyæna.</i>		

Mend,ha	<i>Ram.</i>	Sam,bur	<i>Deer.</i>
Moo,sa	<i>Mouse. Rat.</i>	Sand,nee	{ <i>Dromedary</i>
Mooshk-bil,ao	<i>Civet.</i>	Seenh	{ (riding).
		Sher	<i>Hedge-hog.</i>
Neel,ga,o	<i>Nyl,ghau.</i>	Shub,pur	<i>Tiger.</i>
Ne,wul	<i>Ichneumon.</i>	Shoo,toor	<i>Bat.</i>
Nur,ga,o	<i>Bull.</i>	Singh	<i>Camel.</i>
Ood-bil,a,o	<i>Otter.</i>	Si,yal	<i>Lion.</i>
Oont	<i>Dromedary.</i>	Soo,ur	<i>Jackal.</i>
Par,ha	<i>Deer. Stag.</i>	Sul,loo	<i>Boar. Hog.</i>
Pant,ha	<i>Kid.</i>	Sum,oor	<i>Armadillo.</i>
Ra,soo	<i>Ichneumon.</i>	Sun,jab	<i>Sable.</i>
Reech.	<i>Bear.</i>	Ta,zee-koot,-	{ <i>Greyhound.</i>
		ta	{ <i>Panther.</i>
Sa,hee	{ <i>Porcupine.</i>	Ten,doo,a	
Se,hee		Ur,na	<i>Buffalo(wild.)</i>

BIRDS—PUR,IND.

Baz	<i>Falcon.</i>	Ghoog,goo	<i>Screech-owl.</i>
Ba,dur	<i>Vampyre-bat.</i>	Gho,tu,hhor	<i>King-fisher.</i>
Bool,bool	{ <i>Indian Night-</i>	Gool,doom	<i>Jacose shrike</i>
	{ <i>ingale.</i>	Gou,ry,ya	<i>Sparrow.</i>
Boom	<i>Owl.</i>	Gug,un,bher	<i>Pelican.</i>
Bootee,mar	<i>Heron.</i>	Gur,oor	{ <i>Gigantic</i>
Bug,la	<i>Paddy-Heron</i>		{ <i>Stork.</i>
But,er	<i>Quail.</i>	Hans	<i>Goose. Swan.</i>
But,uk	<i>Duck.</i>	Hood,hood	<i>Hoopoe.</i>
Buy,a	<i>Loria indica.</i>	Hur,gil,la	{ <i>Gigantic</i>
Cheel	<i>Kite.</i>		{ <i>Stork.</i>
Chu,ha	<i>Snipe.</i>	Hur,i,yul	<i>Green Pigeon.</i>
Chun,dool	<i>Lark.</i>	Huw,a,sil	<i>Pelican.</i>
Fakh,ta	<i>Dove.</i>	Ka,la-kou,wa	{ <i>Raven.</i>
Feel moorgh	<i>Turkey.</i>	Kag	{ <i>Black Cuckoo.</i>
Gidh	<i>Vulture.</i>	Ko,kil,a	{ <i>Black Cuckoo.</i>
		Ko,yul	{ <i>Black Cuckoo.</i>

<i>Koom,ree</i>	<i>Dove.</i>	<i>Pench,a</i>	<i>Owl.</i>
<i>Kou,wa</i>	<i>Crow.</i>	<i>Pe,roo</i>	<i>Turkey.</i>
<i>Kub,oo,tur</i>	<i>Pigeon.</i>	<i>Phood,kee</i>	<i>Certhia tula.</i>
<i>Kur,an,kool</i>	<i>Curlew.</i>	<i>Pun,dook</i>	<i>Dove.</i>
<i>Kuth,phor,wa</i>	<i>Wood-pecker.</i>	<i>Pun,kook,ree</i>	<i>Teal.</i>
<i>Kur,kur,a</i>	<i>Paddy-Heron</i>		
		<i>Raj-hans</i>	<i>Goose. Swan.</i>
<i>Lug,lug</i>	<i>Crane.</i>	<i>Sa,rus</i>	<i>Ardea anti-</i>
<i>Luk,luk</i>	<i>Stork.</i>		<i>gone.</i>
		<i>Sha,heen</i>	<i>Eugle.</i>
<i>Moorgh</i>	<i>Cock.</i>	<i>Shoo,toor-</i>	<i>Ostrich.</i>
<i>Moorgh,ee</i>	<i>Hen.</i>	<i>moorgh</i>	
<i>Moorgh-</i>	<i>Waterfowl.</i>	<i>Soop,a,be,na</i>	<i>Swallow.</i>
<i>a,bee</i>	<i>Teal.</i>	<i>Sou,sa,gur</i>	<i>Buzzard.</i>
<i>Mor</i>	<i>Pea-cock.</i>		
<i>Mor,nee</i>	<i>Pea-hen.</i>	<i>Tee,tur</i>	<i>Partridge.</i>
<i>Much,rung,a</i>	<i>King-fisher.</i>	<i>Toon,toon,ee</i>	<i>Tailor Bird.</i>
<i>My,na</i>	<i>Coracias in-</i>	<i>To,ta</i>	<i>Parrot.</i>
	<i>dica.</i>	<i>Tud,urv</i>	<i>Pheasant.</i>
		<i>Ub,a,beel</i>	<i>Martin.</i>
<i>Neel-kunth</i>	<i>Coracias ben-</i>	<i>Ug,in</i>	<i>Lark.</i>
	<i>galensis.</i>		
<i>Ook,ab</i>	<i>Eagle.</i>		
<i>Ool,loo</i>	<i>Owl.</i>	<i>Zimch</i>	<i>Buzzard.</i>

REPTILES AND INSECTS—HUSH,RAT.

(Serpents form a separate article.)

<i>Beng</i>	<i>Frog.</i>	<i>Chioon,ta</i>	<i>Ant.</i>	<i>{ large.</i> <i>{ small.</i>
<i>Bhug,jooq,noo</i>	<i>Fire-fly.</i>	<i>Chioon,tee</i>		
<i>Bhum,bhee,-</i>	<i>Dragon-fly.</i>			
<i>ree</i>				
<i>Bhyn,sa-jonk</i>	<i>Horse-leech.</i>	<i>Dans</i>		<i>Horse-fly.</i>
<i>Bich,hoo</i>	<i>Scorpion.</i>	<i>Ghong,ha</i>		<i>Snail.</i>
<i>Buh,roo,pa</i>	<i>Chamelion.</i>	<i>Ghook</i>		<i>Frog. Toad.</i>
<i>Boo,kul,um,-</i>		<i>Ghoon</i>		<i>Weevil.</i>
<i>oon</i>		<i>Ghoor,-</i>	<i>{</i>	<i>Mole-cricket.</i>
<i>Bur</i>	<i>Wasp.</i>	<i>ghoor,a</i>		
<i>Bur,ra</i>		<i>Goh</i>		<i>Guana.</i>
<i>Bir,nee</i>		<i>Goob,ree,la</i>	<i>{</i>	<i>Dunghill-</i> <i>Beetle.</i>
		<i>Goob,rou,ta</i>		
<i>Chhip,kul,ee</i>	<i>House Lizard</i>	<i>Gund,hee</i>		<i>Bug-fly.</i>

Gir,git	{ Garden Li- zard	Oor,us	Bug.
Jhan,jha	Caterpillar.	Pat-krim	Silk-worm.
Jheen,goor	Cricket.	Pil,loo	Maggot
Jonk	Leech.	Phun,ga	Grass-hopper
Joon	Louse.	Pis,soo	Flea.
Joog,noo	Fire-fly.	Put-beej,na	Fire-fly.
Kee,ra	{ Maggot.	Pur,wa,nu	Moth.
Krim	{ Worm.		
Kench,wa	Earth-worm.	Ra,e-jonk	Horse-leech.
Khut,mul	Bug.	Re,shum- ka-kee,ra	{ Silkworm.
Kuch,hoo,a	{ Tortoise.		
Kuch,him	{ Turtle.		
Kam,la	Caterpillar.	Sas	Bug.
Kun,khuj,- oo,ra	{ Centipede.	Shub,tab	Glow-worm.
Kyk	Flea.	Shuhd-kee- muk,hee	{ Honey Bee.
Men,duk	Frog.	Tee,ree	{ Locust.
Much,hur	Musquetoe.	Tid,dee	{
Muk,hee	Fly.	Teet,ree	Butterfly.
Muk,ra	{ Spi- { large.	Tik,tik,ee	{ House Li- zard.
Muk,ree	{ der { small.		
Na,o,wur	{ Water-Scor- pion (?).	Til,chut,ta	Cockroach.
		Uk,rub,	Scorpion.

SERPENTS—SAMP.

" Few branches of the Natural History of the East Indies (remarks Dr. Russell) have been less cultivated in the Company's Establishments abroad, than that of Serpents*." The valuable work of the learned author, just quoted, appears to be the only English one exclusively descriptive of Indian Serpents of which 53 varieties are described and figured : of these, however, the following very short list includes a few

* An account of Indian Serpents, collected on the Coast of Coromandel ; containing descriptions and drawings of each species ; together with experiments and remarks on their several poisons. By P. Russell, M., D. F. R. S., London ; 1796—1801. Folio.

only, for though the native names are given, they are, with few exceptions, and with many of the species to which they refer, peculiar to the Coast of Coromandel; and a further difficulty exists in the omission of the usual latin *specific names*, in the absence of which it is difficult to identify, with certainty, the species described by Dr. Russell with those common to the fields and jungles of Bengal.

As strangers, on their arrival in India, bring with them, or imbibe vague and indiscriminate apprehension of all Serpents being poisonous, it may tend to lessen the terror with which they are usually regarded to state, that by far the greater proportion are devoid of the means of inflicting fatal or even serious injury. This assurance, however, should not lead to any disregard of that caution which ought to be observed by all persons whom curiosity or accident may place in the proximity of their haunts. In cases of this nature "discretion may prove the better part of valor" until observation and experience have satisfactorily armed the inquirer with a knowledge of the habits and character of the various species with which he may be brought in contact.


Under some circumstances it may be useful and necessary to determine at once the real character of some one or other of this remarkable family of nature, and the following distinctive characteristics of the two classes, innocuous and venomous, on the authority of Dr. Russell, are accordingly furnished for the stranger's guidance :—

1st. INNOCUOUS OR HARMLESS SERPENTS, are furnished with three rows of teeth in the upper jaw, but are without fangs.

2nd. VENEMOUS SERPENTS, possess but two rows of teeth in the upper jaw, and, in place of the third row, are armed with fangs.

Dr. Knox states that no *external character whatever* can well be trusted in the determination of a snake; for there are many innoxious snakes which are so closely imitated in their external appearance by others truly poisonous and exceedingly dangerous, that he feels warranted in declaring, "that *no snake*, however much it resembles a harmless one, or those of a class known to be harmless, should ever be handled, until the person be perfectly assured of its death."

The descriptions are chiefly on the authority of Dr. Russell, but due latitude must be allowed for the sizes, which, of course, vary according to age.

 In the APPENDIX will be found an article on SNAKE-BITES and their REMEDIES.

Bhoo,wung : }
Bhoo,jung : } *Serpent* (of any kind).

Bo,ra : a fangless species of *Coluber* (No. 39 of Dr. R.) : the bite said, by the natives, to be poisonous, and if not fatal, to be at least followed by cutaneous eruptions on different parts of the body : length about five feet : predominant color brown ; on the belly, near the tail, appear a pair of horny, curved, pointed spurs, about the fourth of an inch in length.

Chit,tee : a fangless species of *Coluber* (Con. No. 4 of Dr. R.) : length about two feet : the crown of the head, and upper parts of the body a bluish clay color : the belly of a tawny buff.

Chit,tul : a fanged species of *Anguis* (Con. No. 9 of Dr. R.) : found in the salt water estuaries of the Soondurbuns near Calcutta : length about five feet : circumference of the head two and a quarter inches : the neck one and a half inch : the trunk where thickest, four and a half inches : color blue, with circular bands of yellowish white. The fangs marked by the same peculiarity as those of the "Sa,kee,nee"—the Chittul, however, having four teeth on each side. Dr. R. states that a fowl bitten in the thigh by this serpent, died in eight minutes.

Daa,ris : }
Dha,min ? } (*Coluber* : No. 25 of Dr. R. ?) according to the Rev. J. Statham*, an extremely vigilant, active and cunning, large *black* (or brown ?) *Snake*, which though not venemous, is a great annoyance, as eggs, chickens, &c. fall a prey to its voracity : it is further well known to frequently rob cows of their milk, by twining themselves round the animals' hind legs, which are thus held fast whilst the milk is being drained. Mr. Statham relates one instance of a lady, who, after confinement, repeatedly missed the usual nourishment which nature had furnished for her child, till the discovery was made that the thief was a snake of this species. Common length—from six to ten feet.

* " Indian Recollections," by J. Statham. London, 1832.

Do,moon,ha-samp (lit. *two-headed snake*): a fangless species of *Amphisbæna*; color brownish dun: the tail of which very much resembles the head.

Donr: a fangless aquatic species of *Coluber* (Con. No. 5 of Dr. R.): the head of a clay color; the body much darker, and variegated with dusky-yellowish spots: length about two feet and a half.

Doob,lee: a fangless species of *Coluber* (Con. No. 3 of Dr. R.): length about one foot: color of the head light brown: the trunk freckled with dusky yellowish spots.

Goob,ra: a fangless species of *Coluber* (No. 31 of Dr. R.): length—three feet and upwards: color, dark ———: said to chiefly frequent trees.

Hoog,lee-pa,tee: a fanged species of *Anguis* (Con. No. 10 of Dr. R.): found in the salt water estuaries of the Soondurbuns near Calcutta: color of the head, back, and tail, blue; the sides and belly, pale buff: length about three feet. Dr. R. states that a fowl bitten by this reptile died in five minutes. The fangs marked by the same peculiarity as those of the “Sa,kee,nee”—the teeth on each side being two or three.

Hur,i,yal (Bodroo-pam of Coromandel): a fanged species of *Coluber* (No. 9 of Dr. R.): length about two and a half feet: color, a fresh green: the bite fatal to a fowl or small animal, but said never to be so to man.

Hur,ri,ah: a fangless species of *Coluber*: length about one foot: color, black, with a brownish-yellow fillet, on each side, the whole length.

Ka,la-samp: } the black and most dangerous variety of
Krish,na-samp: } the *Hooded Snake*. See “Nag.”

Ka,la-jin: a fangless species of *Coluber* (Con. No. 2 of Dr. R.): length about three feet: singularly and beautifully speckled; the orange-colored marks on the upper part of the polished black head, giving it a resemblance to some species of beetle.

Ka,la-shoo,tur-sun: a fanged species of *Anguis* (Con. No. 8 of Dr. R.): found in the salt water estuaries of the Soondurbuns near Calcutta: length about four feet: in shape, the tail excepted, greatly resembling the “Shoo-tur-sun”: color—the neck bluish black, with yellow bands; back the same, but some shades lighter: sides and belly yellow, encircled by faint darkish bands, to the

end of the tail : the fangs marked by the same peculiarity as those of the "Sa,kee,nee."

Ka,ret,ta : a harmless species of *Coluber* (No. 27 of Dr. R.).

Ker,ri,pa,tee : a fanged species of *Anguis* (Con. No. 6 of Dr. R.) : found in the estuaries of the Soondurbuns near Calcutta : length about three and a half feet : color—olive green above, yellow beneath, with black or dark blue bands on the trunk and tail, encircling the body. Dr. R. states that a fowl bitten by this snake died within seven minutes.

Kion,ti,ya : a variety of the *Hooded-snake*. See "Nag."

Kou,ri,ya,la : a spotted variety of the *Hooded-Snake*. See "Nag."

Kur,har,ri,a : } (Wanna-pam and Wanna-cogli of Coroman-
Hul,bul,i,ya? } del) : a variety of the *Coluber Stolonatus* of Linnæus, by whom it is erroneously marked as poisonous ; length about eighteen inches : color of the head and neck dark green ; cheeks and throat yellow : greater part of the trunk marked by two blackish bands, variegated with small white spots nearly at equal distances, and opposite to each other.

Ku,ryt : } *Boa lineata* of Shaw (the Gedi Para-goodoo
Ku,ry,ta : } and Pakta Poola of Coromandel) : with short slender fangs : length about two and a half feet : color dark blue, brightening a little in certain lights, whilst in others it appears almost black : the trunk and part of the tail variegated by cross, curve, dotted, white lines, at unequal distances, varying in number, in different subjects, from 42 to 50. The bite of this snake (which, by some, has been erroneously taken for the Cobra manilla) is said by the natives to occasion immediate death, though Dr. R. doubted the truth of the assertion as the poison, on animals, appeared to be slower in its operation than that of the Hooded-Snake.

Nag : } *Hooded Snake* or *Cobra de Capello* (*Colu-*
Na,gin : f. } *ber naja* : Linn.), reputed to be the most
Na,gun,ee : f. } dangerous of the serpent tribe in India :
length from three to five feet : color—yellowish brown, with white belly : distinguishing mark—the spectacle-like figure on the head ; characteristic under excitement—the singular expansion of the neck—thence called the *hood* (*capello*) : places of abode—ruined buildings, hollow trees,

and dry rubbish. The snake-catchers (Sup,e,ra) of Hindoostan, who exhibit varieties of this serpent, are usually provided with pretended antidotes against its poison, and, in proof of the boasted efficacy, will allow themselves to be bitten, to test the remedy; but in such case the fangs of the serpent have been eradicated, and when blood is drawn the wound is made by the common teeth or holders. The fascinating power of music on serpents is very generally believed, but the music of the charmer's pipe has no influence on the wild Cobras, which, when caught, are trained for exhibition by a course of severe discipline. Nag—in some parts of India is a general name for a *venomous serpent* though more particularly applied to this species.

Pin,duj,ee-samp : *Viper*. Dr. Gilchrist.

Po,a : a young *Serpent* (of any kind).

Samp :	} <i>Serpent</i> (of any kind).
Sa,pin : f.	
Sur,up :	
Sa,run :	

Sa,kee,nee (the Bungarum Pamah of Coromandel) : a dangerous species of *Boa* (No. 3 of Dr. R.) : with short fangs, behind which, on each side (and therein differing from most other snakes), are three small teeth, standing in an oblique line towards the palate; length about five and a half feet : colour of the head—dark blue; neck, trunk, and tail variegated by broad bands, alternately blue and yellow.

Shoo,tur-sun : a fanged species of *Anguis* (Con. No. 7 of Dr. R.) : found in the salt-water estuaries of the Soon-durbuns, near Calcutta : length about four feet : color—dark blue, intermixed with green : neck crossed with bands of greenish yellow, and broader bands of the same color across the sides and tail : neck extremely small, long, round; body disproportionately thick; tail flat. The fangs marked by the same peculiarity as those of the “Sa,kee,nee.”

Teer-mar : *Viper* (or its tooth). Shakespear.

Uf,a } *Viper*. { Shakespear.

Ufy } { Gilchrist.

Uh,ee : *Serpent* (of any kind).

Uj,gur : }
 Uzh,du,ha : } *Boa Constrictor*.

Serpents named in the Dictionaries of Mr. Shakespear, and Dr. Gilchrist—without specific European synonymes, which the compilers of this work have been unable to trace.

Mr. Shakespear.

Bur,jut,i,ya.	Kor,ba,la.	Put,hur-chut,ta.
Bur,wut.	Phoo,ni.	Soon,ka,tur.
Go,hoo,na.	Pun,nug.	

Dr. Gilchrist.

Bil,ush,fi,ya.	Go,hoo,un.	Soon,ka,tur.
Bur,wur.	Gokh,ra.	Thoot,hoor.
Bur,wut.	Hur,ho,ra.	Tuk,hub.
Chit,a	Ke,roo,a.	Umy,tur.
Chit,ur.	Mun,ya,ra.	U,wur,hi,ya.
Goh,mun,a.	Soon,buh,ree.	

FISHES—MUCHH,LEE,

including

AQUATIC ANIMALS—A,BEE JAN,WUR.

The Natural History of India, despite the talent and labor of the many who have contributed to its advancement, is yet but imperfectly known, the great mass of the knowledge acquired by our Naturalists in this part of Asia being, unfortunately, still spread over the miscellaneous pages of expensive and voluminous publications (chiefly scientific periodicals), where it lies and will continue beyond the reach of the million till some *traveller* GOLDSMITH in the east shall rise to instruct and entertain his fellow man by a collection and arrangement of the scattered fragments of bygone labourers.

The migratory habits of Quadrupeds and Birds, and the facility with which they are conveyed and naturalized to climes foreign to their own, have greatly tended to familiarize Europeans not merely with their names—but also with their habits and most interesting characteristics. Of Quadrupeds and Birds, therefore, the compilers of this

“Hand-Book” have deemed it sufficient to furnish a simple list of names *Hindoostanee and English*. But to the names of Indian Serpents, Plants and Fishes (of which so few particulars are generally known) they have added short items of information which, it is hoped, will be found both useful and interesting.

Of the various branches of natural History Ichthyology (particularly in India) is decidedly the most difficult of study or observation, and thence probably the exceedingly scanty extent of our knowledge of the fishes of the Indian seas, and of the rivers and estuaries in particular. The following list is compiled chiefly from Dr. Buchanan (Hamilton)’s “Account of the Fishes found in the river Ganges and its branches” and Dr. J. M’Clelland’s “Indian Cyprinidæ” (Asiatic Researches : vol. XIX. Part 2nd) which, with Dr. Russell’s “Account of 200 Species of Fishes found chiefly on the Coast of Coromandel,” are believed to be the only Works published exclusively on the Fishes of India ; to those works, therefore, the reader is referred for such information as he may desire beyond that contained in the present confessedly imperfect Vocabulary.

A *perfect* Catalogue of Names only would extend fully to the entire bulk of this volume, for though much remains to be known,—thanks to the learning and research of Drs. Buchanan and Russell in the past day—and Dr. McClelland in the present, much is already known. Dr. Buchanan’s work contains descriptions of 45 genera, divided into 260 Species—and a note from Dr. M’Clelland (dated Dec. 1839) states that—*So numerous are Fishes in India and so peculiar are they, that he had just received from Mr. Griffith a list of 74 kinds from the waters of Afghanistan, which seemed to be different from any before described.*

As, with few exceptions (and those improper ones), Europeans have adopted the native names, and the Naturalists quoted have not fixed English names, the Latin synonymes, all on the authority of Dr. Buchanan, unless otherwise stated, are necessarily retained in this Vocabulary.

Arh : Pimelodus aor : the last of 33 species : all with slimy skins, destitute of scales or fleshy warts : their mouths surrounded by tendrils : with two back fins, of

which the hinder one has no rays. The *Aor*, a lurid fish, grows to two or three feet in length ; common in the rivers of Bengal, and in the upper parts of the Gangetic estuaries where the water is not very salt ; by the natives considered good eating.

Bam : *Macrognathus armatus* : one of three species, all long, slender slippery fishes, with very minute smooth scales, esteemed by Europeans as the best of the *Eel* kind, and eaten by natives of all classes : length—often two feet ; found in the rivers of Bengal, both salt and fresh.

Bar,ka : *Ophiocephalus barca* : the fifth of seven species, all described by Dr. B. as affording a light and wholesome but rather insipid diet ; very tenacious of life : this species found in the Brahmapootra river, three feet long, and considered by the natives as excellent food.

Bhan,gun, or “ *Te,ri,ya-bhan,gun*”—which see.

Bhek,tee : } *Coilus vacti* : one of nine species, all of which
Bhik,thee : } afford food of easy digestion : this species, vulgarly called *Cockup*, is one of the lightest and most esteemed of the fishes eaten by the English at Calcutta, and abounds in all the mouths of the Ganges, which it ascends as far as the tide, following that into marshes, ditches and ponds : those found in *salt-water*, however, are by far the best, as also those about two feet long : they are sometimes caught five feet long, but, when they approach this size, the taste becomes strong, and when small they are rather insipid.

Bho,la : } *Bola pama* : the fourth of six species, all affording
Bho,ra : } a very light, easily digested aliment, but rather insipid, and, from these qualities, especially when of a small size, called *Whitings* ; though, at Calcutta, the *pama*, when from 12 to 15 inches in length, is the species most commonly so called, and is a very light wholesome food if eaten soon after being caught, but soon becomes soft : it is caught in great numbers in all the estuaries of the Ganges, but does not ascend higher than the tide : sometimes grows to a large size, and found between four and five feet long.

Chil,wa : *Fresh-water Anchovy* : is found in shoals on every flat sand throughout the great rivers ; these are caught by being previously scared so as to precipitate themselves on the beach.—*Dr. Gilchrist.*

Bo,a,lee : *Silurus boalis* : the seventh of eight species all marked by smooth slimy skins, destitute of scales ; the mouths surrounded by tendrils ; the tails long and compressed : the *boalis* very common in the rivers all over India, and occasionally found in ponds : grows to a large size, being sometimes found six feet long ; considered good eating by the natives, but has such a forbidding appearance that few Europeans venture to taste it.

Bo,kar (of the Assamese) : *Barbus hexagonolepus* (J. M'L.) a large fish, often two feet and upwards long ; usually weighing from eight to twelve lbs. like the English Barbel : plum color on the back, very excellent food, and common in large rivers, keeping mostly in the middle of the stream, where it takes a red hackle freely, as well as worms and other bait.

Buch,wa : *Pimelodus vacha* : by Dr. Gilchrist called the *Fresh-water Herring* : the 27th of 33 species (see "Arh"), common in all the larger fresh water rivers of the Gange-tic provinces ; grows to about a foot in length, and is an excellent fish for the table : " but (says Dr. Gilchrist) a general prejudice against its selection of food is entertained, and with much justice."

Bum,lee : *Bombelo-fish* (*Trichiurus lepturus*), the only species described by Dr. B. found in great quantities in the estuaries of Bengal : about a foot in length, very long and much compressed, so as to resemble the blade of a very sharp pointed sword : the body without scales and tail fin, and every where of a bright silver color. Dried in the sun the Bombelo forms a favourite breakfast relish with many Europeans, and though, as above stated, a native of Bengal, is imported into Calcutta, in large quantities, from Madras and Bombay.

Chee,tul : *Mystus Chitala* : the last of three species, all shaped somewhat like the head of a lance, long, and much flattened at the sides. The *Chitala* is found in the larger fresh water rivers of Bengal and Behar ; usually about two feet long, but often six inches longer : the belly uncommonly rich and well flavored, but the back contains numerous small bones, and a strong prejudice exists against eating it consequent to its being supposed to live on human carcasses.

Chen,goo,a : *Gobius changua* : the second of twelve species, which by Dr. B. are divided into three kinds; 1st, such as resemble eels in the form of their bodies. 2nd, such as have their pectoral fins inserted into a muscular protuberance, analogous somewhat to the shoulder in quadrupeds; 3rd, such as have short compressed bodies, without the abovementioned protuberance. The *Changua* is of the 1st kind, and is found in the estuaries of the Ganges : the body is slippery, above of an olive color, clouded with black dots, and beneath white : the tail beautifully spotted with black : the eyes white : considered as excellent eating by all ranks of natives.

Ching,ra : } *Prawn : Shrimp* : Prawns of a very good size,
Ching,ree : } are found in most parts of the country.

Dr. Gilchrist.

Da,ree,ka : *Cyprinus danrica* : the 60th of 86 species*, all distinguished by one back fin (with rays) which, with the pectoral fins, are unarmed : no teeth in either jaw ; and some having tendrils, not more than four, near the mouth. The *Danrica* is found in the ponds and ditches of Bengal, is insipid in taste, and strongly resembles the *Minnow* (*C. phoxinus*) in size and appearance.

Dur,ya,ee-Pet,o,ka (lit. River Tetrodon :) *Tetrodon fluviatilis* : the first of six species (see "Tepa"), found in the fresh water rivers of Bengal : length about 6 inches ; the sides marked with large round spots : the head, back and belly armed with small undivided prickles, which can be retracted at pleasure.

Dul,fin or Dha,nish,tha : *Dolphin*.

Gha,gut : *Pimelodus gagata* : the 28th of 33 species (see "Arh"), pretty common in the fresh water rivers and estuaries of Bengal ; but is full of small bones, and of a very indifferent flavor.

Ghon,ga : *cockle* or *cockle-shell* : *snail* (*cochlea helix*) : (*Shakespear's* : " *Hin. and Eng. Dictionary.*")

Ghug,ra : *Pimelodus gagora* : the fifth of 33 species (see "Arh"), common in the estuaries of Bengal ; grows to

* Of Dr. B.'s arrangement, though the more recent and correct one of Dr. M'Clelland's " *Indian Cyprinidæ*" would have been adopted but for doubts which the compilers of this work felt in their ability to render to that arrangement the justice it demanded.

about three feet in length, with six tendrils, and by the natives considered good eating.

Ghur,i,yal: *Alligator*. See—"Mug,ur."

Go,ha: *Cyprinus goha*: the 18th of 86 species (see "Daree,ka"), found by Dr. B. in the Kosee, Jumna, and Soane rivers: grows to about the size of a herring; is a fine flavored, delicate fish, somewhat resembling in taste the *Smelt* of Europe: in other respects having the closest resemblance to the Bo,la; and is, by the English, called a *Trout*.

Guch,oo,a: *Ophiocephalus gachua*: the sixth of seven species (see "Bar,ka"), very common in the ponds and ditches of Bengal: sometimes grows to a foot in length, but seldom exceeds a span: this fish (with the *Coius cobojius*) supposed by many to occasionally fall with the rains from the clouds, having been often found leaping or wriggling among the grass after the first heavy showers of the season; a phenomenon for which Dr. Buchanan accounts on the supposition that the animal's great tenacity of life in the air, and facility of progressive motion on land enables it to seek that change of locality which nature suggests as a means of obtaining, in the moist grass, food which the pond or ditch it last occupied may have ceased to supply.

Gur,oo,a: *Silurus garua*: the last of eight species (see "Bo,a,lee"), common in the rivers of the Gangetic provinces: often grows two feet long; and by the natives considered good eating.

Gu,ry: a young "*Lata*"—which see.

Han,gur: *Shark*: In the mouths of the Ganges Sharks are exceedingly numerous, and occasionally, but rarely, come up as far as Calcutta: there would appear to be many species, usually divided by our seamen into two kinds,—one with rounded bodies called merely Sharks; and the other, with flattened heads and chests, called Ground-sharks. Dr. B. had ascertained but two of the species, both of the first kind, which includes the "*Saw-fish*."

Hil,sa: *Sable-Fish* (*Clupanodon ilisha*): the first of eight species, distinguished by the want of teeth, oblong bodies, much compressed, and shaped somewhat like the head of a lance or sword blade; the edge of the belly sharp throughout, and toothed like a saw: the eyes colored like

silver. Except in wanting teeth, the *Sable-fish* has the most strong resemblance to the *Shad*: it frequents the Bay of Bengal and the large salt water estuaries of the Ganges, and in the rainy season ascends the larger rivers to spawn, Dr. B. having seen it as high as Agra and Cawnpore, though, so high, it is rare. At Patna and Gwalpara it is pretty common, but rather poor and exhausted: about Calcutta and Dacca, it is in the utmost perfection, and is the richest and highest flavored fish there known, having a taste of both the *salmon* and *herring*; but, owing to innumerable small bones, it is difficult to eat, and is heavy of digestion: its common size is about a foot and a half in length, though it is occasionally twice that dimension. Sliced and preserved in Tamarind, the Sable is a favourite relish at the breakfast table of Europeans.

Jbeen,ga: *Prawn. Lobster.* Sec—"Ching,ra."

Jus,sur,i,ya-Ku,wy or "Ku,wy"—which see.

Kan-ma,goor: *Plotosus canius*: the only species described by Dr. B. characterized by a smooth, slimy skin, destitute of scales; mouth surrounded by tendrils; the hinder back, tail, and vent fins united: and the tail much longer than the head and body. The *Kan-ma,goor* is found in the rivers of the S. parts of Bengal, and although a very ugly animal, and rejected by Europeans and Moohummuduns of the Sheca sect*, is considered by the natives generally as excellent food. It is often found three feet long, and sometimes between four and five.

Kek,ra: *Crab*: of which varieties are common in the rivers and ponds of India, though little esteemed by Europeans.

Khong,ta: } *Pimelodus conta*: the 23rd of 33 species (see
Kon,te: } "Arh"), an ugly river fish, of little or no
value: length three to five inches.

Khul,sa: *Trichopodus colisa*: the first of six species, all very beautiful fishes common in the ponds, marshes, and ditches of the Gangetic provinces: but they are small and not plentiful, and though eaten by all ranks, and thought palatable, are not much sought for. The *Khul,sa* is sometimes found five inches long.

* This sect of Moohummuduns are prohibited the use of all fish having no scales.

Kooch,i,ya: *Unibranchapertura cuchia*: the only species described by Dr. B. having a serpent-like body, without pectoral fins, and but one opening to the gills under the throat. The *Kooch,i,ya* is found in the rivers and ponds of the S. E. parts of Bengal, and is eaten by Europeans as an *Eel*, but rejected by natives who imagine its bite to be fatal to cattle, although less powerful on man—which Dr. B. thinks a highly improbable supposition.

Koo,ja: } *Bola cuja*: the fifth of six species (see
Koo,ja-bhek,tee: } “*Bho,la*”): in color a very beautiful fish, growing to between four and five feet in length, and found in the Gangetic estuaries.

Koo,koor-jib,bee: *Sole*: the native name literally signifying *Dog's-tongue* in allusion to the shape: sometimes caught in the brackish waters among the *Bhek,tees*, or in the flat sands about Diamond Harbour, &c.; size, diminutive. *Dr. Gilchrist.*

Koom,heer: *Alligator*. See—“*Mug,ur.*”

Koor,chee: *Cyprinus curchius*: the 31st of 86 species (see “*Da,ree,ka*”), found in the fresh waters of Bengal; seldom attains a greater size than a foot in length, is excessively bony, and rather insipid as an article of food.

Koor,sa: *Cyprinus cursa*: the 32nd of 86 species (see “*Da,ree,ka*”): a native of fresh water rivers and ponds in the S. of Bengal; often found from two to three feet long: is full of bones, and rejected as food by many of the natives under the belief that, if eaten on the same day with milk, it will occasion the disease *Elephantiasis* (Godh). The *Koorsa*—*Koorchee*—*Koorsee*—and *Gonee* (all species of *Cyprinus*), in their small scales and size, bear great affinity to the *Tench* of Europe.

Koor,su,la: *Mugil corsula*: the last of five species, a handsome fish, found in most rivers of the Gangetic provinces, and in the S. parts of Bengal has been introduced into ponds: grows to a foot in length, and swims with the nose and eyes above water, probably in search of insects: is well tasted, much sought for by Europeans, and by some thought to resemble *Mullet*.

Kou,ree: *Cowry* (*Cypræa moneta*): the shells of which are used by the natives all over India as money; in Calcutta, where they are imported from Ceylon and the Coast, 120 are the usual equivalent for one pice.

- Kuch,hoo,a : } *Turtle* : *Tortoise* : Turtle of about a cwt.
 Kuch,him : } are found in almost every river and creek,
 and in some of the large lakes ; though very rarely seen
 in standing waters, and then, perhaps, only in a state of
 migration. Their flesh is peculiarly unwholesome (*and often
 deadly poisonous*), and so far from being like the sea-
 turtles, composed of parts resembling fish, flesh, and fowl,
 may be aptly compared with bacon of the coarsest de-
 scription, and somewhat rancid. *Dr. Gilchrist.*
- Kuk,la : *Esox cancula* : the last of three species, all having
 large mouths, devoid of tendrils, but furnished with many
 teeth. The Kuk,la is very common in the ponds and
 smaller rivers of the Gangetic provinces, grows to about a
 foot in length, and is a very well flavored aliment.
- Kul,boun,sa : *Cyprinus calbasa* : the 37th of 86 species
 (see "*Da,ree,ka*"), very common in the rivers and ponds
 of Bengal, and also found in the W. Provinces : has a
 strong affinity to the English *Barbell*, but is deeper in the
 form : a very common fish in the Calcutta markets ; often
 found eighteen inches in length and sometimes twice that
 size ; and is a well tasted light food, but contains many
 small bones.
- Kund,na : a ferruginous colored variety of the "*Kul,boun,sa*"
 (which see), found at Munghyr and other places where
 the water is clear, on a rocky or pure sandy bottom.
- Kus,too,ra : *Oyster* : Oysters are plentiful and good on the
 coasts of Chittagong and the Arrakan Islands, from whence
 they are imported into Calcutta.
- Kut,hul-Koo,see or "Nend,us"—which see.
- Kut,kut,i,ya : *Tetrodon cutcutia* : the third of six species
 (see "*Pet,o,ka*"), seldom exceeding four inches in length,
 and common in ponds and small rivers : this species is too
 often the miserable toy of idle children, who amuse them-
 selves by inflating its belly.
- Kut,la : *Cyprinus catla* : the 30th of 86 species (see "*Da-
 ree,ka*"), common in the rivers and tanks of Bengal, but
 seldom found farther west, and even in most parts of Be-
 har is unknown : grows to about three or four feet in
 length, and is a light wholesome fish, free of bones ; the
 head very fat and delicious, and the flavor of the whole
 excellent when the size is moderate—i. e. when the length
 is from eighteen to twenty-four inches ; but when large it

acquires a rank taste : in form, quality, and habits has some resemblance to the *Carp* of Europe, but wants the jaw tendrils, and otherwise differs from that fish. The *catla* is a strong, active animal and often leaps over the seine of the fishermen, who therefore usually follow the net in canoes, and make a noise by shouting, and splashing with their paddles.

Ku,wy : *Coinus cabojius* : the eighth of nine species (see "Bhek,tee"), found every where in the marshes, ditches, and ponds of India, and common to the marshes of Jessore from whence it is chiefly supplied for the Calcutta markets : being extremely tenacious of life is imported by boat loads and kept alive, without water, until sold : seldom exceeds six inches in length, and though abounding in sharp bones, much used by the natives, of Calcutta especially, the women believing that it increases their milk, and the men that it possesses great powers to invigorate. The *Cabojius* is identical with the *Lutianus scandens* of La Cepede, one of the fishes supposed to fall with the rains from the clouds (see "Guch,oo,a"), and further, though erroneously, believed by some to possess the power of climbing trees.

La,ta : *Ophiocephalus lata* : the third of seven species (see "Bar,ka"), is found in the ponds of all parts of India that Dr. B. had visited ; never exceeds a foot in length, and for eating considered far inferior to the "*Sol.*"

Lup,chee : *Scate*. (Shakspear's *Hin. and Eng. Dic.* :) See "Sang,ooos."

Ma,goor : *Macropteronotus magur* : the second of two species, both very ugly, dirty-looking fishes, with slimy skins, destitute of scales ; the mouths surrounded by tendrils ; size twelve to eighteen inches long ; found in ponds and ditches, and seldom, if ever, used by Europeans ; but the natives consider them as invigorating diet—and prepare a broth from them which is a supposed cure for pains in the abdomen.

Mir,ga : *Cyprinus mrigala* : the 21st of 86 species (see "Da,ree,ka"), one of the most beautiful and valuable fishes in India, and pretty common in the ponds and fresh water rivers of the Gangetic provinces ; tenacious of life, and grows from eighteen inches to two feet in length ; when smaller the flesh is bony, when larger it becomes coarse

and loses flavor ; is much valued by both natives and Europeans, and, although inferior to the "Ro,boo" and "Kut,la," is a well tasted fish of easy digestion : in Bengal it is most esteemed during the rainy season.

Mo,rar : *Cyprinus morar* : the sixth of 86 species (see "Da,ree,ka"), found in the Jumna and Tista rivers ; is about a span in length, well-flavored, somewhat resembling a smelt, and by the natives sought after as a delicacy.

Mug,ur : *Alligator* : common to all the rivers of India ; and more particularly abounding in the Ghagra river.

Mug,ree : Mung,ree : or "Magoor"—which see.

Mu,ha,seer : } these names (and also a third—"To,ra"),
Mu,ha,sou,la : } variously corrupted, are, without discrimination, applied by the natives of Bengal and Assam to five species of *Barbel*, which appear to be confined to the rapid and clear currents of the larger rivers along the skirts of mountains ; and are therefore only met with in the northern and eastern parts of Bengal, as well as Upper Assam. Their flesh is free from the numerous small bones that lessen the value of many otherwise important species, and afford an excellent, wholesome, and nutritious food : and their scales are so large that gaming cards are said to be made from them at Dacca. Vide Dr. M'Clelland's "*Indian Cyprinidæ*."

Nan,din : *Cyprinus nandina* : the 39th of 86 species (see "Da,ree,ka"), found by Dr. B. in the Mahananda river, and in the large adjacent marshes or lakes which surround the ruins of ancient Gour ; in appearance having great affinity to the *Carp* of Europe : often grows to two or three feet in length, and is a well-tasted fish.

Nend,us : } *Coius nandus* : the seventh of nine species (see
Nin,a : } "Bhek,tee"), common in the ponds of the Gangetic provinces ; seldom exceeds six inches in length ; is very tenacious of life, and by the natives considered as good for eating.

Ne,pur,a : *Gobia malacostomus* (J. M'C.) : a gudgeon-like fish, common in rapid streams near mountains, particularly in Upper Assam : length from six to twelve inches.

Ook,oon,e,chan,da : *Tetrodon fluviatilis* : See "Dur,ya,ee-Pe,to,ka."

Pan ; *Pleuronectes pan* : the last of three species, all having their eyes on one side of the head, and with pectoral

fins. The Pan abounds in the eastern estuaries of the Ganges from Dacca downwards, and is a delicious small fish, from four to six inches long.

Pan,kal : *Macrognathus panculus* : the last of three species (see "Bam"), a beautiful fish, found in tanks : length from four to six inches.

Pap,ta : } *Silurus pabda* : the second of eight species (see
Pup,ta : } "Bo,a,lee"), found in the ponds and rivers of
Puf,ta : } Bengal. The same description of fish as the
Bo,a,lee, but instead of weighing, as the Bo,a,lee often
does, from ten to fifteen lbs. seldom reaches so many
ounces : its flesh is remarkably rich and sweet.—*Dr.*
Gilchrist.

Pet,o,ka : *Tetrodon* ; a very singular genus, of which *Dr.*
B. describes six species, all destitute of scales, with slimy
bodies, capable, at the will of the fishes, of being inflated :
all, with one exception, eaten by the poor, but affording
indifferent food. The word *Pe,to,ka* (and also *Te,pa*—
which see)—generic—the species or varieties being known
by various distinguishing appellations.

Po,thee : *Systomus chrysopterus* (*J. M'C.*) : a small fish
of the Carp kind, with a golden shot over the gills, and
bright fins : some have black spots on the tail and various
parts of the body. The varieties of this fish are very nu-
merous in all the fish markets of India, and though not
above two inches long, yet, being caught in vast quantities,
they are of great importance to the natives who make
them into curries. The English fry them for breakfast
like *Sprats*. (*Dr. M'Clelland*).

Pung,as : *Pimelodus pangasius* : the third of thirty-three
species (see "Arh"), common in the estuaries of Bengal,
and eaten by all ranks of natives that use fish : but is of
an inferior quality : length—often three feet.

Pun,i,ha-samp : *Water-snake* of any kind.

Rand,a : *Mango-fish* (*Tup,see-machh*) without roes. (*Dr.*
Carey.)

Ree,tha : *Pimelodus rita* : the fourth of the thirty-three
species (see "Arh"), common in the estuaries of Bengal ;
a clumsy, lurid fish which many of the Hindoos will not
eat : length from three to four feet.

Re,wa : a variety of the *Mir,ga* (which see), found in the
ponds of Calcutta : length from six to twelve inches : by

Dr. McClelland considered to be "nothing more than the young *Mirga*."

Ro,hoo : } *Cyprinus rohita* : no less celebrated in India
 Roo,ee : } than the Carp in Europe : abounds in the fresh
 Ru,hoo : } water rivers of the Gangetic provinces and in
 those of Ava and Assam ; and in the ponds of the former
 is propagated with great care, being considered as the
 most valuable fish, though Dr. B. thought those found in
 the smaller and more rapid rivers by far the best for eat-
 ing : its beauty, both in form and color, equals its value for
 the table, and of all fresh water fishes it is, by many, con-
 sidered the most excellent ; length—frequently three feet.

Sang,oos : } *Gangetic Skate*. Dr. B. describes two species
 Sek,chee : } of Skate (*Raia fluviatilis*—*Raia sancur*), to
 Sunk,chee : } which the foregoing native names, most
 probably equally apply ; but on this point the compilers
 of this work are doubtful. Skates are common in the
 Ganges, not only in the estuaries, but far removed from
 the sea ; Dr. B. having seen them at Cawnpore, more than
 a thousand miles above the extent of the tide. In these
 upper parts of the river's course (and it is also found in
 the estuaries) the species most common (*R. fluviatilis*)
 has a strong resemblance to the *Raia lymma* ; has nearly
 the same manners with the *Raia aquila*, and inflicts very
 dangerous wounds with the spine on its tail : is a com-
 mon fish, in the markets of Patna especially, and is not
 materially different in taste from a *small skate* or *maiden*
ray. The second species (*R. sancur*) except in wanting
 the prickle in the tail, has a strong resemblance to the
 first : but Dr. B. had not seen it above where the tide
 flows.

Sal,i,ya : } *Polynemus sele* : one of the largest fishes com-
 "Sile" : } mon to the estuaries of the Ganges, affording
 light nourishing food, but more valued for its *sound* or
 natatory vessel, from which the Chinese (who have long
 known and appreciated its great value) prepare the *Ich-*
thyocolla or *Isinglass* of commerce. See Dr. McClel-
 land's article "on Isinglass in *Polynemus sele*"—*Journal*
of the Asiatic Society, March, 1839, also "Indian *Cypri-*
nidae," page 461.

Seeng,ee : *Silurus singio* : the first of eight species (see
 "Bo,a,lee"), has much of the *Eel* in its form ; is of a dirty

green color, with reddish fins, and eight tendrils; length occasionally eighteen inches—but is seldom found fully grown, being considered so highly nutritious by the natives as to be in great and constant demand by nurses and debilitated persons.

Sen,too,ree : } *Cyprinus semiplotus* (J. M'C.) : abundant in
Sun,da,ree : } rapids of great rivers at the foot of mountains, particularly in the rapids of the Bramapootra in Upper Assam : usual length—from twelve to twenty inches : very like the *Prussian Carp* ; contains few bones, and is rich, fine-flavored, and wholesome.

“ Sil,on : ” *Pimelodus silondia* : the first of 33 species (see “ Arh ”), very common in the Gangetic estuaries, and considered by the natives as good for eating : common length—three feet, and occasionally twice that size.

Sha,mook : *Muscle*. (Dr. Carey.)

Sal : } *Ophiocephalus wrahl* : the first of seven species
Sol : } (see “ Bar,ka ”), found in the ponds and rivers,
So,la : } both fresh and salt, of most parts of India ;
length—about two feet.

Soos : }
Soos,mar : } *Porpoise* : common to the rivers of Bengal.

Sunkh : *Conch* ; the shell of which is used by the Hindoos as a horn in the performance of their religious ceremonies.

Sup,hur,ee : *Cyprinus sophore* : the 45th of 86 species (see “ Da,ree,ka ”), a beautiful little fish, very common in ponds.

Teng,ra : } *Pimelodus tengara* : the 18th of 33 species
Teng,ree : } (see “ Arh ”), a beautiful little fish, from four to six inches long, and by the natives considered good eating.

Teng,pa : } *Tetrodon tepa* : the last of six species (see
Te,pa : } Pe,to,ka), found in the estuaries, where it grows to about a foot in length, and forms a very distinct species from the rest : has a great affinity to the *T. sceleratus* of La Cepede which is said to be poisonous ; and is rejected by the natives of Bengal as food. The name *Teng,pa* or *Te,pa* is generic, but all the other species to which it is applied also bear various adjective names to distinguish them.

Ter,i,ya-bhang,un : *Polynemus teria* : common in the Gan-

getic estuaries, and in the Calcutta market is often found six feet long : considered, by the natives, as a wholesome diet, but seldom used by Europeans. Doubts yet remain—but it is thought probable that the *sound* of this species as well as that of the “*Sa,li,ya*” (which see) yields *Isinglass*.

Tup,see : } *Mango-fish* (Polynemus—two or three spe-
Tup,na,see : } cies), small fishes, the most delicate in
flavor of the Gangetic estuaries, and peculiarly excellent
when in spawn, which happens in the end of spring and
commencement of the rainy season, at the time when the
mangoe fruit is most abundant, from which circumstance
the English name is supposed to be derived. They are
found throughout the year in the salt water estuaries,
but in spring, when they spawn, they ascend to the fresh
water, though never further than the tide reaches : com-
mon length from six to nine inches.

Und,wa,ree : }
Ur,wa,ree : } *Mugil corsula* : see “*Koor,sa*.”

DOUBTFUL NAMES.

In collating the foregoing names with the Dictionaries of Dr. Gilchrist and Mr. Shakespear, and the very excellent “*Bengal Almanac*” published by Messrs. S. Smith and Co., the compilers of this Hand Book failed in the attempt to identify the following named fishes, quoted from those works, with any of the fishes named in the works of Drs. Buchanan and M'Clelland.

Dr. Gilchrist.

Bha,koor.	Cheng.	Guj,jal.	Pur,see.
Bhoo,ree.	Chun,dur-	Gyn,chee.	Put,hur-chut,-
Bhut-much,-	bij,wa.	Khy,ra.	ta.
hee.	Chul,ha.	Kun,wul.	Pya,see.
Bil,kee.	Chy,la.	Kuw,a.	Pyh,na.
Bul,i,ya.	Dha,lo.	Mo,e.	San,kooch.
Buns,put,ta.	Dhun,i,ya.	Mo,re,la.	Sid,ree—or } Sing,ree. }
Chan,da.	Genth.	Phul,ee.	Sour.
Chil,ha—or }	Gonchh.	Pup,ta.	Tul,gug,ra.
Chil,wa. }	Gosh,ta.	Pup,sa.	

Mr. Shakespear.

Bhung,na.	Gho,la.
Dur,hee.	Suh,ree (Cyprinus
Genth.	chrysoparius : Buch. ?)

Bengal Almanac : 1840.

Bhen,gira.	Goo,te,ah.	Moonj,ee.	Toon,tee.
Chow,nah.	Gung,to,rah.	Sel,lish.	Carp } ?
Des,sy-tang,ra.	Kow,ell.	Sowle.	Sole }

PLANTS—NUB,A,TAT.

The following list forms a very scanty selection from the numerous plants now known and cultivated in India, but, as it includes the most useful or common, it will, it is hoped, be sufficient for the purposes of a mere "Hand-book." Those who may desire a more lengthy descriptive Catalogue are referred to Mr. Speed's very useful "Indian Hand-Book of Gardening," or to the late Dr. Roxburgh's elaborate "Flora Indica."

The splendid and highly interesting works of Drs. Wallich and Royle—" *Plantæ Asiaticæ Rariores*," and " *Illustrations of the Botany, &c. of the Himalayas*"—with the no less talented and valuable works of Dr. Wight,—"*Illustrations of Indian Botany*," and "*Icones Plantarum Indiæ Orientalis*," now in course of periodical publication*—will further assist the researches of Botanists in India, though, unfortunately, the high prices at which works of their description are unavoidably published too generally confine them to the Libraries of the opulent.

The native names of the Plants, as in the English (with the exceptions named), are also those of their Fruits (or Flowers): but the distinction may be *emphasized* by the use of the words Gachh; Per; or Dur,ukht (*Tree*): Phul (*Fruit*): Phool (*Flower*): as in the examples—Am—*Mangoe* (i. e. *Tree* or *Fruit*): Am-ka-Gachh—*Mangoe-Tree*: Am-ka-Phul—*Mangoe-Fruit*.

* Vide—Dr. M'Clelland's " *Calcutta Journal of Natural History*:" vol. i. page 50.

The English names, in all possible instances, are given on the authority of Mr. Loudon's invaluable "Encyclopædia of Plants," to which (and Mr. Speed's Hand-Book) the scientific student is referred for the Latin synonymes.

A,da : *narrow-leaved* or *officinal Ginger*. See "*Ud,ruk*."

A,loo : *Potatoe* : cultivated all over India.

A,loo-bookh,a,ra : *Bokhara Prune*.

Aas-phul : *Longan* : the fruit is very like that of the *Leechee*, but much smaller and less tasty.

Am : *Indian Mangoe-tree* : the fruit is a universal favourite for tarts, pickles, &c., and when ripe is esteemed as the most luscious and wholesome dessert fruit of India.

Name of the flower—*Moul* or *Mour*.

Am-a,da : *Mangoe-Ginger*.

A,roo : *common Peach*.

A,roo,da : *common Rue*.

At : } *Sweet-Sop* : bearing a wholesome soft-pulped des-
A,ta : } sert fruit, esteemed by all classes.

A,gin-ghas : f. *Lemon-Grass*.

Ba,dam : *Sweet-Almond*.

Bat,la : *common Kidney-Bean*.

Baas : } *common Bamboo-Cane* : very generally used in the
Buns : } construction of bungalows, scaffoldings, &c. Of
the *Bamboo* there are several species, under various native names.

Bel : *thorny Bengal-Quince* : the fruit much valued for its highly nutritious, warm, cathartic properties.

Be,na : *muricated Andropogon* : the dry fragrant roots called *khus* form the house screens of the hot weather, known as *khus-khus* tut,tees.

Bel : } *single Arabian Jasmine* : the original stock of
Be,la : f. } the "double Arabian" and "Tuscan" Jasmines,
which, therefore, are mere cultivated varieties of this species.

Bhe,la : *Marking-Nut* : the nut yielding a black acrid juice used for marking linen, and for medicinal purposes.

Bhin,dee : f. *Eatable Hibiscus*, or "*West Indian Okro*;" in *Calcutta* called *Ladies-fingers* or *Rams-horns* : the pods, gathered green and used as a table vegetable, are deemed highly nutritious.

Bhoot,ta : *common Indian-Corn*.

Bhung : f. *Indian or common Hemp* ; preparations of which, under the native names *Gan,ja* or *Gun,ja* (vulgarly—*Sidhee*), or *Sub,zee*, are used by both Hindoos and Moo-hummuduns for the purpose of intoxication ; and recently in the European practice of medicine. *Vide—Dr. O'Shaugnessy's very interesting Pamphlet on this Plant.*

Bih : f. }
Bi,hee : f. } *common Quince.*

Boont : } *common Chick-Pea*, in Bengal commonly called
Boot : } *Gram*, the chief food of Cattle—and of horses
in particular.

Bug,ren,dee : f. *angular-leaved Physic-Nut* : the seeds like those of the "*Jum,algo,ta*," are used for their drastic, purging qualities.

Bub,ool : f. *Gum-arabic-tree* : the gum, however, though an excellent substitute, *not* being the genuine *Gum-arabic*, which is the produce of the *Egyptian Thorn*.

Buch : f. *Sweet-Flag*.

Bun,uf,shuh : f. *Sweet Violet*.

Bur : *Banyan-Tree* ; the "*Fig-Tree*" of Milton's "*Paradise Lost*."

By,gun : } *Egg-Plant* : in Bengal commonly called "*Brin-*
Byn,gun : } *jall*:" the egg-shaped fruit is used boiled,
stewed in sauces, curried, &c.

Che,ry,ta : *Chirata* : the dried leaves and stems form the well known excellent tonic bitter, &c.

Chhoo,ee-moo,ee : f. *Sensitive Plant* (?).

Chookh : *Florentine Iris* : the root—the *Orrice-* (or *Iris-*)
root of the shops.

Chook,un,dur : *common Beet*.

Chou,la,ee : f. *hermaphrodite Amaranth* : the leaves are used as a table vegetable, in curries, &c.

Chuk,o,tur,uh : *Shaddock* ; the *orange pampelmouse* of the French.

Chul,ta : *Indian Dillenia*, the sub-acid fruit of which is used in curries.

Chum,be,lee : f. *catalonian Jasmine*.

Chum,pa : *sweet-scented Michelia*.

Chum,pa-ke,la : an esteemed variety of the *Banana*.

Chur,mul,a : *Cheramela Phyllanthus*. See "*Hur,pha,re,*
o,ree."

Chun,a : *common Chick-Pea*. See "*Boont*."

- Chun,dun : { *true sandal-wood.*
 { *myrtle-leaved sandal-wood.*
 De,see-ba,dam : *broad-leaved Terminalia*, in Bengal com-
 monly called the *East India Almond*, the kernels of the
 nuts being, by many, considered as palatable as the
 Filbert or Almond of Europe.
 Dad,mur,dun : *broad-leaved Cassia.*
 Da,oo,dee : f. *Indian Chrysanthemum.*
 Dar,chee,nee : f. *Cinnamon.*
 Da,rin : *common Pomegranate.*
 Deb,dar : } *long-leaved Uvaria* (by many erroneously
 Dev,da,roo : } called the *Indian Poplar* or *Mast-Tree*);
 the timber is soft and white, though deemed of little
 use.
 Dhan : *common Rice*, or *Paddy*, of which there are many
 varieties. Cleared of the husk, it is called—*Cha,wul*;
 dressed for eating—*Bhat.*
 Dhen,dus : }
 Dhen,rus : } *eatable Hibiscus* : see—"Bhin,dee."
 Dhum,i,ya : *common Coriander.*
 Dhut,oo,ra : *downy Thorn-Apple.*
 Doob : *slender Bent-Grass* : by Gilchrist called *Sun-*
grass—deemed the best for cattle.
 Dood,hi,ya : name of several plants containing milky white
 juice, including species of *Swallow-Wort* : *Echites* :
Spurge : &c.
 Dur,ma : *Bengal Reed* : from the culms of which the com-
 mon mats, under the same native name are made.
 Fal,sa : *Asiatic Grewia*, yielding a small dessert fruit.
 Gab : *glutinous Date-Plum* : the edible fruit yields an as-
 tringent, viscid mucus used for paying the bottom of
 boats, &c. the unripe fruit also yielding tannin for nets, &c.
 Ga,jur : f. *garden Carrot.*
 Gend,a : *African Marygold.*
 Gbeek,war : *perfoliated Aloe* : which yields the prepared
 Aloes of the shops, under the native name—"E,loo,a."
 Ge,hoon : *Lammas Wheat*, varieties of which yield the flour
 used by Europeans for their bread, &c.
 Ghoo,yan, *Egyptian Arum* : the root of which forms a table
 vegetable.
 Goot-by,gun : *Love apple* : the small orange-coloured fruit
 is used boiled, stewed in sauces, &c.

Goonj: *Jamaica Wild Liquorice*: the root is used as a substitute for Liquorice, and the seeds strung and worn as beads, rosaries, &c. the seeds under the name "*Rut,tee*" often used by the Hindoo jewellers as weights, six being equal to the weight of the sixteenth part of a rupee. Native name of the root—Soos.

Gol,mirch: f. *black Pepper*: white Pepper, the produce of the same plant-berry, and differing only in being freed from the pulp.

Gool: }
Gool,ab: } *provins Rose*.

Gool-shub,bo: f. *common Tube Rose*.

Gool-ub,bas: *common Marvel of Peru*, the root of which yields the Jalap of the Materia Medica.

Gool,ab-ja,mun: f. *narrow-leaved Eugenia*, or *Jambos-Rose-Apple*.

Gool-khy,roo: *Hollyhock*: numerous varieties.

Goo,lur: f. *glomerated Fig-tree*.

Gun,dun,a: *Leek*.

Ha,lim: *common Cress*.

Hin,a: f. }
Hin,na: f. } *Henna-plant*: see "*Menh,dee*."

Hul,dee: f. *long-rooted Turmeric*: the dry root, under the same native name, is used in the preparation of curries, and also as a yellow dye.

Hur,pha,reo,ree: f. *cheramela Phyllanthus*, yielding a small acid fruit which is made into pickles, preserves, &c.

Hur,sing,ar: *square-stalked Nyctanthes*, or *weeping Night-flower*; the flower tubes yield a beautiful bright yellow dye—but not permanent.

Il,a,chee: f. *Cardamom*.

Im,lee: f. *common Tamarind-tree*: the preserved fruit pulp is the cooling and laxative confection of the London shops.

Ind,ra,nce: f. }
Ind,ra,yun: f. } *bitter Cucumber*, or *Coloquintida-Apple*.

Ishk,pench,a: *wing-leaved Ipomæ*.

Is,fa,naj: }
Is,pa,nuk: } *common Spinage*.

Is,pu,ghol: *Fleawort*.

Jam: *narrow-leaved Eugenia*: see—"Goolab-jamun."

Ja,mun: f. *clove-leaved calyptranthes*(?).

Jae,phul: } *true Nutmeg*: the berry yields the well known
 Jae,phul: } spice nut; the arillus or cover being the
Mace (Ju,wut,ree) of the shops.

Ja,rul: *oblong-leaved Lagerstræmia*, a large timber tree
 used for common planks and ordinary purposes.

Jo,ar: f. *Indian-Millet*: the *Negro Guina-corn* of the
 West Indies: the grain is much esteemed by the natives
 who make it into bread, &c.

Jou: *winter Barley*.

Jul,pa,ee: f. { *European Olive*.
 { *Saw-leaved Elæocarpus*.

Jum,algo,ta: *purging Croton*: the seeds of which yield
 the violently drastic substance called *Croton-oil* or *Oil*
of Tiglium.

Jut,ma,see: f. } *Indian-Nard*, the *Spikenard-Plant* of
 Jut,u,man,see: f. } the ancients.

Jum,rool: *white Eugenia*, yielding a white, shining, juicy,
 but insipid fruit.

Ka,ſir,ee-mirch: f. *large Capsicum*.

Ka,ghuz,ee-Lee,moo: *acid Lime*: several varieties.

Ka,hoo: *garden Lettuce*.

Ka,la-megh: } *panicled Andrographis*, the basis of the
 Kul,up,nath: } once celebrated French mixture "*Dro-*
 Kreet: } *gue amere*."

Ka,la-zee,ra: } *Indian Fennel-Flower*.
 Kulounj,ee: f. }

Ka,la-dhut,oo,ra: *purple Thorn-Apple*.

Ka,lee-mirch: f. *black Pepper*. See "*Gol-mirch*."

Ka,lee-tool,see: f. *common sweet Basil*.

Kas,nee: f. *Endive*.

Ke,la: { *Banana-Tree*.
 { *common Plantain-Tree*.

Kuch-ke,la: a variety of the *common Plantain-Tree*.

Khee,ra: *common Cucumber*.

Khir,nee: f. *obtuse-leaved Mimusops*, yielding a small pul-
 py, sweet dessert fruit.

Koo,lee,jun: } *lose-flowered Alpinia*: the root—the *Ga-*
 Kho,lin,jan: } *langa* of the druggists, and an occasional
 substitute for *ginger*.

Khoor,ma: } *common Date Palm*, which yields the *Khu-*
 Khuj,oor: } *joor-rus* or *Palm wine* (erroneously called
toddy) during the cold season. See "*Tal*."

Khur,booz,a : musk Melon.

Khoo,ba,nee : f. common Apricot.

Ko,bee : f. }
Kur,um,kul,la : } common Cabbage.

Kond,ha : Pumpkin.

Kooch,la : *Poison-Nut* ; the bark of which forms the *false Angustura* of the druggists : the nut yielding the *Strychnia* and *Brucea* of the Chemists : and the roots supposed to yield a great part of the *Lignum colubrinum* of commerce.

Koos,oom : } official *Carthamus* ; also known as *Safflower*
Koor,toom : } or bastard *Saffron*.

Koun,la : sweet Orange-tree.

Kub,ab-chee,nee : f. *Cubebæ* : the berries yield the diuretic, purgative medicine of that name.

Kuch,choo : *Egyptian Arum*. See "Ghooyan."

Kuch,oor : *Zedoary* : the long-rooted Turmeric of the druggists (vide—Thomson's Lon. Dis.) of which the dry root, powdered and mixed with the powdered root of *Cæsalpina Sappan*, forms the red powder (*Ub,eer*) used by the Hindoos during their holee festival.

Kud,doo : *Bottle-gourd*, of which the fruit is eaten in curries, &c.

Kud,ee,ma : }
Kum,rha : } Pumpkin.

Kuh,wa : *Arabian Coffee-tree* : the berries of which are the *Coffee* of the grocers' shops.

Kul,a,ee : f. hairy-podded *Kidney-Bean*.

Kum,ruk : } *Carambola-tree* : two varieties—sweet and
Kum,rung,a : } sour : pickled whilst green, and eaten as a dessert fruit when ripe : also used in dyeing, &c.

Kup,as : f. common *Cotton* : several varieties, all yielding the cotton of commerce.

Kur,on,da : *Jasmine-flowered Carissa* : the small green fruit of which is much esteemed for tarts, preserves, and pickles.

Kus,e,roo : *Tuberous Cyperus*, the root is eaten raw, though little esteemed.

Kut,hul : *Jaca*-(or *Jac*-)tree, considered by many a mere variety of the true bread-fruit, though much less esteemed : the fruit eaten by many of the natives, but seldom by Europeans to whom the offensive odour of the thick

skin in which the fruit is contained is extremely disgusting.

Ky,tha: } *Indian Elephant-apple*: the fruit externally
Kuth,bel: } not unlike that of the *Bengal Quince* (Bel),
but astringent, and used only by the natives in their
sauces, &c.

Lal-mirch: f. *Shrubby Capsicum*: also known as—*red Pepper—Cayenne Pepper—and Chile Pepper*.

Lal-sag: *Oval-spiked Amaranth*; a favorite vegetable with all classes in curries, &c.

La,luh: *common Tulip*.

Lee,chee: f. *Lee-chee*, yielding a delicious, pulpy, juicy dessert fruit.

Leel: f. *East Indian Indigo*: more properly "Neel."

Lee,boo: } *acid Lime*: of which there are numerous varie-

Lee,moo: } ties, the most common being known under the
adjective terms Pa,tee—Ka,ghuz,ee—Go,ra—Chee,nee-
go,ra—Ka,mur,al—Ta,ba and Meet,ha; the last named
unlike the rest, yields an insipidly sweet juice.

Lo,bi,ya; *Chinese Dolichos*: the beans of which form a table vegetable.

Lo,kat: *common Loquat*, bearing an agreeable, juicy fruit.

Lo,na-a,ta: *netted Custard-Apple*: the fruit in India, from its general shape, better known as the *Bullock's-heart*, which, like the *Sweet-sop*, is soft and pulpy, but insipidly brackish to the taste.

Loung: f. *aromatic Clove-Tree*: the dried unexpanded flowers form the spice *cloves* of the shops.

Lou,ka: } *wild Bottle-Gourd*: a poisonous variety: the

Lou,kee: f. } shell is used by mendicants and poor natives
for various domestic purposes, and in the construction
of the Sitar and Been (native musical instruments), &c.

Luh,sun: *cultivated Garlic*.

Ma,door-ka,tee: f. *Cyperus tegetum* (Rox.): from the kulms the elegant and durable floor mats of the Calcutta houses are made.

Mash: f. *hairy-podded Kidney-Bean*.

Mehn,dee: f. } *Henna-Plant*, much esteemed for its sup-

Meh,dee: f. } posed healing and medicinal properties:
the leaves form the red dye with which the ladies of
India, Egypt, and Persia stain the palms of their hands
and the soles of their feet.

Me,thee : f. *common Fenugreek*.

Mirch : f. } *Pepper*. See "Gol"—"Ka,fir,ee"—"Ka,lee"

Mirch,a : } — and "Lal Mirch."

Mog,ra : *Tuscan Jasmine*.

Moo,lee : f. *common Radish* : the Bengal produce is a pale red variety, with a large root, of coarse flavor.

Moong : f. *small fruited Kidney-Bean*.

Mo,ti,ya : *double Arabian Jasmine*.

Mun,jeeth : f. *Bengal Madder*.

Muk,o : *black-berried Night-shade*.

Muk,khun-Sem : f. *sabre-podded Dolichos* : two varieties, both having red beans, the young, tender, half grown pods of which are good substitutes for those of the *French beans*.

Mus,oor : f. { *hairy Tare*.
 } *lentil Chick-Pea*.

Mut,ur : *Common Pea*.

Myn,phul : *prickly Vanguirea*.

Nag,phun,ee : f. *Indian Cactus*.

Nag,doun : *common Asparagus*.

Na,ri,yul : *common Cocoa-Nut-Tree* : one of the most useful trees in India : the nut-kernal yields the oil used for domestic purposes (Na,ri,yul-ka-tel) : the fibrous shell rind being also made into the elastic ship cordage—called "Coir rope ;" and every other part of the tree serving some useful purpose.

Na,rung,ee : f. *sweet Orange-Tree* : bearing the well known dessert and medicinal fruit : several varieties.

Nash,pa,tee : f. *common Pear*.

Nee,boo : {
Neem,boo : } *acid Lime* : see "Lee,boo."

Neel : *East-Indian Indigo*.

Nir,mul,ee : f. *Clearing-nut* : the dried ripe seeds are used to clear muddy water, and for that purpose are, by some, thought better than alum.

Neem : {
Neemb : } *ash-leaved Bead-Tree*.

Nir,bis,ee : f. *broad-leaved Turmeric* : the *Zedoaria rotunda* of the druggists : the roots used by the Hindoos as a perfume and medicine, and sold under the Arabic name Jud,war : or the Hindoostanee name-Jung,lee-(or Bun-) Hul,dee.

- Nur,gis : f. ————— *Narcissus*. (N. *tagetes*. Rox.).
- No,na-a,ta : *netted Custard-Apple*.
- Ol : *complanated Arum* or *Telinga Potatoe*.
- Ookh : f. *common sugar-Cane* : in Bengal, three varieties are cultivated : viz.—Po,ree—Ka,joo,lee—and Kul,loo,a*.
- Pa,kur : *vein-leaved Fig-Tree*.
- Pa,luk : *common Spinage*.
- Pan : *betel Pepper* : the leaves with a few slices of the Areca-nut (thence commonly called the Betelnut), a little shell-lime (choo,na), and catechu (kuth), are chewed by the natives of all classes in all parts of India and the Indian Islands.
- Pat : *bristly-leaved Corchorus* : the fibres of the bark, called *Jute*, are converted into common rope, &c.
- Pa,ta-khur,ee : f. *Saccharum fuscum* (Rox.) : the culms form the common writing reeds or pens of the natives.
- Pa,tee : f. *Cyperus inundatus* (Rox.) : common on the banks of the Ganges near Calcutta, where it greatly protects the banks from the force and rapidity of the tides.
- Pat,ee-pat,ee : f. *forked Phrynium* : the stems are split and made into mats, called Seetul-patee (from Seetul—cool).
- Phal,sa : *Asiatic Grewia*.
- Pee,pul : *popular-leaved Fig-Tree*.
- Pee,pul : f. *long Pepper* : the spikes, divested of their pulpy fruit, are the well known drug of the London shops.
- Phool-ko,bee : f. *Cauliflower*.
- Phoot : f. *dessert Melon* (*Cucumis Momordica*. Rox.).
- Pis,tuh : *Pistachio-Tree*.
- Pi,yaz : f. *common Onion*.
- Po,dee,nuh : *tall-red Mint*.
- Post : *garden Poppy*.
- Pul,wul : *diœcious Snake-Gourd* : the fruit is a wholesome table vegetable.
- Pud,um : *Indian Sacred-Bean* : two or three varieties.
- Pun,i,ya,la : *many-spined Flacourtia*, yielding small dessert berries, though not much esteemed.

* Vide—Mr. L. Dacosta's translation of the "Deewan Pusund; a treatise on Agricultural and Revenue Accounts, to which is appended a short Essay on Husbandry, as applicable to the Province of Behar," &c. Calcutta : 1824. 4to.

Pup,ee,ta : } *common Papaw-Tree* : the soft yellow pulpy
 Pup,i,ya : } fruit is eaten, as in the West Indies, with
 the addition of pepper and sugar.

Ra,ee: f. { *Chinese Mustard*.
 } *ramous Mustard* : cultivated for its seed and
 the oil which that yields, both being used for culinary
 and medicinal purposes by the natives.

Ram-tool,see : f. *Shrubby Basil*.

Re,wund: f. *Rhubarb*.

Re,wund-chee,nee : f. *officinal Rhubarb*.

Reet,ha : *common Soap-Berry* : the fruit is covered with
 a saponaceous pulp, used by the Natives for washing linen,
 and by many Europeans for cleaning the hair, though
 great care is necessary, or the eyes suffer in using it.

Ren,dee: f. *Castor-oil-Plant* : the seeds yield the well
 known Castor-oil of the *Materia Medica*.

Ro,hun: *febrifuge Mahogany-Tree*.

Rut-a,loo: *common Yam*.

Sa,goon: f. *great Teak-Wood* : the timber is light,
 strong, and durable, and very generally used for fur-
 niture, gun-carriages, &c.; and for ship-building in
 particular. Teek—the Telingee name.

Sal : } *hardy Shorea* : an immense tree, yielding the
 Sank,hoo: } best and most extensively used timber in
 India : and also a balsamic resin, of which the best kind
 is used in Hindoo temples, in lieu of Benzoin, under the
 name of *Ral-or Dhoo,na*, the coarser kind (also obtained
 from the *hardy Tumbuguia*) being the *Dammer* so gene-
 rally used in the marine yards as a substitute for pitch.

Seb : } *Apple-Tree*.
 Se,o : }

See,soo : } *Sissoo Dalbergia* : the wood is tolerably
 Shee,shum : f. } light, and remarkably strong, but not
 very durable, though used by ship-builders for crooked
 timbers, &c.

See,tul-chee,nee : f. *Allspice-Tree*.

Sep,pul } *thorny Bengal-Quince* : a small variety
 Shree,phul,a } of the "Bel," which see.

Sem : f. general name for *Bean*.

Sem,bul : *seven-leaved Silk-Cotton-Tree* : one of the larg-
 est trees common to India : the wool much used for beds,
 pillows, &c. ; the wood white, light and spongy.

- Se,o,tee : f. *Indian-White Rose*.
- Sho,la : *marshy Æschynomene*.
- Shuft-a,loo : *common Peach* : several varieties—Chinese and Persian.
- Shuh-toot : *common Mulberry*.
- Shuk,ur-kund : *tuberous Bindweed*, or *sweet potatoe* : two varieties, red (lal) and white (sufed).
- Shul,jum :
Shul,ghum : } *Turnip*.
- Shur,ee,fa : *Sweet-sop*.
- Shur,but,ee : f. *sweet Lime*, a variety of the acid Lime (Rox.).
- Sing,ar,har : *square-stalked Nyctanthes*. See—"Hur,sin,gar."
- Sing,ha,ra : *Indian Water-Caltrops* : the nuts are much esteemed by the natives as an article of diet. *European Water-Caltrops*—known by the same native name.
- Sit-sal : *broad-leaved Dalbergia* : one of the largest Indian mountain timber trees : the wood of a greenish black, with lighter colored irregular veins : heavy, sinking in water, close-grained, and admitting of the finest polish : much used for furniture, its weight being the main objection to its more general use.
- So,a : { *Indian Dill*.
 { *common Dill*.
- Soom,bool : *Indian Nard*. See "Jut,u,man,see."
- Soop,a,ree : f. } *medicinal Cabbage-Tree*, better known
Soop,ya,ree : f. } as the *Betel-tree*, the fruit being the
 Betel—Pisang—or Areca-Nut. See "Pan."
- Sounf : f. { *Anise*.
 { *Fennel*.
- Suf,ree-am : *white Guava* : yielding the well known pear-shaped dessert and jelly fruit, which, though called *white*, varies much in the color of its inside : the fruit of the *red* species. (Lal Suf,ree-am) varying in like manner.
- Su,huj,na : *smooth Horse-radish-Tree* : the leaves, flowers, and tender seed vessels are eaten by the Natives in their curries, and the root is used by Europeans as a substitute for *Horse-radish*.
- Sum-a,loo : { *three-leaved Chaste-Tree*.
 { *quadrangular Chaste-Tree*.
- Sun : *striated-stalked Crotalaria* : cultivated for the fibres

of its bark which may be called the *Hemp of India* : the common *Hemp Plant*, in India, being cultivated for its intoxicating preparations alone. See "Bhang."

Sun,a: *False Senna* : the leaves are the well known excellent infusion purgative.

Sun,dul : { *true Sandal-Wood*, or *Saunders*.
 { *myrtle-leaved Sandal-Wood*.

Sun,ou,bur : *Fir* ; *Pine* ; or any core-bearing tree.

Surv : {
Sur,o : { *Common Cypress*.

Tal : { *fan-leaved Borassus*, or *Palmyra* : the sap ob-

Tar : { tained from the trunk, is the *Ta,ree* (corruption—
Toddy) used as a substitute for yeast.

Teek,hoor : f. { *narrow-leaved Turmeric* : the tubers (with
Tee,koor : f. { several other species of *Turmeric*)
yield a pure starch, known by the same native name, and
described by Dr. Anslie as "*an excellent kind of Ar-*
row-root *."

Tee,see : f. *common Flax*, or *Linseed*.

Tej-pat : {
Tez-pat : { *bastard Cinnamon*.

Tid,ha,ra : *spreading triangular Spurge* : an excellent hedge plant.

Til : *oriental Oily-grain* : valued for the oil extracted from its seeds, which also yield a mucilaginous meal used for cooling poultices, &c.

Tit,la,oo : *wild Bottle-Gourd* : of which the fruit is poisonous. See "Lou,ka."

Tool,see : f. { *purple-stalked (or sacred) Basil*.
 { *hairy Basil* (*Ocimum villosum*. Rox.).

Tip,a,ree : f. *eatable Winter-Cherry*, a pleasant dessert and tart fruit, known to many under the name of *Indian-Gooseberry*.

Toon : *East-Indian Bastard-Cedar* : the wood, being like mahogany, though lighter, and not so close-grained, is much used for furniture : the bark astringent, and a tolerably good substitute for *Peruvian Bark*.

* The very superior. and highly nutritive *Arrow-root* prepared by Mr. Speed, and retailed by every respectable general dealer in Calcutta, is the produce of the genuine *West India Arrow-root* (*Maranta arundinacea*), of which that enterprising gentleman has a large plantation at Alleepore.

- Toor,bud* : *Indian Turbith* or *Turpeth*.
Too,ry : f. *acute-angled Cucumber*.
Toor,unj : *Citron* : several varieties.
Toot : *Indian Mulberry*.
Tum,a,koo : } *Virginian Tobacco*, largely cultivated
Tom,ba,koo : } throughout India, and at Sandowee and
other parts of Burma.
Tur,booz : *Water-Melon*.
Ub,bas : *common Marvel of Peru*.
*Udru*k : f. *narrow-leaved Ginger* : the root-stock is the
culinary Ginger : the young, tender shoots are pre-
served in sugar ; the older, scalded, scraped, and dried,
become the *white ginger*—or, if scalded without being
scraped, the *black ginger* of the London shops : the root,
whilst green, is also called *Udru*k—but when dry is cal-
led *Sonth*.
Uj,wa,yun : f. *Ajouan* (or *ajava*) *Lovage* (Rox.) ; the
aromatic and medicinal seeds are used by the natives as a
condiment, and for improving the flavor of the betel leaf
and nut in their Pans.
Ukh,rot : *common Walnut*.
Ugi,ya-ghas : f. *Lemon-Grass*.
Ulsee : f. *common Flax*, or *Linsced*.
Um,ra : *mangoe Hog-Plum* : of which the ripe fruit is eaten
raw, and whilst green is put into curries, and made into
tarts, &c
Um,root : *white Guava*. See “*Suf,ree-am.*”
Um,ul,tas : *purging Cassia*.
Un,ar : *common Pomegranate*.
Un,jeer : *common Fig-tree* : bearing the succulent, sweet,
wholesome fruit, of the grocers' shops.
Ung,oor : *common Grape*.
Vul,a,e,tee-kup,oor : f. *Bengal Sage* : the leaves are simi-
lar in scent and taste to those of the garden sage, but
stronger, and applied to the same uses.
Wam,pee : f. *Chinese Wampee-Tree* : bearing a small des-
sert fruit.
Zee,ra : *common Cumin*.
Zy,toon : *European Olive*.
Zurd-a,loo : *common Apricot*.
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FOSSILS—Jum,a,dāt.

Ba,loo	<i>Sand.</i>	Pookh,raj	<i>Topaz.</i>
Bil,our	<i>Chrystal.</i>	Pun,na	<i>Emerald.</i>
Chum,uk-put- hur	{ <i>Load-stone.</i>	Put,hur	<i>Stone. Pebble.</i>
Chik,nee-mit- tee		Put,hur,ko,e,- la	{ <i>Coal.</i>
Dhat	<i>Metal.</i>	Send,oor	<i>Cinnabar.</i>
Fil,iz	<i>Metal.</i>	Sho,ra	<i>Saltpetre.</i>
Gund,huk	<i>Sulphur.</i>	Shung,urf: }	{ <i>Cinnabar.</i>
Hee,ra	<i>Diamond.</i>	Shunj,urf: }	
Ho,rul	<i>Talc or Mica.</i>	Soo,le,ma,- nee-put,hur	{ <i>Onyx.</i>
Hujr	<i>Stone.</i>	Soor,ma	
Hujr,ood,dum	<i>Blood-stone.</i>	Sung-i-muk- na,tees	{ <i>Lode-stone.</i>
Hur,tal	<i>Orpiment.</i>	Sung-i-mur,- mur	
Jha,ma	<i>Pumice-stone.</i>	Sung-i-moo,sa	{ <i>Black Marble.</i>
Koor,und	{ <i>Corundum. Emery ?</i>	Sung,re,zu	
Lal		Sunk,hi,ya	<i>Pebble.</i>
La-li-bud, ukh,shan	{ <i>Ruby. Amethyst.</i>	To,paz	<i>Topaz.</i>
Mit,tee		Tulk	<i>Talc or Mica.</i>
Moong,a	<i>Coral.</i>	Ub,ruk	<i>Talc or Mica</i>
Mur,mur	<i>Marble.</i>	Uk,EEK	<i>Cornelian.</i>
Non	{ <i>Common Salt.</i>	Ul,mas	<i>Diamond.</i>
Num,uk		Unk,isht	<i>Coal.</i>
Pind,ol	<i>Clay.</i>	Ya,koot	<i>Ruby.</i>
Phit,kur,ee	<i>Alum.</i>	Yush,ub }	{ <i>Agate.</i>
		Yush,um }	
		Zum,oor,rud	<i>Emerald.</i>
		Zub,ur,jud	<i>Jasper.</i>
		Zur,neekh- zurd	{ <i>Orpiment.</i>

METALS—Fil,iz,at.

(Including their Compounds.)

Chand,ee	<i>Silver.</i>	Pee,tul	<i>Brass.</i>
Dus,ta	<i>Zink.</i>	Roo,pa	<i>Silver.</i>
Fou,lad	<i>Steel.</i>	Roop-just	<i>Pewter.</i>
Just	<i>Pewter.</i>	See,sa	<i>Lead.</i>
		So,na	<i>Gold.</i>
Knch-lo,ha	{ <i>Iron (un- wrought).</i>	Tam,ba	<i>Copper.</i>
Ku,ly		Un,jun	<i>Mercury.</i>
	<i>Tin.</i>	Ur,zeez	<i>Tin.</i>
Lo,ha	<i>Iron.</i>	Uzh,dhat	{ <i>Bell (or mix- ed) metal.</i>
Pa,ra	<i>Mercury.</i>		

MANKIND—Bun-i-A,dum.

Ad,mee	{ <i>Man or Woman.</i>	Lur,ka	<i>Boy.</i>
		Lur,kee	<i>Girl.</i>
Be,wa	<i>Widow,</i>	Mooj,ur,rud	<i>Bachelor.</i>
Boor,ha	<i>Old man.</i>	Murd	<i>Man.</i>
Boor,hee	{ <i>Old woman.</i>	Na,kud,khoo- da	{ <i>Maid.</i>
Boor,hi,ya			
Buch,cha	<i>Child. Infant.</i>	Nou-juw,an	{ <i>Young man. Young wo- man.</i>
Bya,ha	<i>Married man.</i>		
Bya,hee	{ <i>Married woman.</i>	Our,ut	<i>Woman.</i>
Gub,roo	<i>Youth</i>	Rin,doo,a (seldom used)	{ <i>Widower.</i>
Juw,an	{ <i>Young man. Young wo- man.</i>	Run,dee	
Ko,a,ree	<i>Virgin.</i>	Yut,eem	<i>Orphan.</i>
Kn,d,khood,a	{ <i>Married woman.</i>		

KINDRED—Uk,rub,a.

Bap	<i>Father.</i>	De,wur,a,nee	<i>Sister-in-law</i>
Be,ta	<i>Son.</i>		(husband's younger brother's wife).
Be,tee	<i>Daughter.</i>		
Bha,ee	{ <i>Brother,</i>		
	{ <i>Cousin.</i>		
Bha,wuj	<i>Sister-in-law</i>	Hum,zoolf	{ <i>Wife's sister's</i>
(brother's wife).			<i>husband.</i>
		Hur,um	<i>Concubine.</i>
Bhut,ee,ja	{ <i>Nephew</i> (bro-	Jeth	<i>Brother-in-law</i>
	ther's son).		(husband's elder brother).
Bhut,ee,jee	<i>Niece</i> (bro-	Jeth,a,nee	<i>Sister-in-law</i>
ther's daughter.			(husband's elder brother's wife).
Bhan,ja	{ <i>Nephew</i> (sis-		
	ter's son).		
Ehan,jee	{ <i>Niece</i> (sister's	Kha,loo	<i>Uncle</i> (mother's
	daughter).		sister's husband).
Bu,hoo	{ <i>Daughter-in-</i>	Kha,la	{ <i>Aunt</i> (mother's
	<i>law.</i>		sister).
Bu,hin	<i>Sister.</i>	Khul,e,ra	{ <i>Cousin</i>
Buh,no,ee	<i>Brother-in-law</i>	bha,ee	(mother's sister's son).
(sister's husband).			
		Khul,e,ree-	{ <i>Cousin</i>
Chuch,a	{ <i>Uncle</i> (father's	bu,hin	(mother's sister's daughter).
	brother).		
Chuch,ee	<i>Aunt</i> (father's	Khus,um	<i>Husband.</i>
brother's wife).			
Chuch,e,ra-	{ <i>Cousin</i>	Khoosh-	{ <i>Mother-in-</i>
bha,ee	(paternal uncle's son).	da,mun	<i>law.</i>
Chuch,e,ree-	{ <i>Cousin</i>		
bu,hin	(paternal uncle's daughter).	Ma	<i>Mother.</i>
		Ma,moo	{ <i>Uncle</i> (mother's
			brother).
Da,da	{ <i>Grandfather</i>	Moom,a,nee	<i>Aunt</i> (mother's
	(paternal).		brother's wife).
Da,dee	{ <i>Grandmother</i>	Moom,e,ree-	{ <i>Cousin</i>
	(paternal).	bu,hin	(mother's brother's daughter).
Da,mad	<i>Son-in-law.</i>		
De,wur	<i>Brother-in-law</i>	Moom,e,ra-	{ <i>Cousin</i>
(husband's younger brother).		bha,ee	(mother's brother's son).

Na,na	{	Grandfather	Pur-da,dee	Great Grand-
		(maternal).	mother	(paternal).
Na,nee	{	Grandmother	Pur-na,na	Great Grand-
		(maternal).	father	(maternal).
Na,tee	{	Grandson	Pur-na,nee	Great Grand-
Nuw,a,su		(maternal).	mother	(maternal).
Nut,nee	{	Grand-daugh-	Pur-po,ta	Great Grand-
Nuw,a,see		ter maternal.	son	(paternal).
Nun,ud		Sister-in-law	Pur-po,tee	Great Grand-
(husbands sister).			daughter	(paternal).
Phoop,ha		Uncle (fa-ther's	Sa,la	Brother-in-
sister's husband).			law	(wife's brother).
Phoop,hee	{	Aunt (father's	Sa,lee	Sister-in-law
Phoo,a		sister).	(wife's sister).	
Phoop,hoo	{			
Phoop,he,		Cousin (father's	Sar,hoo	{ Wife's Sister's
ra-bha,ee		sister's son).		husband.
Phoop,he,	{		Sas	Mother-in-law.
ree-bu,hin		Cousin	Sou,te,la-bap	Step-father.
(father's sister's daughter).			Sou,te,lee-ma	Step-mother.
Po,ta	{	Grandson (pa-	Sou,te,la-be,ta	Step-son.
		ternal).	Sou,te,lee-be,-	{ Step-daugh-
Po,tee	{	Grand-daughter	tee	ter.
		(paternal).	Sus,oor	{ Father-in-
Pur-da,da		Great Grand-		law.
father (paternal).			Sout	Rival wife.

 MISCELLANEOUS VOCATIONS—Pe,shu.

Ab,dar	Water-cooler.	Ba,ee	Dancing-Girl
Ab,kar	Distiller.	Bagh,ban	Gardener.
A,mil	{ Revenue Col-	Ba,la-gush,tee	Patrole.
	{ lector.	Ba,wur,chee	Cook.
A,too	{ School-mis-	Ba,zee,gur	{ Juggler.
	{ tress.		Tumbler.
A,ya	{ Lady's maid.	Bee,me,wa,la	Underwriter.
	{ Nurse.	Bha,le-	{ Pikeman.
		bur,dar	{ Spearman.

Bhand	<i>Actor (native).</i>	Da,ee-doodh	} <i>Wet-nurse.</i>
Bhish,tee	<i>Water-carrier.</i>	pil,a,ee	
Bhun,da,ree	<i>Purser.</i>	Da,ee-jun,a,ee	<i>Midwife.</i>
Bhut,hi,- ya,ra	In Hindoostan :	Dak-wa,la	<i>Postman.</i>
	<i>Innkeeper.</i>	Dand,ee	<i>Boatman.</i>
	In Calcutta :	Da,ro,ghu	<i>Overseer.</i>
Bis,a,tee	<i>Crimp.</i>		<i>Superinten-</i>
Boot-tur,ash	<i>Haberdasher.</i>		<i>dent.</i>
Buk,kal	<i>Statuary.</i>	Dho,bee	<i>Washerman.</i>
Bun,i,ya	} <i>Grocer.</i>	Dho,bin	} <i>Washerwo-</i>
Bul,lum-			
bur,dar	} <i>Spearman.</i>	Dith,bund	<i>Juggler.</i>
Bun,dook-saz		Doodh-	} <i>Wet-nurse.</i>
Bur,hy	<i>Gun-smith.</i>	pil,a,ee	
Buz,zaz	<i>Carpenter.</i>	Doo,kan,dar	<i>Shop-keeper.</i>
Burk,un,daz	<i>Linen-drawer.</i>	Do,ri,ya	<i>Dog-keeper.</i>
	} <i>Match-lock-</i>	Dul,lal	<i>Broker.</i>
Byd		Dur,ban	<i>Door-keeper.</i>
By,pa,ree	<i>Physician.</i>		<i>Gate-porter.</i>
	<i>Merchant.</i>	Dur,zee	<i>Dress-maker.</i>
			<i>Tailor.</i>
Cha,buk-	} <i>Jockey.</i>	Eent-wa,la	<i>Brick-maker.</i>
su,war		El,chee	<i>Ambassador.</i>
Cha,kur	<i>Servant.</i>	Fo,tu,dar	<i>Cashier.</i>
Cha,sa	<i>Agriculturist.</i>	Fuk,eeh	<i>Lawyer.</i>
Chha,pe-	} <i>Printer.</i>		<i>Theologian.</i>
wa,la			<i>Furniture-</i>
Chhap,ne-	} <i>Publisher.</i>		<i>keeper.</i>
wa,la			<i>Carpet-</i>
Chhup,pur-	} <i>Hut-builder.</i>	Fur,rash	<i>keeper.</i>
bund			
Chir,ee-mar	<i>Fowler.</i>	Fy,sul,u-	} <i>Writer of de-</i>
Chob,dar	<i>Mace-bearer.</i>	nu,wees	
Chou,kee,dar	<i>Watchman.</i>		
Chum,ar	<i>Currier.</i>		} <i>Driver (of a</i>
	<i>Tanner.</i>	Ga,ree-ban	
Chup,ra,see	<i>Messenger.</i>		<i>bullock car-</i>
Chur,wa,ha	<i>Grazier.</i>	Ghas-kut	} <i>riage).</i>
Chut,a,ee-	} <i>Floor-mat</i>	Ghus,i,ya,ra	
wa,la		Ghur,ee-saz	} <i>Grass-cutter.</i>
	<i>maker.</i>	Ghur,ee-	
Da,ee	<i>Nurse.</i>	wa,la	<i>Clock or</i>
			<i>Watch-maker</i>

Go,a,la	{	<i>Milk-seller.</i>	Ka,ghuz,ee	<i>Paper-maker.</i>
Go,a,lin f.			Ka,ghuz-fur,osh	<i>Stationer.</i>
Gho,see			Kan,kun	<i>Miner.</i>
Gho,sin f.			Kar,ba,ree	{ <i>Dealer.</i>
Go,mash,ta	{	<i>Agent.</i>	Ka,ree,gur	{ <i>Manager.</i>
		<i>Factor.</i>		
Gor,kun		<i>Grave-digger.</i>	Ka,tib	{ <i>Scribe.</i>
Gur,ir,i,ya		<i>Shepherd.</i>		{ <i>Writer.</i>
Gu,wy,ya		<i>Singer.</i>	Ka,zee	{ <i>Judge (Moo-</i>
Ghur,a,mee		<i>Thatcher.</i>		{ <i>humudun).</i>
			Kee,mi,ya,gur	<i>Alchymist.</i>
Hook,ku-	{	<i>Hookha-at-</i>	Kha,dim	<i>Servant.</i>
bur,dar			Khil,ou,ne-	{ <i>Toy-maker.</i>
Hoo,nur,mund		<i>Artist.</i>	wa,la	{ <i>Toy-seller.</i>
Huj,jam	{	<i>Barber.</i>	Khan,sa,man	{ <i>Butler.</i>
		<i>Hair-dresser.</i>		
Huk,eem	{	<i>Physician.</i>	Khisht-puz	<i>Brick-maker.</i>
		<i>Philosopher.</i>	Khid,mut,gar	{ <i>Table-servant</i>
Hul,wa,ee		<i>Confectioner.</i>		{ <i>Waiter.</i>
Hul,wa,ha		<i>Plough-man.</i>		{ <i>Tent-keeper.</i>
	{	<i>Messenger.</i>	Khul,a,see	{ <i>Boat-Store-</i>
Hur,ka,ru		<i>Running-foot-</i>		
		<i>man.</i>	Khur,a,dee	<i>Turner.</i>
Hu,yut-dan		<i>Astronomer.</i>	Khur,uch-	{ <i>Purveyor.</i>
			bur,dar	
Is,tir,ee-gur	{	<i>Ironer.</i>	Kin,a,ree-	{ <i>Lace-maker.</i>
Is,tir,ee-wa,la			go,te-wa,la	{ <i>Lace-seller.</i>
Iz,har-nu,wees	{	<i>Writer of</i>	Kis,an	<i>Husbandman.</i>
		<i>Evidence.</i>	Kit,ab-fur,osh	<i>Bookseller.</i>
			Koom,har	<i>Potter</i>
Ja,doo,gur	{	<i>Conjurer.</i>	Ko,lee	<i>Oilman.</i>
		<i>Magician.</i>	Koo,lee	<i>Labourer.</i>
Jild,gur		<i>Book-binder.</i>		{ <i>Native Chief</i>
Joo,te,-wa,la		<i>Shoe-maker.</i>	Kot,wal	
Jo,tish,ee		<i>Astrologer.</i>		{ <i>of a town.</i>
Jou,hur,ee		<i>Jeweller.</i>	Koonj,ra	<i>Green-grocer.</i>
Ju,ha,zee	{	<i>Mariner.</i>	Ko,thee,wal	<i>Banker.</i>
		<i>Sailor.</i>	Kra,nec	{ <i>Clerk. Writer</i>
Jul,lad		<i>Executioner.</i>		{ <i>(English).</i>
Jur,rah		<i>Surgeon.</i>	Koosh,tee,geer	<i>Wrestler.</i>
Ju,mu,dar	{	<i>Chief of the</i>	Ku,har	<i>Palkee-bearer.</i>
		<i>Retinue.</i>	Kur,o,ra	<i>Overseer.</i>
Jul,i,ya		<i>Fisherman.</i>		

Kup, re-wa, la	}	<i>Clothier.</i>	Moon, sif	{	<i>Petty Civil Judge.</i>
Kup, ri, ya			Moor, du-fur-		
Kus, bee		<i>Courtesan.</i>	osh	{	<i>Undertaker(?).</i>
Kus, e, ra		<i>Brasier.</i>	Moo, sun, nif		
Kus, a, ee	}	<i>Butcher.</i>	Mis, tree	{	<i>Artisan.</i>
Kus, sab			Moorgh-ban		
Kuth, poot,-	}	<i>Puppet show-</i>	Moor, ghee-	{	<i>Poulterer.</i>
lee-wa, la			wa, la		
Kyd-kha, ne-	}	<i>Jailor.</i>	Moos, ta, jir	{	<i>Contractor.</i>
ka-Da, ro,-			Mo, ti, ya		
ghu			Moo, suv, wir		<i>Painter.</i>
Lo, har		<i>Black-smith.</i>	Mou, lu, wee	{	<i>Professor (learned).</i>
Ma, bee, geer	}	<i>Fisherman.</i>	Moo, ul, lif-i-		
Muchh, wa			loogh, at	{	<i>Lexicographer.</i>
Ma, lee	}	<i>Gardener.</i>	Moo, ur, rikh		
Ma, lin f.			Mo, ze-baf	{	<i>Historian.</i>
Meer-im, a,-	}	<i>Architect.</i>	Mu, ha, jun		
rut			Mu, ha, wut	{	<i>Elephant driver.</i>
Miu, mar	}	<i>Builder.</i>	Muk, hun, i, ya		
Meh, tur			Muk, hun,-	{	<i>Butter-man.</i>
Meh, tur, a,-	}	<i>Sweeper.</i>	wa, la		
nee : f.			Mul, lah	{	<i>Boatman.</i>
Me, we-fur,-	}	<i>Fruiterer.</i>	Muz, door		
osh			Mush, ul, chee	{	<i>Labourer.</i>
Mis, ul-khan	}	<i>Reader of pro-</i>			
				{	<i>Mariner.</i>
	}	<i>ceedings in a</i>			
				{	<i>Labourer.</i>
	}	<i>law Court.</i>			
				{	<i>Torch-bearer.</i>
	}	<i>Boot, Shoe, or</i>			
				{	<i>Barber.</i>
	}	<i>Harness-</i>	Na, ee		
			Napit	{	<i>Hair-dresser.</i>
Mo, chee	}	<i>maker : a</i>	Naib		
				{	<i>Deputy.</i>
	}	<i>worker in</i>	Na, khoo, a		
				{	<i>Sea-Captain</i>
	}	<i>leather.</i>	Nal-bund		
Moo, ul, lim			Nan-puz	{	<i>(native).</i>
Mi, yan-jee	}	<i>School-mas-</i>			
				{	<i>Farrier.</i>
Mool, la, nee	}	<i>ter.</i>			
				{	<i>Baker.</i>
	}	<i>School-mis-</i>			
				{	<i>Overseer of</i>
	}	<i>tress.</i>			
				{	<i>Piyadus in a</i>
Moo, ha, fiz					
Moo, ha, sib	}	<i>Record keeper.</i>		{	<i>judicial office.</i>
Moo, hur, rir	}	<i>Accountant.</i>		{	<i>Auctioneer.</i>
Moo, tu, sud, dee	}	<i>Writer.</i>		{	<i>Indigo planter.</i>

Ne, zu, baz	<i>Lancer.</i>	Son, te-bur,-	{ <i>Baton-bearer.</i>
Noo, joo, mee	<i>Astrologer.</i>	dar	
Nou, kur	<i>Servant.</i>	Sood, khor	<i>Usurer.</i>
Nuk, tal	<i>Actor</i>	Soon, ar	<i>Goldsmith.</i>
Nut	<i>Rope-dancer.</i>	Soon, dee	<i>Distiller.</i>
Oos, tad	<i>School-master.</i>	Sou, da, gur	{ <i>Dealer.</i>
			{ <i>Merchant.</i>
Pad, ree	{ <i>Priest.</i>	Sump, e, ra	<i>Snake-catcher</i>
	{ <i>Missionary.</i>	Sung, tur, ash	<i>Stone-mason.</i>
Pesh, kar	{ <i>Deputy to a</i>	Sur, bur, ah-	{ <i>Overseer.</i>
	Sur, ish, tu, dar.	kar	{ <i>Manager.</i>
Phan, ree	{ <i>Boundary Pre-</i>	Sur, dar-	{ <i>Head Bearer.</i>
	ventive Guard.	bearer.	
Pi, ya, du	{ <i>Running-foot-</i>	Sur, ish, tu,-	{ <i>Native Chief</i>
	man.	dar	{ <i>Officer of a</i>
	{ <i>Messenger.</i>	Surkar	{ <i>Judge's Court.</i>
Pot, dar	{ <i>Banker (na-</i>		{ <i>Native Clerk.</i>
	tive).		
Punch-wa, la	<i>Tavern-keeper.</i>	Ta, boot-gur	{ <i>Coffin-maker.</i>
			{ <i>Undertaker.</i>
Pun, sa, ree	{ <i>Apothecary.</i>	Teer, un, daz	<i>Archer.</i>
	{ <i>Druggist.</i>	Te, lee	<i>Oilman.</i>
	(native).		
Poot, lee-wa-la	<i>Puppet-man.</i>	Tha, nu, dar	{ <i>Native Head</i>
Raj	<i>Brick-layer.</i>		{ <i>Constable of</i>
Ro, tee-wa, la	<i>Baker.</i>		{ <i>a division.</i>
		The, ke, dar	{ <i>Contractor.</i>
Rung-saz	{ <i>House or</i>	Thee, ke, dar	{ <i>Farmer.</i>
	{ <i>Carriage-</i>	Thut, he, ra	<i>Brasier.</i>
	painter.	Thu, wy	<i>Bricklayer.</i>
	{ <i>Color-man.</i>	Tub, eeb	<i>Physician.</i>
Rung, rez	<i>Dyer.</i>	Tum, ba, ko-	{ <i>Tobacconist.</i>
		wa, la	
Sa, de, kar	<i>Silversmith.</i>	Uhl-i-hirfu	<i>Mechanic.</i>
Sa, hoo, kar	{ <i>Banker (na-</i>	Uhl-i-kul, um	<i>Civilian.</i>
Sur, raf	{ <i>tive).</i>	Ur, ka, tee	<i>Pilot.</i>
Sa, ees	<i>Groom.</i>	Us, a-bur, dar	<i>Baton-bearer.</i>
Sa, lo, tur, ee	{ <i>Veterinary</i>	Ut, a, leck	{ <i>School-mis-</i>
	{ <i>surgeon.</i>		{ <i>tress.</i>
Sar, ban	<i>Camel-driver.</i>		
Se, kul, gur	{ <i>Armourer.</i>	Ut, tar	{ <i>Native—</i>
	{ <i>Furbisher.</i>		{ <i>Apothecary.</i>
Sha, ir	<i>Poet.</i>		{ <i>Druggist.</i>
Shik, a, ree	<i>Huntsman.</i>		{ <i>Perfumer.</i>

Wa,iz	{ Preacher (of any sect).	Wuz,eer	{ Minister (of state).
	{ Advocate.	Zub,an-dan	Linguist.
Wuk,eel	{ Attorney.	Zum,een-dar	{ Farmer.
	{ Agent.	Zur,gur	{ Land-holder.
			Goldsmith.

DOMESTIC SERVANTS—Sha,gird-pe,shu.

The following is a pretty full descriptive list of the Servants usually retained in the service of both European and Native gentlemen, the strength of the establishment of course depending upon the rank, office, or circumstances of the employer whose caprice or judgment decides the number of his retinue. Private gentlemen, however, need but few of the many hereinafter named, more especially if bachelors in lodgings—in which case a Bearer, *Khid,mut,gar* and *Dho,bee* are sufficient to render every necessary attention. The establishment of a respectable family, under prudent management, may consist of an *A,ya*—*Ba,wur,chee*—Bearer—*Bhis,tce*—*Dho,bee*—*Dur,ban*—*Dur,zee*—*Khan,sa,man*—*Khid,mut,gar*—*Ma,lee*—*Meh,tur*—*Meh,tur,a,nee*—and *Mu-shul,chee*. These, of course, being exclusive of *Pal,kee*-bearers and Stable servants.

Compiled chiefly from Dr. Gilchrist's "East India Vade-Mecum."

Ab,dar : *Water-cooler*, whose office it is to cool the drinking water, wine, butter, jellies, cream, &c., the apparatus used for this purpose consisting of a large pewter basin (*Tas*), and two pewter flasks (*Soor,a,hee*); the basin, in a sloped position, containing a strong solution of saltpetre or glauher salts, in which the water is cooled, the water itself being contained in the flasks which are moved about in the basin whilst the salt is melting: after this the flasks are left in the basin, under cover of a wet cloth, and thus subjected to the natural influence of evaporation: wine is, of course, cooled in the original bottles, and butter, jelly, &c. in their own peculiar glass or metal vessels. In Calcutta, however, and its vicinity, since the

regular importation of American ice, salts have yielded to ice as a more speedy and less troublesome means of cooling. *Abdars* should not be allowed to use their cooling apparatus *within* the house, as the saltpetre greatly injures the walls, from which it can never be extracted.

Abdar's usual wages—6 to 8 rupees monthly.

Aya: Lady's maid. Nurse: the duties of this office are divided between the lady's dressing room and the nursery; a good *Aya* being as dexterous in the dressing of her lady's hair, or in the discharge of other toilette duties, as in the governance of her lady's children; though, as nurses, *Ayas* can seldom be trusted *out of sight*. This calling is not confined to caste, many being Christians of Portuguese extraction; others *Moosulmanees*, and some *Hindoos*. Wages, according to circumstances—varying from six to ten rupees.

Ba, wur, chee: Cook, whose wages vary, according to the extent or the skill of his services, from six to sixteen rupees: in large establishments, where the duties are heavy, cooks are allowed mates or assistants, who do the drudgery, and usually receive four rupees monthly wages.

Bhishtee: Water-carrier: a very numerous class of people who convey the water from the river, pond, or well to the houses of their employers in prepared goat-skins converted into bags. *Bhishtees* are, with few exceptions, *Moosulmans*, *Hindoos* being prohibited from touching either the carcase or skins of animals, though the majority will nevertheless drink of the water supplied from the *Bhishtee-bag* (*Mushk*). In *Calcutta* *Bhishtees* are also employed to water the roads. Wages of a *Bhishtee*, in *Calcutta*, finding his own water-bag, usually four rupees per month. See "*Pukhalee*."

Bul, lum-bur, dar: Spearman: an order of servants confined to the service of native princes, and to European gentlemen, in their official capacity, as Government Agents and Residents, on whom they attend as a guard of honor. Monthly wages—from 6 to 8 rupees.

Chob, dar: Mace-bearer, retained only by gentlemen of rank or opulence: usually two are employed, and even four in the retinue of princes or men of rank and opulence. The *Mace* (*Chob*) is about four and a half feet long, tapering from the base to the top, which is about

four inches in diameter, and usually embossed with some figure, as a tiger's head, &c. The Chobdar is a state servant whose duty is chiefly that of attending his master abroad, and when at home announcing the approach of visitors, and conducting them to the hall of audience. Average wages—six to ten rupees monthly.

Chup,ra,see : *Running Foot-man* : the name derived from the Chupras (*badge*), worn on the waist-band (kummurbund), or on a belt across the chest, bearing the initials or crest of his employer, or inscription, stating the office to which he is attached : the duties of a Chuprasee are divided between attendance on his employer during office hours, and the delivery of the various notes or letters, bills or small parcels with which he may be sent to the parties for whom they are intended. Wages—from four to six rupees monthly.

Coach-wan : *Coachman* : good native drivers, chiefly Moohummuduns, are not scarce, but great caution is necessary ere engaging their services, or accidents on the road, to person and property, may be the consequence. Wages—for a single horse carriage 6 or 7 rupees : for a two horse carriage 7 to 10 rupees monthly.

Da,ee : *Nurse* : in European service the duties of the Daee are confined to the nursery, and are therefore more limited than the Aya's, and less liberally rewarded. The same name is commonly used as the abbreviative of Wet-nurse, and Midwife, whose proper titles form the subject of the next two articles.

Da,ee-doodh-pil,a,ee : *Wet-nurse* : Christians of Portuguese extraction, Moosulmanees and Hindoos are alike eligible for this service, though the first named are preferable, having no scruples to overcome on the score of *caste*, which is forfeited by the others, who, therefore, demand a heavy bonus on quitting service to pay for their return to the privileges of their respective faiths. Wages, in Calcutta, from 6 to 8 rupees—but elsewhere varying very much according to circumstances.

Da,ee-jun,a,ee : *Midwife* : of which profession there are numerous followers both Hindoo and Moosulmanee, though their services are seldom engaged by European ladies, unless in cases of emergency, in the absence of qualified European Midwives—or the means of paying for their

services ; or under ignorance of the risk incurred by faith in practice so imperfect and dangerous. The usual Calcutta charges of a European Midwife are 10 Rs. per day : whilst the Native Midwife contracts for the whole service, from 25 to 100 rupees, according to her reputation, or the circumstances of her employer.

Dho,bee : Washerman : } the *Dhobee* not only washes—

Dho,bin : Washerwoman : } but irons his employer's linen of every description, though in large families, and particularly where there are ladies, an *Ironer* (*Istiree-gur*) is also engaged as the *Dhobee's* assistant. Indian washing is effected by boiling and rinsing : soaping and soaking : then folding and beating on a grooved board or flat stone at the water side ; and finally drying on lines in the open air, or (during the rains) under cover : in ironing *Box-irons* (*Istiree*) only are used, these being usually heated by red hot charcoal balls (*Gool*). The wages of a family *Dhobee* vary, according to his labor, from six to ten Rs. monthly. In Calcutta—the usual wages of an out door family *Dhobee* average 2 rupees for each member—under contract of 4 monthly deliveries—reduced to 3 in the rains. *Job-work* (*Thee,ka kam*) is commonly charged at three Rupees per hundred pieces, large and small.

Doodh-pil,ae : Wet-nurse : See—“*Dae-doodh-pilae.*”

Do,ri,ya : Dog-keeper : in instances where the Dogs need but little care, the duties of this calling are discharged by the *Mehtur* of whose caste the *Doriya* is a member ; though even this class of Hindoos have distinctions of grade which occasionally exalt the professional *Doriya* above the *Mehtur*, whose duties he will seldom perform : the *Mehtur*, in turn, frequently refusing to discharge the duties of *Doriya* as opposed to those of his caste ! The *Doriya* beyond his duties of airing and cleansing the dogs and preparing and giving their food—knows nothing. Wages—from 4 to 6 rupees.

Dur,ban : Door-keeper or Porter : the station of this servant is the gate of entrance into the area (called the compound) within which most houses in Calcutta are situated, and at which there is always a small lodge for his accommodation. To this entrance lodge is usually attached a suspended *Gong* (*Ghuriyal*), or *Bell* (*Ghuntra*), which the *Durban* strikes, or rings on the arrival of a visi-

tor whose approach is thus intimated to the family. As Gate-keeper this servant is held responsible for all property which, consequent to his neglect, may be stolen from the house, though it is seldom that this rule is, or can be enforced. *Durbans* are of all castes and grades, and variously paid from four to six rupees, according to the nature of their trust and the circumstances of their employers. *Brujbasees* are generally believed to be the most trustworthy, and they are decidedly the most watchful and active. 'See—"Malee."

Dur, zee : Tailor or Dress-maker : the great increase of European population in India within the last few years, and the consequent extensive patronage extended to European Tailors and Dress-makers, have tended much to the improvement of this class of native operatives, many of whom, as former assistants, under European teachers, are now excellent workmen ; finishing apparel of all sorts in a remarkably neat manner, and often fitting it with great exactness ; but they are devoid of invention, and therefore not to be trusted unless with a *pattern* or *muster* (*Numoona*) before them. Native Tailors, in European service, are all *Moosulmans*. Wages—from six to ten and even twelve rupees monthly.

Fur, rash : Furniture-keeper, generally a *Moosulman*, whose duty, in European service, consists chiefly in cleaning and arranging the furniture, beating carpets, preparing and trimming the lights, &c. Wages—four to five rupees monthly.

Ghus, i, ya, ra : } *Grass-cutter :* an assistant to the *Groom*
Ghas-kut : } (*Saees*), whose chief duty it is to obtain
 for the horse a daily allowance of *slender bent-grass* (*Doob*), which he divides from the soil by aid of a *weeding-knife* (*Khoorpa*) : when travelling the *Ghusiyara* carries the pickets, headstall, head and heel ropes, curry-combs, clothing, &c. Wages—usually three or four rupees.

Gur, ir, i, ya : Shepherd : the *Guririya* has charge of the sheep and goats, without which European *moofussulites*, in most places beyond large cities, would seldom command a joint of mutton or kid at their dinner tables. Wages—three, three and a half, and four rupees monthly.

Chou, kee, dar : Watchman : in Calcutta, with few exceptions, the *Choukeedars* under whose watchful care the

“locks, bolts, and bars” of the houses are confided, are on the Police establishment; but at garden-houses, which generally stand at some distance from other dwellings, private Choukeedars are indispensable for the safety of life and property, which, otherwise are very imperfectly protected. Choukeedars are of various castes—but the most active and trustworthy are the Hindoo *Brujbusees* and Moosulman *Mewatees*. Wages—usually four rupees monthly.

Hookku-bur,dar : *Hookku-attendant* : whose duty is that of cleaning and trimming his employer's *Hookku*, and if necessary preparing the tobacco : in the service of men of rank the attendance of the *Hookkubur,dar* is, usually confined to the *Hookku*, but, in other employ, he is, when necessary, expected to unite his services with the *Khidmutgar*. Wages from six to ten and even 15 Rs. per month.

Hnj,jam : *Barber* : Hindoos, who are tolerably skilful at shaving, and cutting hair, are commonly engaged at the rate of one rupee, one rupee and a half, or two rupees monthly according to the time that their daily service occupies : though, at hair-cutting they are, of course, less skilful than European hair-dressers.

Hur,ka,ru : *Messenger* or *Running-footman* : the services of the *Hurkaru* were formerly confined to the carrying of expresses, or such letters, messages, &c. as were to be sent beyond the ordinary or daily circuit of communication : he was indeed, what is now commonly called a *kasid* or courier : but in the present day, the *Hurkaru*, as an attendant upon a gentleman in office, discharges the same duties as the “*Piyadu*” or “*Chuprasee*”—which see.

Is,tir,ee-gur : } *Ironer* : in Bengal the second name is better
Is,tir,ee-wa,la : } known than the first. See “*Dhobee*.”

Jum,u,dar : *Chief of the Retinue* : usually a mere state and confidential attendant in the service of gentlemen of rank or opulence, though some are retained merely to superintend buildings and commercial operations. Though the *Jumudar* bears no insignia of office, he is frequently distinguished by an ornamental dagger worn in his *waist-cloth* (*kumur-bund*). Monthly wages—8 to 12 rupees.

Khan,sa,man : *Butler* or *Steward* : who, as head table servant, has charge of the plate, liquors, &c. and holds control over all the under servants. Wages varying from 8

to 15 and 20 rupees monthly, according to the talents of the servant and the circumstances of his employer.

Khid,mut,gar : *Waiter* : the executive servant under the *Khansaman*, though in many families *Khidmutgars* only are engaged, the chief of whom, however, is frequently distinguished by the honorary title of *Khansaman*, whose duties he fulfils, without the usual ease and dignity of that office. Like the *Khansaman*—the *Khidmutgar* is, with few exceptions, a *Moosulman*. Wages varying from 5 to 7 rupees.

Khul,a,see : *Tent-keeper* : the business of a *Khulasee* is, properly, confined to the arrangement of camp equipage, but extends to the management of the sails and rigging on board a *cabin-boat* (*bujra* :) in the exercise of his legitimate capacity he sets up tents ; packs and unpacks ; loads and unloads, &c. Many *Khulasees* are extremely expert in all these duties, and are, besides, excellent domestics, willingly performing a variety of services about a house, and running errands, &c. Wages—four, five, and six rupees monthly.

Khur,uch-bur,dar : *Purveyor* : retained in schools or large establishments, where the daily call for articles for domestic use or consumption renders this assistant necessary. Wages—four or five rupees monthly.

Ku,har : *Palkee-bearer* : in Calcutta there are various tribes of bearers, generally provincial, the most numerous being the *Ooriyas*, i. e. natives of Orissa (*Oorysa*), commonly called *Balasore Bearers*, from the principal town of their province : these people, years ago, were the only labourers of their class known in Calcutta, till their increasing and unbearable insolence (under the assurance of their safety against competition) induced, on the part of their former employers, the encouragement of more civil tribes from Patna, Dacca, and other places, since which (and the great increase of carriages) the *Ooriyas* have become a more humble race of labourers. The *Ooriyas* are, in some respects, excellent servants, being generally able-bodied, hardworking men, though their weaker—and perhaps less active rivals the *Ruwanee* (or *Patna*) bearers are generally preferred, they, despite their occasional indulgence in liquor, being, more civil, and free from religious prejudices. A set of bearers, for a *Palkee* (*Palinkeen*), varies as to

number according to the rank, occupation, or circumstances of their employer. The usual number of a set is seven, one of whom stays at home to cook victuals for the rest ; and as the *head* (*surdar*) bearer, who officiates as his master's *valet*, and generally takes charge of the Wardrobe, unless on occasions of emergency, seldom quits the house, only five remain, four of whom carry the Palkee, whilst the fifth bears the *umbrella* (*Chhata*), or if at home, in the absence of a Furrash, makes himself useful in cleaning the furniture, trimming the lights, &c. The common wages of each Palkee bearer are four and five rupees ; whilst the Surdar receives six or seven rupees monthly. As *job* (*theeka*) labourers, a set of four bearers are paid one rupee for a day's labor, of 14 hours, with reasonable time to eat, drink and rest, and four annas for the Palkee, if their property.

Ma,lee : Gardener : the formation of the Calcutta Agricultural and Horticultural Society, and the consequent increased facilities which its members have extended to all parts of India for the practice of Horticulture, have greatly improved the Malees, who, as a teachable class, under proper instructions, often prove excellent gardeners. Malees, though of various castes, are all Hindoos, those of Calcutta being commonly natives of Orissa (*Oorysa*). To some houses, and more especially small garden houses, the Malee, or if more than one—the Surdar Malee, also discharges the duty of *Durban*. The Malin, or *Female Gardener*, is a labourer most common to the Upper Provinces ; her labour being chiefly confined to the cultivation of flowers for sale in the bazars.

Meh,tur : Sweeper : the lowest servant in every family, his duties being confined to the sweeping of the house and out-offices, and other menial occupations which no other servant will perform. The Mehtur in sweeping uses a school-rod-like *broom* (*jharoo*), in Bengal made of the leaf fibres of the cocoa-nut tree, and, in the upper provinces, of bamboo split to the size of wheat straw, about 30 inches long, tied firmly together, for six or eight inches, at one end : forming a bundle or handle of about two and a half inches in diameter. Wages—from three to five and even six rupees, monthly, according to the extent of his labour and the circumstances of his employer. See “Doriya.”

Meh,tur,a,nee : *Sweeper-woman* : whose caste and duties accord with the Mehtur's ; her services, however, in large families, being usually confined to the ladies' apartments. Some women of this class, being cleanly and active in their habits, are occasionally retained as Ayas : in this latter capacity the Mehturanee's common wages are five and six rupees : otherwise she is, like the Mehtur, paid according to her service, which, with some, is only twice daily, at three or four rupees monthly.

Mush,ul,chee : *Torch-bearer* : and *Scullion* : the Mushul (*Flambeau* or *Torch*) which, years ago, it was the special duty of this servant to bear, when necessary, before his employer, when either walking or riding, has of late given place to the lanthorn : the Mushulchee throughout the day is the drudge to the *Khidmutgar*, for whose more respectable office it is commonly his ambition to qualify himself. Wages—four and five rupees monthly.

Mu,ha,wut : *Elephant-driver* : is usually a Moosulman ; beyond the duties of feeding and driving, the Muhawut has but little to do, the drudgery attendant on the cleaning and care of the Elephant, being generally done by a mate or deputy. Salary—from 5 to 7 rupees monthly.

Pi,ya,du : *Running-Footman* : whose duties and pay are precisely the same as those of the "Hurkaru"—to which name refer.

Puk,ha,lee : *Bullock Water-carrier* : whose duty, like that of the Bhishtee, is the conveyance of water, in two large leather bags, each containing about 20 gallons, carried, like hampers, on the back of a bullock : every Puk-halee also carries a small bag, that he may serve as an ordinary hand Bhishtee when required. Very few water carriers of this class are retained in the service of individuals ; but are usually attached to the establishments of Barrack, and Quarter-masters, &c.

Sar,ban : *Camel-driver* : according to Dr. Gilchrist, a very dangerous occupation, camels being "rarely very tractable and their bite dreadful, not only from the size of the mouth and the strength of the jaw, as well as the form of the tusks, but because they rarely quit their hold." Wages—four and five rupees, for the service of two camels, but, if three, it is usual to allow a rupee more.

Sa,ees : *Groom* : in India one groom is allowed to every horse,

the unsteady tempers of the Indian horses (chiefly stallions) rendering the attendance of their grooms at all times, and in all places, almost indispensable; even the best tempered animals needing such care for their protection from the vicious tempers of others. It is therefore an established custom for the Saees to run with the horse, though humanity should ever prompt his employer to abridge this laborious duty as much as possible.

Wages four, five, or six rupees monthly. See "Ghas-kut."

Son,te-bur,dar : *Baton-bearer* : a state servant whose duties greatly assimilate with those of the Chobdar or Jumudar for whom, in the service of the economical, he is an occasional substitute. Wages from six to ten Rs. monthly.

Sur,dar-bearer : *Head-bearer* : the chief of a set of bearers (see Kuhar), whose more usual duties, in a family, are those of attending his master's toilette and wardrobe, for the good order and care of which he is responsible. Wages six or seven rupees monthly.

Us,a-bur,dar : or "Chobdar"—which see.

HINDOO CASTES—Hindoo-kee-Zat.

Compiled chiefly from Ward's "View of the History, Literature, and Mythology of the Hindoos."

The Hindoos are divided into four Castes or Orders : viz.

1st, Brah,mun : or *Priest and Legislator* ; the name derived from a Sungskrit word signifying—to increase or be great ; or *he who knows the Bed (or Veeda)*. *Feminine*—Brah-mun,ee.

2nd, Khut,ree : or *Warrior* : the name derived from two Sungskrit words signifying *destruction* and *to save* ; or *he who saves the oppressed* : said to have been created "to protect the earth, the cattle, and Brah,muns. *Feminine*—Khut,ra,nee.

3rd, Vy,shoo : or *Agriculturist and Trader* : the name derived from a Sungskrit word meaning—to enter : or *he who enters on business*, which is said to consist in "keeping cattle, carrying on trade, lending upon interest, cultivating land," &c. *Feminine*—Vys.

4th, *Soodr* : or *Servile* : the name derived from a Sungskrit word signifying—to take refuge ; i. e. in the *Brahmuns*.
Feminine—*Soodranee*.

“The *Sam Bed*, the *Smri,tees*, and several *Poo,rans* (*sacred works of the Hindoos*) affirm that the *Brah,muns* proceeded from the *mouth* of *Brah,mu* (*the Creator*) ; the *Khut,rees* from his *arms* ; the *Vy,shoos* from his *thighs* ; and the *Soodrs* from his *feet* : agreeable to which allegory the *Hindoos*, in forming their mingled system of civil and religious polity, have assigned the priesthood and the work of legislation to the *Brah,muns* ; the executive department to the *Khut,rees* ; trade and commerce to the *Vy,shoos* ; and all manner of servile work to the *Soodrs*.” * * * * *

“Some *Poo,rans* maintain, in contradiction of the *Sam Bed*, that *Brah,mu* created both a male and female ; the *Shree-bha,gu,vut,a*, to confirm the perfect union of these divine books, says that *Brah,mu* divided himself into two parts, his right side becoming a *male*, and the left a *female*, and that these persons divided their children into *Brah,muns*, *Khut,rees*, *Vy,shoos*, and *Soodrs*.”

These four castes or orders include numerous sub-divisions or grades (said to have chiefly originated in irregular marriages), each grade having its own peculiar customs and privileges or disabilities.

The *BRAH,MUNS* are divided into several grades of which the *Koo,leen*—*Shro,tu,ja*—*Rar,hee*—and *Voi,di,ka* are the principal*.

Brahmuns are not distinguished by any peculiarity in their dress from the generality of *Hindoos*, but can be known by their *names*, each grades (in common with every other grade of *Hindoos*) having its own *hereditary family surname* : thus all *Mookurjees* and *Banurjees* are *Kooleens*—or *Brahmuns* of the first grade. *Brah,muns* may, in many instances, be recognized by their *sacred* or *brahmunicipal threads* (*Poi,ta* or *Jun,e,oo*)—consisting of a band of six or more cotton threads suspended from the left shoulder, and hung loosely under the right arm ; but this is not a certain mark, as *Khut,rees* and *Vy,shoos*, and even *Voi,dyas*, the first grade—and *Gunukus* a very inferior grade of *Soodrs*, alike claim the privilege of wearing the same mark of honorary distinction.

* Coleman's “*Mythology of the Hindus*.”—London, 1832. 4to.

The KHUT, BEES are privileged to read the *Beds* and worship their guardian deities without the intervention of Brahmuns; and are allowed the distinguishing mark of the sacred or brahmunicipal threads. From this caste, in other days, the Hindoo kings were selected, though since the decline of the Hindoo power many *Soodr* kings have reigned in Hindoostan, and in the present day the hindoo Princes of India are members of all castes.

The VY, SHOOS, like the *Soodrs*, are forbidden the perusal of the *Beds*, and the exercise of religious ceremonies, excepting through the Brahmuns, but are privileged to wear the sacred or brahmunicipal threads, and are otherwise, in some punctilios, raised above the *Soodrs*.

The *SOODRS*, throughout India, form the majority of the people, and in Bengal, according to Mr. Ward, in 1818, were supposed to number a thousand to one of the Brahmuns. The rules of the *Shasturs* (or *Hindoo laws*) by which the *Soodrs* were intended to be governed are correctly stigmatized by Mr. Ward as "unjust and inhuman"—and were self-evidently framed, under a selfish and crafty policy, for the almost exclusive benefit of the Brahmuns—whom by those laws, according to their respective abilities, the three remaining orders, but the *Soodrs* in particular, are bound, under threat of the severest penalties, temporal and eternal, to serve, honor, and obey.

As such laws, however, could not be recognized or enforced under the British Government, the *Soodrs* of the present day, compared with what they were, are an independant people—though still *spiritually* degraded under the assumed divinity of their Priesthood, through whom, alone, they are taught to hope for prosperity in this world, or salvation in that to come. But *temporally* the *Soodrs* are no longer slaves: the civic privileges now enjoyed by all classes have created changes which have materially affected the interests of all castes: the *Soodrs*, no longer shackled by the iron rule of priestcraft have assumed that independance of spirit under which many have raised themselves to opulence and rank, whilst, as a natural consequence, a very large portion of the Brahmuns have fallen to that level above which their *hereditary* sanctity, in by gone days, alone elevated them. Brahmuns and *Soodrs* in the present day, consequently, often bear very paradoxical positions—many opulent *Soodrs* hav-

ing Brahmuns in their employ, not merely as low office drudges, but in the still lower capacity of cooks !

The Hindoos generally speak of 36 sub-divisions of *Soodrs*, but Mr. Ward quotes 41 from one of their *Smrities*, and states that more might have been added. Of these sub-divisions some "are as effectual barriers to mutual intercourse as the distinctions between Brahmuns and *Soodrs*; a *Ka, is, tha* or *Ka, yuth* will no more visit a Barber than would a Brahmun, nor a Barber a Joiner; and thus through all the ranks of the lower orders."

"*Soodrs* not being prohibited by the *Shasturs* the exercise of any trade, pursue, at pleasure, that which they think will be most profitable, but in almost all mechanical employments, these trades are pursued from father to son in succession. Several castes engage in the same trade, though this is not regular; as among the weavers are *Kaisthas*, milkmen, gardeners, and husbandmen; different castes also follow the occupation of carpenters."

The following list comprises the *Sungskrit* names of the 41 sub-divisions of *Soodrs*: to these Mr. Ward appends very interesting particulars, which, however, being lengthy, are necessarily omitted in this work. In instances where two native names are given, the second is the more common Bengalee or Hindoostanee name.

1st class. The *Voi, dya*: the professed, though not the exclusive *medical men* amongst the Bengalees, sprang from the union of a Brahmun with a female *Vyshoo*, and therefore claim the honor of belonging to the third order, and of wearing the *Poita*: they further, sometimes, assume the privilege of sitting on the same seat and smoking from the same pipe as the Brahmuns.

2 The *Kaistha* or *Kayuth* commonly called by Europeans—the *Writer Caste*, sprang from a *Vyshoo* and a female *Soodr*, and are divided into numerous minor subdivisions or grades.

3 *Gund, hu, vun, ik*

Gund, ha, be, ne Druggist.

4 *Ka, sha, ree Brassfounder.*

5 *Shunk, hu, vun, ik*

Sha, ka, ree

Shell ornament maker.

- | | |
|-----------------------------------|--------------------------------------|
| 6 A,go,ree <i>Husbandman.</i> | 22 Ab,hee,ra } <i>Milkman.</i> |
| 7 Na,pit,a <i>Barber.</i> | A,hee,ree } |
| 8 Mo,du,ku } <i>Confectioner.</i> | 23 Dhee,vur,a } <i>Fisherman.</i> |
| Moi,ra } | Je,le } |
| 9 Koomb,buk,a,ra | 24 Shoun,dik,a } <i>Distiller.</i> |
| Koo,mar <i>Potter.</i> | Soon,ree } |
| 10 Tun,tro,ba,wa | 25 Nata <i>Dancer,</i> |
| Ta,tee <i>Weaver.</i> | none of this class believed |
| 11 Kur,muk,a,ra | to be in Bengal. |
| Kum,ar <i>Black-smith.</i> | 26 Chan,da,la |
| 12 Ma,gud,ha : a <i>Monitor,</i> | Chan,ral <i>Fisherman or</i> |
| whose duty it was in the | <i>Day-labourer.</i> |
| service of a king, to an- | 27 Chur,muk,a,ra |
| nounce the hours, name | Chum,ar <i>Shoe-maker.</i> |
| lucky omens, repeat the | 28 Pa,tun,ee } <i>Ferry-man.</i> |
| names of the gods, &c. | Ma,jee } |
| 13 Ma,la,ka,ra | 29 Do,la,va,hee <i>Fisherman :</i> |
| Ma,lee <i>Flower-seller.</i> | Ku,har <i>Palkee-bearer, &c.</i> |
| 14 Soo,ta <i>Charioteer.</i> | 30 Ma,la <i>Fisherman.</i> |
| 15 Tel,ee } <i>Shop-</i> | 31 Cha,ra,koi,vur,ta |
| 16 Tum,bo,lee } <i>keeper :</i> | <i>Agriculturist.</i> |
| the latter class cultivate | 32 Go,pa } <i>Milkman.</i> |
| and sell the pan leaf. | Go,a,la } |
| 17 Tuk,shuk,a <i>Joiner.</i> | 34 Sha,vuk,a..... ? |
| 18 Ru,juk,a } <i>Washerman.</i> | 35 Shik,a,ree <i>Hunter.</i> |
| Dho,pa } | 26 Mul,ug,- } <i>Sweeper.</i> |
| 19 Swur,nuk,a,ra | ra,hee } |
| Shek,ra <i>Goldsmith.</i> | 37 Koo,ruv,a..... ? |
| 20 Soo,vur,na,bu,ni,ka | 38 Tuk,shun,a ? |
| So,nar,be,ne <i>Money-</i> | 39 Mul,la <i>Quack-doctor.</i> |
| <i>changer.</i> | Sa,poo,re <i>Snake-catcher.</i> |
| 21 Toi,luk,a,ra } <i>Oilman.</i> | |
| Koo,lo } | |

40 Gun,nk,a and Ba,dya,ka,ra are said to have sprung from a man named Devulu (brought into Bengal by the bird Guroora!) and a female Vyshoo. The former wear the Poita, and are called *Doivugna Brahmuns*; the latter are miserable *Musicians*, who also make different kinds of mats.

41 Mul,ich,ha : "an unclean race, those who make no distinction between clean and unclean food : a barbarian

or one speaking any language but Sungskrit, and not subject to the usual Hindoo institutions" (Shak. Dic.): including the following :—

Pool,in,da, Pook,kush,a, Khus,a, Yu,vun,a,

Kam,bo,ja, Shu,vur,a, Khur,a, Sooksh,ma,

all said to have sprang in a miraculous manner from king Venu.

All *Europeans* are branded with the name of Mul,ich,ha, which word, according to the Poorans, denotes persons who despise the gods, and partake of forbidden food; or in other words, persons whose manners differ from those of the Hindoos. The *Moosulmans* are called Yuvuna—the Hindoos say after a sage of that name from whom they descended.

Peer-Ulee : a class of *outcasts* from *Hindooism*, the reputed descendants of a number of Hindoos, brahmuns and others, whose castes were destroyed by a Nuwab after whom they are named. This class practise the ceremonies of the brahmunicipal religion, but are excluded from all intercourse with pure Hindoos. In the present day—the term *Peer-ulee* is applied to all Hindoos, who by eating or drinking with Moohummuduns or Christians, forfeit the religious privileges of their ancestors.

Pur,a,ya : "properly a *stranger* (says Dr. Gilchrist), but, some how or other, twisted by us to every thing worthless; whence *pariah* dogs—men—vessels—liquor, &c." The Abbé Dubois, however, under this name describes a tribe of Hindoo outcasts who are considered to be beneath the very beasts of the forests, and are not privileged to walk even on the public road—as their steps would defile it. (Coleman.) A similar tribe is said to exist in Orissa—under the name of Pan.

Of the four castes, in the present day, by some, "only two are said to exist—*Brahmuns* and *Soodrs*; the second and third having sunk into the fourth:" the few (comparatively with the great mass of the people) who claim the distinction of *Khutree* and *Vyshoo* being natives of Hindoostan and other distant provinces of India.

Of the various sub-divisions of *Soodrs*—there are also several, of which, in Bengal at least, little or nothing is known, Numbers 12, 14, 25, 34, 37 and 38, of the foregoing list, being in that number.

HINDOO SECTS—Hin,doo-ke-Fir,ke.

The Hindoos of the Brahmunicipal religion are divided into five religious sects, who derive their names from the deities whom (under various forms) they worship : viz.

1st, Shiv,a, or *worshippers of Shiva—the Destroyer.*

2nd, Vysh,nuv,a, or *worshippers of Vishnoo—the preserving spirit of the supreme deity, Bruhm.*

3rd, Shak,ta, or *worshippers of Bhuguvutee or Doorga.*

4th, Sou,ri,a, or *worshippers of Soura—the sun.*

5th, Ga,nu,put,i,ya, or *worshippers of Gunesha.*

Of these sects the first three, in Bengal, are the most common. The followers of each sect are usually distinguished by certain symbols, emblematic of their guardian deity, marked on the forehead, and in many instances also on the arms and breasts—of yellow, red, white, black, and ashen colors, produced from the powders of turmeric, sandal-wood, shell-lime, &c.

HINDOO NAMES—Hin,doo-ke-Nam.

Hindoo castes, including the various grades into which they are sub-divided, and their respective family surnames being hereditary—the surname of any Hindoo readily identifies him with the caste to which he may belong: thus Banurjee and Mookurjee are the distinguishing surnames of two families of Kooleen Brahmuns: Sen and Palit of two Voidya families: Bose—Ghose—and Mittur of three Kayuth families: and Day—Dass—and Dutt of three Sonar-bene (*Soodr*) families.

To their surnames the Hindoos, like the English, prefix some other name or names to distinguish one member of a family from the rest. Of these names many are derived from their deities, as—*Na,ra,yun*; *Go,pal*. Others to the name of a deity annex another word, as—*Ram-pur,shad* (from *prush,a,da—pleasing*): *Krish,na-churn* (from *chu,run,a—foot*). The names of their female deities, with an additional word to each, are also given to men, as—*Door,-ga-churn*: *Gung,a,ram*. Women are named after the female deities, as—*Ka,lee*, *Door,ga*, *Luksh,mee*, *Sur,-us,wut,ee*, *Gung,a*, *Rad,ha*, &c. To these some add

single words, as—*Vish,noo-pri,ya* (the beloved of Vish-noo). The names of heroes and heroines are also given, and of trees, flowers, &c., as—*Pudmo* (water-lily) : *Suk,hee* (a female friend). The Hindoos, unlike the English, never name a child after the father.

MOOHUMMUDUN TRIBES—*Moo,sul,man kee Koum.*

(Compiled chiefly on the authority of the “Qanoon-e-Islam.”)

The Moohummuduns of India are divided into four great tribes : viz.—

- | | | | |
|---|-------------|-------------|-----------------|
| 1 | { Sy,yid or | 2 Shykh. | 4 { Put,han and |
| | { Sy,yud. | 3 Moo,ghul. | |

The origin of these tribes is variously accounted for, but the most generally acknowledged account is, that—

The **SYRUDS** are the direct descendants of Moohummud through Husun and Hoosyn, his grandchildren, the sons of his daughter Fatima, the wife of Ulee.

The **SHYKHS** are of three classes :—

1st, the *Shykh Koryshee*—from which class Moohummud himself, with his family and companions are said to have descended.

2nd, the *Shykh Siddeek*—the direct descendants of Umeer-ool Momineen Uboo Bukr Siddeek, the father of Moohummud's wife Aisha.

3rd, the *Shykh Farookee*—the direct descendants of Umeer-ool Momineen Oomur, the father of Moohummud's wife Hufsa.

The **MOOGHULS** assert their descent from Esau the son of Isaac ; and are of two classes : viz.—

1st, Eeranee or *Persian*.

2nd, Tooranee or *Turkish*.

The **PUTHANS** and **UGGHANS** are the asserted descendants of Jacob. Of these two divisions of one tribe, the first has branched into numerous family subdivisions, as Yoo,soof-zy—from Yoo-soof (*Joseph*). Lo,dee—from Lodee (*Lot*) ; and so on.

MOOHUMMUDUN NAMES—*Moo,sul,man,on ke Nam.*

The Moohummuduns, like the Jews, in their families, bear common or simple names, as—*Yoosoof (Joseph)* : *Ibraheem (Abraham)* ; *Moohummud* (after their prophet), &c. ; and do not retain hereditary family surnames, but distinguish themselves as individuals—

1st. By adding to their common names a name expressive of the tribe to which they may belong, as—*MEER Husun Ulee. SHYKH Moohummud Saluh. MIRZA Muhdee. Dost Moohummud KHAN.*

2nd. By adding to their names those of the cities of their birth, as—*Mirza Muhdee Isfuhanee* : i. e. *Mirza Muhdee of ISFUHAN.*

3rd. By adding to their own names those also of their fathers, as—*Oomur ibn Khuttab—Oomur son of Khuttab.*

Many years ago there was a fourth practice, which, though now extinct in India and Persia, is still common in Arabia, viz. By the adoption in lieu of their own names, of those of their eldest sons, as—*Uboo Talib—Father of TALIB. Ubool Kasim—Father of KASIM.* In India names of the character just cited (like the English *Jacksons*—and *Tom-sons*) have become common names without reference to their original significations.

 TRIBE NAMES—*Kou,mee nam.*

The Moohummudun tribes distinguish themselves by *prefixing* or *annexing* to their common names, a name or title indicative of the tribe to which they belong : thus—

Syyuds to their common names prefix the word *Syyud* (literally—*Lord : Prince*) ; or *Meer* (contraction of *Umeer, Commander : Nobleman*) as for instance—*SYUD Ubool Kasim, or MEER Husun.*

Shykhs, in like manner with the *Syyuds*, prefix the word *Shykh* (literally—*Chief : Prelate*) to their common names, as for instance—*SHYKH Moohummud Saluh.*

Mooghuls in India, as before stated, are of two classes : viz.—

1st. Eeranee or *Persian*, who distinguish themselves by annexing to their own common names, the name of Mirza (*Prince*), or Agha (*Chief* or *Lord*): as for instance MIRZA Moohummud Tukee. AGHA Kurbulaee Moohummud.

2nd. Tooranee or *Turkish*, who in addition to the name Mirza or Agha prefixed to their common names, as in the above instances—are further privileged to annex to their common names, the name of Beg (*Lord*), which honorary distinction they believe to have been conferred on Balbug, one of their ancestors, by Moohummud himself.

Puthans annex to their common names, the name of Khan (literally—*Lord* or *Prince*), which title is said to have been conferred on one of their tribe, who distinguished himself in battle, by Moohummud, from whom also, on a similar occasion, another of this tribe is believed to have received the name of Puthan (correctly—Fut,han—*Victor* or *Conqueror**). But as an honorary title, Khan is not exclusively confined to the Puthans—being occasionally conferred, by Princes, on Syyuds and Shyhhs in token of royal favor.

These tribe-names are, however, occasionally cast aside—in which case Syyud Ubool Kasim—would be known as simply—Ubool Kasim, and in like manner with the rest. Moohummuduns of the lower class, in India, with few exceptions, are strangers to the foregoing named distinctions, and bear common names only, as—Bukhshoo, Kulloo, Heengun, &c.

MOOHUMMUDUN SECTS—Moo,sul,man ka Fir,ka.

The Moohummuduns in general are divided into two great sects: viz.—

1. The Soon,nees or *Traditionists*—"because they acknowledge the authority of the Soon,na, or collection of moral traditions of the sayings and actions of their prophet, which is a sort of supplement to the Kooran, directing the observance of several things omitted in that book, and in name, as well as design, answering to the Mishna of the Jews†."

* "Qanoon-e-Islam," 1832, page 12.

† Sale's translation of "the Koran." *Preliminary Discourse.*

"The Soonnees, are sub-divided into four chief sects, which, notwithstanding some differences as to legal conclusions in their interpretation of the *Kooran*, and matters of practice, are generally acknowledged to be orthodox in radicals, or matters of faith."

The Soonnees are also called Char-ya,ree—from the reverence in which they hold the four successors of Moohummud.

2. The Shee,as or *believers in the doctrines of Umeer-oal Momineen Ulee*: likewise termed Punj-tun,ee from the reverence in which they hold the *five* (punj) *persons* (tun): i. e.—Moohummud, Ulee, Husun, Hoosyn, and Fa-tima.

Between these two sects (Soonnees and Sheeas) exists the most inveterate enmity. "Though the difference arose at first on a political occasion, it has, notwithstanding, been so well improved by additional circumstances, and the spirit of contradiction, that each party anathematizes the other as abominable heretics and further from the truth than either the Christians or the Jews. The chief points wherein they differ are"—

1. "That the Shee,as reject Uboo Bukr, Oomur, and Oosman the three first Khalifs, as usurpers and intruders; whereas the Soonnees acknowledge and respect them as rightful Imams."

2. "The Sheeas prefer Ulee to Moohummud, or at least, esteem them both equal; but, the Soonnees admit neither Ulee nor any of the prophets to be equal to Moohummud."

3. "The Soonnees charge the Sheeas with corrupting the *Kooran*, and neglecting its precepts: and the Sheeas retort the same charge on the Soonnees."

4. "The Soonnees receive the *Soonna*, or book of Traditions of their prophet, as of canonical authority; whereas the Sheeas reject it as apocryphal and unworthy of credit."

"And to these disputes, and some others of less moment, is principally owing the antipathy which has long reigned between the *Turks* (*Tooranee*) who are Soonnees, and the *Persians* (*Eeranee*) who are of the sect of Ulee." (*Sal.*)

In India the majority of the *Shyhs* and *Puthans* are Soonnees; and of the *Syyuds* and *Mooghuls*—Sheeas.

The deep hatred which these two sects bear to each other has led to the natural consequence of their shunning intercourse—thus the Moohummuduns of Ufghanistan and Dehlee are entirely Soonnees, whilst the City of Lucknow contains none but Sheeas: and in like manner the rival sects are spread—but separated throughout India.

Native TITLES—*Khitab*.

A,gha: *Chief, Lord, Master*: See—Moohummudun “Tribe Names”—“Mooghuls.”

Ba,boo: a Hindoo title, equivalent to the *English Mr.* or *Squire*, as—BABOO *Tarachund Chukruburtee*. Also—*Child, Prince*.

Bad,shah or *Pad,shah*: *King. Monarch. Sovereign*.

Ba,ee: a Muratha title for a *Lady* or *Mistress*. Also—a *Dancing-girl*.

Bee,bee: *Lady*: though, by many, this title is improperly confined to a native *Concubine* or *Mistress*.

Beg: *Lord*: See—Moohummudun “Tribe Names”—“Mooghuls.”

Be,gum (literally the *Wife of a Beg*): *Queen. Lady*: a general title, in courtesy, prefixed to the names of all Moohummudun ladies of rank.

Bu,ha,door (literally—*brave*): a title formerly and correctly confined to the military service, but in the present day, by the British Government, conferred on native Sudur Umeens, Moonsifs and Deputy Collectors, as well as on Soobudars of the British Indian Army. All Nuvwabs and Rajas are Buhadoors by right, and their sons by courtesy: and Moohummuduns to the title of Buhadoor, prefix that of *Khan*.

Ha,jee: a Pilgrim to Mecca (*Mukku*): an honorary title of respect due to Moohummuduns who have performed a pilgrimage to Mecca: for example—HAJEE *Mirza Muhdee*.

Khan: *Lord, Prince*. See—Moohummudun “Tribe Names”—“Puthans.” Moohummudun gentlemen of rank, to the title of Buhadoor, as a matter of course, prefix that of *Khan*, as in the instance of the Governor of the Carnatic—Moohummud *Ghous Khan Buhadoor*.

Khoo,dawund: *Possessor. Lord. Master*.

Mu,ha-ra,ja (from *Mu,ha—great*) literally *Great King* or *Emperor* : a hindoo title, in the present day occasionally conferred by the British Government, under certain considerations, on great landed proprietors, as in the instance of *Muha-Raja Mahtab Chundur Buhadoor*—of *Burdwan* ; in such instances, however, the title is unaccompanied with power : the only *Muha-raj*s now retaining any regal authority over the people of their possessions being those of *Jypoor*, *Beekaner*, &c.

Mirza : *Prince*. See *Moohummudun* “*Tribe Names*”—“*Mooghuls*.”

Meer : Contraction of *Umeer*. See *Moohummudun* “*Tribe Names*”—“*Syyuds*.”

Na,zim : *Governor* : *Ruler* : a title now confined, in the *Bengal Territory*, to the *Nuv,wab* of *Moorshidabad*.

Nuv,wab : } literally and properly—the plural of *Naib* :

Nou,wab : } now an acknowledged synonym for *Governor* : *Prince* : *Vice-gerent* : a *Moohummudun* title, which, in the present day, is occasionally conferred, by the *Kings* of *Dehlee* and *Luknow*, on commoners in token of royal favor, though without power, as in the instance of *Nuvwab Roushun-ood-Doula*.

Pesh,wa : a title of the *Muratha Minister*.

Sa,hib : an Arabic title, equivalent to the English *Mr.* or *Squire*, and always annexed to the surnames of Europeans, as for instance—*Edmund Savill Sahib*.

Shah : *King*, *Monarch*, *Sovereign*.

The foregoing are the most common of the Native titles which are extremely arbitrary, and almost innumerable, being created and bestowed at the will of every independant prince on all whom it may please him to honor : even European gentlemen not being precluded from such distinctions : thus, for example, the late king of *Dehlee* conferred the following titles on two gentlemen of the *Bengal Civil Service* :—*Imtiaz ood Doula*, *Moontaz-ool-Moolk*, *Mr. Charles Trower*, *Buhadoor*, *Hushmut Jung* : literally—*Eminent in riches, chosen of the kingdom, Mr. Charles Trower, the brave, magnificent in battle*.—*Roushun-ood-Doula*, *Ziya-ool-Moolk*, *Sir Edward Colebrooke*, *Baronet*, *Buhadoor*, *Munsoor Jung* : literally—*Light of riches, splendour of the kingdom, Sir Edward Colebrooke, Baronet, the brave, victorious in battle* !

The PASSIONS—Uhwa.

Dur	<i>Fear.</i>	Kee,nu	{ <i>Hatred.</i> <i>Malice.</i>
Ghoos,sa	{ <i>Anger.</i> <i>Rage.</i>	Khoosh,a,- mud : f.	{ <i>Adulation.</i>
Ghum	{ <i>Grief.</i> <i>Sorrow.</i>	Khoosh,ee : f.	{ <i>Joy.</i> <i>Mirth.</i> <i>Pleasure.</i>
Hik,a,rut : f.	<i>Contempt.</i>	Na,oom,- me,dee : f.	{ <i>Despair.</i>
Hirs : f.	{ <i>Avarice.</i> <i>Covetousness.</i>	Oom,med : f.	<i>Hope.</i>
Houl	{ <i>Terror.</i> <i>Horror.</i>	Pur,us,tish : f.	{ <i>Adoration.</i> <i>Reverence.</i>
Hus,ud	<i>Envy.</i>	Push,e,ma,- nee : f.	{ <i>Remorse.</i> <i>Repentance.</i>
In,tik,am	<i>Revenge.</i>	Pyar	<i>Love.</i>
Ishk	<i>Love.</i>	Rushk	<i>Jealousy.</i>
Kha,hish : f.	<i>Desire.</i>	Shuf,kut : f.	<i>Benevolence.</i>
Khood,bee,nee : f.	<i>Vanity.</i>	Wujd	<i>Admiration.</i>

The SENSES—Huwas.

Ba,sir,u	<i>Sight.</i>	Sham,mu	<i>Smell.</i>
La,mis,u	<i>Feeling.</i>	Za,i,ku	<i>Taste.</i>
Sa,mi,a	<i>Hearing.</i>		

ANATOMY and PHYSIOLOGY.

Tush,reeh o Koun-o-fus,ad.

Ang	<i>Body.</i>	Bud,un	<i>Body.</i>
Ankh : f.	<i>Eye.</i>	Bugh,ul : f.	<i>Arm-pit.</i>
Ant : f.	<i>Intestine.</i>	Buk,khee : f.	<i>Side.</i>
Bal	<i>Hair.</i>	Chand,ee : f.	<i>Crown.</i>
Banh : f.	<i>Arm.</i>	Chha,tee : f.	<i>Breast.</i>
Bhe,ja	<i>Brain.</i>	Chih,ru	<i>Face.</i>

Choo,tur	<i>Buttock.</i>	Lo,hoo	<i>Blood.</i>
Chup,nee : f.	<i>Knee-pan.</i>	Lub	<i>Lip.</i>
Dant	<i>Tooth.</i>	Ma,tha	<i>Forehead.</i>
Dar,bee : f.	<i>Beard.</i>	Moonchh : f.	<i>Mustaches.</i>
Dhan,cha	<i>Skeleton.</i>	Moonh	<i>Mouth. Face.</i>
Du,han	<i>Mouth.</i>	Mookh,ra	<i>Face.</i>
Dum	<i>Breath.</i>	Mond,ha	<i>Shoulder.</i>
E,ree : f.	<i>Heel.</i>	Mughz	<i>Brain.</i>
Gal	<i>Cheek.</i>	Mus,oo,ra	<i>Gums.</i>
Garth	<i>Joint.</i>	Nak : f.	<i>Nose.</i>
Ghoot,na	<i>Knee.</i>	Na,khoon	<i>Nail.</i>
Gul,a	<i>Neck.</i>	Na,ree : f.	} <i>Pulse.</i>
Gut,ta	{ <i>Ankle,</i> <i>Knuckle.</i>	Nubz : f.	
Hath	{ <i>Arm,</i> <i>Hand.</i>	Nus : f.	{ <i>Sinew. Ten-</i> <i>don.—Vein.</i>
Honth	<i>Lip.</i>	Nuth,na	<i>Nostril.</i>
Hud,dee : f.	<i>Bone.</i>	Nyn	<i>Eye.</i>
Hulk	<i>Throat.</i>	Oong,lee : f.	<i>Finger. Toe.</i>
Huns,lee : f.	<i>Collar-bone.</i>	Paon	} <i>Foot.</i>
Jangh : f.	<i>Thigh.</i>	Pyr	
Jeebh : f.	<i>Tongue.</i>	Peeth : f.	<i>Back.</i>
Jig,ur	<i>Liver.</i>	Pesh,a,nee : f.	<i>Forehead.</i>
Jild : f.	<i>Skin.</i>	Pet	<i>Belly.</i>
Jor	<i>Joint.</i>	Phep,ra : Sing.	} <i>Lungs.</i>
Jub,een : f.	<i>Forehead.</i>	Phep,re : Plu.	
Kan	<i>Ear.</i>	Phil,lee : f.	<i>Calf.</i>
Kand,ha	<i>Shoulder.</i>	Pind,lee : f.	<i>Leg.</i>
Kes	<i>Hair.</i>	Pi,ly : f.	{ <i>Spleen (also</i> <i>the disease).</i>
Khal : f.	<i>Skin.</i>	Poot,lee : f.	<i>Eye-pupil.</i>
Khoon	<i>Blood.</i>	Po,ra	<i>Nostril.</i>
Khop,ree : f.	<i>Skull.</i>	Puh,loo	<i>Side.</i>
Koh,nee : f.	<i>Elbow.</i>	Pus,lee : f.	<i>Rib.</i>
Kule,ja	<i>Liver.</i>	Ran : f.	{ <i>Upper part of</i> <i>the thigh.</i>
Kul,lu	<i>Jaw.</i>	Reerh : f.	<i>Spine.</i>
Kum,ur : f.	{ <i>Loins.</i> <i>Waist.</i>		

Rihm	Womb.	Thood,dee : f.	} Chin.
Rookh,sar	Cheek.	Thor,hee : f.	
Rug : f.	{ Artery. Fibre.	Ti,hal : f.	} Spleen.
	{ Sinew. Ten-	Til,lee : f.	
	don. Vein.	Tukh,na	Ankle.
		Tul,loo,a	Sole.
See,nu	{ Breast.	Ub,roo : f.	Eyebrow.
	{ Chest.	Un,goot,ha	{ Thumb.
Sir	Head.		{ Great toe.
Sha,nu	Shoulder-blade	Uza	Members.
Ta,loo	Palate.		
Ten,too,a	Throat.		
The,o,nee : f.	Knee	Zub,an : f.	{ Tongue.
			{ Language.

DISEASES—Ariza.

A,mas	Tumour.	Dee,wanu,gee : f.	Insanity.
A,shob	{ Inflammation	Dhuruk : f.	Palpitation.
A,shob-i-chushm		Di,ya,bee,-toos	{ Diabetes.
Bad : f.	Rheumatism.	Dum,a	Asthma.
Banjh,-pun,a	Barrenness.	Dunt,keer	Lock-jaw.
Ba,o,sool	Colic.	Durd	Ache. Pain.
Bookh,ar	Fever.	Durd-i-shik	{ Pain in the
Bud-huz,mee : f.	Indigestion.	um	{ Stomach.
Bul,tor	Abscess. Boil.	Durd-sur	Head-ache.
Bun,der-gha,o	Cancer.		
Buw,a,seer : f.	Piles.	Feel,pa	Elephantiasis.
Byh,ra,ee : f.	{ Deafness.	Falij	{ Palsy.
Byh,ra-pun			{ Hemiplegia.
		Fith	Rupture.
Che,chuk : f.	Small-pox.		
Chhul,ou,ree : f.	Whitlow.		
Chik : f.	Lumbago.	Ghe,ga	{ Bronchocele
Chot : f.	Bruise.		{ (or Derby-
			shire neck.)
Da,ba	Hooping-cough	Ghoor,ghoor,a	Scrophula.
Dad	{ Ringworm (of	Ghush	{ Fainting.
	{ the body).		{ Falling-fits.

Ghut,ta	}	Corns.	Kub,zi,yut : f.	Costiveness.
Gokh,roo			Kuch-dad	Shingles.
Goom,ra		Wen.	Kun,wul	Jaundice.
Go,thun,	}	Cow-pox.	Ky : f.	Vomitting.
seet,la : f.				
Gunj	}	Ringworm (of the head).	Luk,wa	{ Spasmodic distortion of the Face.
Gut,hi,ya				
Godh		Rheumatism.		
Go,tee : f.		Elephantiasis.		
		Small-pox.	Ma,li,khou,	{ Melancholy.
			li,ya	
Hich,kee : f.		Hiccup.	Ma,ta : f.	Small-pox.
Hy,za	{	Cholera-Morbus.	Mir,gee : f.	Epilepsy.
			Moch	Sprain.
Il,la		Wart.	Moo,ha,sa	Carbuncle.
Is,hal		Diarrhœa.	Mo,ti,a,bind	Cataract,
Is,hal-i-khoon		Dysentery.	Mus,a	Wart.
Is,tis,ta		Dropsy.	Mus,bird	Wen.
Is,tu,ha,zu		Flooding.		
			Na,soor	{ Fistulous Ulcer.
Jala	{	Film (on the eye).	Nufs-ood-dum	
Jis,am			Nuk,ris	Gout.
Jor (Ben.)		Nightmare.	Nuz,lu	Catarrh.
Jor (Ben.)		Fever.		
Jub,ree-bund		Lock-jaw.	O,la,oot,	{ Cholera-Morbus.
Jul,un,dur	{	Dropsy of the Belly.	thee : f.	
			Oon,gul,ha,ree : f.	Whitlow.
Ka,boos		Nightmare.	Pa,rus,sool	Apoplexy.
Kan-ka-durd		Ear-ache.	Pho,ra	Abscess. Boil.
Kench,wa		Worms.	Pun,go,tee : f.	{ Measles.
Khan,see : f.		Cough.	Pun,sa : f.	
Khooj,lee : f.		Itch.	Pur,du	Film on the eye.
Khoon,nak		Quinsy.	Puth,ree : f.	{ Gravel or Stone.
Khu,fu,kan	{	Hypochondriasis.	Py,ra	
				Flooding.
Ko,du,wa : f.		Chicken-pox.	Rud	Vomitting.
Kooch,la,ee : f.		Bruise.	Rug,ur	Excoriation.
Koo,linj		Colic.		
Kor	{	Black Leprosy.	See,tul,a : f.	Small-pox.

Sil	{ Consumption.	Uk,ur,ba,ee : f.	Cramp.
	{ Spitting of Blood.	Um,ul-pit	Heart-burn.
Sil,sili,boul	Diabetes.	Un,jun,ha,ree : f.	Stye.
Sir-ka-durd	Head-ache.	Un,tee,sar	Dysentery.
Sit,ing	Palsy.	Up,rus	Leprosy.
So,zish : f.	{ Inflammation.	Wurm	Tumour.
	{ Smarting.	Yur,kan	Jaundice.
Suk,tu	{ Apoplexy.		
	{ Trance.		
Sur,dee : f.	Cold.	Zi,ya,bee,toos	Diabetes.
Sur,sam	Brain Fever.	Zoo,kam	Cold. Rheum.
Tup : f.	{ Fever.	Zool,am	Colic.
Tub : f.		Zoo,uf	{ Fainting.
Tup-i-lur,za	Ague.		{ Falling-fits.
Tush,un,nooj	Convulsions.	Zukhm	Cut. Wound.

MATERIA MEDICA——Ulfaz-i-Udwiyu.

A,ris,ta	Henbane.	Gool,ub,baskee- }	Jalap.
Ba,boo,nu	Chamomile.	jur : f.	
Bu,he,ra	{ Beleric-My-	Gun,dufee,- }	Olibanum.
	{ robalans.	ro,zu	
Bol	Myrrh.	Gun,dhuk : f.	Sulphur.
Bub,ool-kee-gond : f.	Gum-Arabic.	Heeng : f.	Asafætida.
Bul,us,am	Balsam.	Hur,tal	Arsenic.
Bun,hul,-	{ Turmeric-root	Is,funj	Sponge.
dee : f.		Is,keel	Squill.
	(broad-leaved).	Je,thee,	{ Liquorice-
		mudh : f.	
Cho,a	{ Balsam of the	Jonk : f.	Leech.
Cho,va			
	{ lance-leaved	Jon,ken : f.	Leeches.
	{ Vateria (Rox.).	Jud,war	Turmeric-root
Dar,chee,nee : f.	Cinnamon.	(broad leaved).	
Dhen,ree : f.	{ Poppy-head	Jum,algo,te-	{ Croton-oil.
	{ (dry).	ka-tel : f.	
E,loo,a	Aloes (shop).	Jhar-ka-	{ Carbonate of
		num,uk	
			Potash.

Ka,foor	}	<i>Camphor.</i>	Post	<i>Poppy-head.</i>	
Kup,oor			Ra,ee : f.	<i>Mustard-seed.</i>	
Ka,la-Da,na	}	<i>Pale-blue Ip- omæ-seeds.</i>	Rend,ee- ka-tel	}	<i>Castor-oil.</i>
Ka,la-Dhut, oo,ra			Roob,oos,- soos		
Keen,ree : f.	<i>Leech.</i>	Sal,sa	<i>Sarsaparilla.</i>		
Khoor,a,sa,- nee-uj,wa- yun : f.	}	<i>Henbane.</i>	Samb,hur	<i>Chloride of</i>	
Khír,buk,us, wud			Soda : called Sambhur af- ter the lake (in Joudpoor) which yields it.		
Koot,kee : f.	}	<i>Black Hellebore.</i>	Sheer,khist	<i>Manna.</i>	
Kub,ab-chee, nee : f.			Shook,ran	<i>Hemlock.</i>	
Kur,ee-mit, tee : f.	}	<i>Cubebs.</i>	Sho,ru	<i>Nitre.</i>	
Kuth			Shuhd	<i>Honey.</i>	
Koon,dur- zuk,kur	}	<i>Glaubers- Salt.</i>	Sir,ka	<i>Vinegar.</i>	
Koon,dur- koot			Sounf : f.	<i>Anniseed.</i>	
Khush,khas		<i>Catechu.</i>	Sonth : f.	<i>Dried Ginger.</i>	
Loo,ban		<i>Olibanum.</i>	Suj,jee- mit,tee : f.	}	<i>Carbonate of Soda.</i>
Ma,zoo	}	<i>Olibanum.</i>	Sum,un,dur-phen (lit. Sea Froth)		
Ma,joo,phul			Sun,a	<i>Senna.</i>	
Mo,doo (Ben.)		<i>Poppy-seed</i>	Sunkh,hya	<i>Arsenic.</i>	
Mool,but,- ee : f.	}	<i>Olibanum.</i>	Sur,son : f.	<i>Mustard-seed.</i>	
Moor			Soos	<i>Liquorice.</i>	
Mooshk		<i>Gall-nut or Oak-apple.</i>	Toor,unj,been	<i>Manna.</i>	
Moo,sub,bur : f.		<i>Honey.</i>	Too,ti,ya	<i>Vitriol.</i>	
Muk,ree,-ka- ja,la	}	<i>Liquorice- root.</i>	Uf,sun,teen- i-room,- ee : f.	}	<i>Wormwood.</i>
Nou,sha,dír			Uf,yoon : f.		
Num,uk		<i>Myrrh.</i>	Uf,yoon-ka- Gho,la	}	<i>Laudanum.</i>
Oosh,bu		<i>Musk</i>	Um,ul,tas		
Oo,sa,ru-re- wund	}	<i>Aloes.</i>	Urk-i-ka,hoo	<i>Lactucarium (or Juice of Lettuce).</i>	
Pee,pul : f.			Urk-i-Uf,yoon	<i>Laudanum.</i>	
		<i>Cobweb.</i>	Uj,wa,yun-khoor,a,sa,nee : f.		<i>Henbane.</i>
		<i>Sal-ammoniac.</i>			
		<i>Common Salt.</i>			
		<i>Sarsaparilla.</i>			
		<i>Gamboge.</i>			
		<i>Long-pepper.</i>			

COUNTRIES and their NATIVES.

Mum,loo,kut		o Ba,shin,du,gan.	
Bil,ad-i-Soo,dan	<i>Africa.</i>	Soo,dan	<i>African.</i>
Bil,o,chis,tan	<i>Beloochistan.</i>	Bil,o,chee	<i>Beloochee.</i>
Bur,bur	<i>Barbary.</i>	Bur,bur-i-yan	
Bur,tun,i,ya	<i>Britain.</i>	Ung,rez	<i>Briton.</i>
Cheen	<i>China.</i>	Chee,nee	} <i>Chinese.</i>
		Chee,na	
Di,ar-i-Buk,ur	<i>Turkey(in A).</i>	Toor,ko,man	<i>Turk.</i>
Duk,khun	<i>Deccan.</i>	Dukkh,nee	
Ee,ran	<i>Persia.</i>	Ee,ra,nee	<i>Persian.</i>
Him,a,lu	<i>Himalaya.</i>		
Hub,ush,is,tan	<i>Abyssinia.</i>	Hub,u,shee	<i>Abyssinian.</i>
Ing,lis,tan	<i>England.</i>	Ung,rez	<i>Englishman.</i>
Ka,boo,lis,tan	<i>Cabool.</i>	Ka,boo,lee	<i>Caboolese.</i>
		Ka,fir,ee	<i>Caffre.</i>
Kus,toon,-	} <i>Constantino-</i>		
toon,i,ya			
Is,tum,bool	<i>ple.</i>		
Misr	<i>Egypt.</i>	Mis,ree	<i>Egyptian.</i>
Moolk-i-	} <i>Denmark.</i>	Dee,na,mar	<i>Dane.</i>
Dee,na,mar			
Moolk-i-Burm,ha	<i>Burma.</i>	Burm,hee	<i>Burmese.</i>
Moolk-i-Roos	<i>Russia.</i>	Roo,see	<i>Russian.</i>
Moolk-i-Ul,a,man	<i>Germany.</i>	U,la,man	<i>German.</i>
Moolk-i-	} <i>Holland.</i>	Wu,lun,dez	<i>Dutchman.</i>
Wul,un,dez			
Muk,ka	<i>Mecca.</i>		
Noo,bu	<i>Nubia.</i>	Mur,a,tha	<i>Mahratta.</i>
Ny,pal	<i>Nepaul.</i>	Noo,bee	<i>Nubian.</i>
Oor,shil,eem	<i>Jerusalem.</i>	Ny,pa,lee	<i>Nepalese.</i>
Oon,doo,loos	<i>Spain.</i>	Oon,doo,loo,see	<i>Spaniard.</i>
Poor,too,gal	<i>Portugal.</i>	Poor,too,gez	<i>Portuguese.</i>
Room-i-Kud,een	<i>Italy.</i>		
Se,lan	} <i>Ceylon.</i>	Se,la,nee	<i>Cingalese.</i>
Sur,un,deep			
Su,hu,ra	} <i>Desert of</i>		
Sur,kar : f.	<i>Sircar.</i>		
Tib,but	<i>Thibet.</i>	Tib,but,ee	<i>Thibetian.</i>

<i>Toor,ko,-</i> <i>ma,ni,ya</i>	{ <i>Turkey</i> (in E.).	<i>Toor,ko,-</i> <i>man</i>	{ <i>Turk.</i>
<i>Too,ran</i> <i>Ta,tar</i>	{ <i>Tartary.</i>	<i>Roo,mee</i> <i>Too,ra,nee</i>	{ <i>Tartar.</i>
<i>Uf,run,ja</i>	<i>France.</i>	<i>Ta,ta,ree</i>	
<i>Uf,ghan,is,tan</i>	<i>Affghanistan.</i>	<i>Fran,sees</i>	<i>Frenchman.</i>
<i>Ul,juz,a,ir</i>	<i>Algiers.</i>	<i>Uf,ghan</i>	<i>Affghan.</i>
<i>Ur,ub,is,tan</i>	<i>Arabia.</i>	<i>Juz,a,ir,ee</i>	<i>Algerine.</i>
<i>Yoo,nan</i>	<i>Greece.</i>	<i>Ur,ub</i>	<i>Arabian.</i>
		<i>Yoo,na,nee</i>	<i>Greek.</i>

Of a KINGDOM—*Pad,sha,huf.*

<i>Be,zar</i>	<i>Market.</i>	<i>Ras,ta</i>	{ <i>Road.</i> <i>Path.</i>
<i>Bun,dur</i>	<i>Port.</i>		
<i>Bus,tee : f.</i>	<i>Village.</i>		
<i>Chouk</i>	<i>Square.</i>	<i>Sha,ra</i>	<i>Street.</i>
<i>Dar,-ool-</i> <i>moolk</i>	{ <i>City.</i> <i>Capital.</i>	<i>Shuhr</i>	<i>Town.</i>
<i>Dar,-oos-sul</i> <i>tun,ut</i>		<i>Soo,ba</i>	<i>Province.</i>
		<i>Sur,hud : f.</i>	<i>Boundary.</i>
		<i>Sur,uk : f.</i>	{ <i>Road.</i> <i>Path.</i>
<i>Ga,on</i>	<i>Village,</i>	<i>Ta,lab</i>	{ <i>Pond.</i>
<i>Gul,ee : f.</i>	<i>Lane.</i>	<i>Ta,la,o</i>	{ <i>Tank.</i>
		<i>Tuk,seem : f.</i>	{ <i>Division.</i> <i>Quarter.</i>
<i>Jun,gul</i>	{ <i>Forest.</i> <i>Thicket.</i>	<i>Bagh</i>	{ <i>Garden. Grove.</i> <i>Orchard.</i>
<i>Kha,ee : f.</i>	{ <i>Ditch.</i> <i>Trench.</i>	<i>Bagh-chu</i>	{ <i>Small Garden</i> <i>or Orchard.</i>
<i>Khet</i>	<i>Field.</i>	<i>Ba,ghee-chu</i>	
<i>Koo,chu</i>	<i>Lane.</i>	<i>Bugh,i,ya</i>	
<i>Mou,za</i>	<i>Village.</i>	<i>Chub,oo,tur,a :</i>	<i>Garden Ter-</i> <i>race or Mound.</i>
<i>My,dan</i>	{ <i>Common.</i> <i>Plain.</i>	<i>Koonj</i>	<i>Arbour. Grove.</i>
<i>Nug,ur</i>	<i>City. Town.</i>		
<i>Pok,hur</i>	{ <i>Pond.</i> <i>Tank.</i>	<i>Phool-wa,ree : f.</i>	<i>Flower-gar-</i> <i>den.</i>

Cities, Towns, and Places are variously named after the deities of the Hindoo mythology, or their founders,—as *Sree-Ram-poor*—the town of *Ramu*. *Jugurnath*—after the deity of that name. *Allah-a,bad*—after *Ulluh* (God), and *abad* (inhabited—full of buildings and inhabited). *Moorshid-abad*—after its founder *Nuvwab Moorshid-koollee-khan*. *Chanuk*, better known to Europeans as *Bar-rackpoor*,—after Mr. Job Charnock, the Governor, its founder, who died in 1692. *Ally-ghur*—after *Ulee*, the grandson of *Moohummud* and *Gurh* (Fort). *Juhangeer nugur*, after the Emperor *Juhangeer*, and *Nugur* (Town).

BUILDINGS — Im,a,rat.

<i>Bhoon,ghur,a</i>	<i>Vault.</i>	<i>Ka,ruw,an-sur,a,e : f.</i>	<i>Caravansary.</i>
<i>Boorj</i>	<i>Tower.</i>	<i>Kha,ee : f.</i>	<i>Moat.</i>
<i>Bung,la</i> (by Europeans called <i>Bungalow*</i>)	<i>Cottage.</i>	<i>Kot</i>	<i>Castle.</i>
		<i>Kot,hee : f.</i>	<i>House. Building.</i>
		<i>Kub,ur : f.</i>	<i>Tomb.</i>
<i>Chhou,nee : f.</i>	<i>Barrack.</i>	<i>Kul,a</i>	<i>Castle. Fort.</i>
		<i>Kyd-kha,nu</i>	<i>Jail. Prison.</i>
<i>Dee,war : f.</i>	<i>Wall (of a house, &c.)</i>	<i>Lat : f.</i>	<i>Monument. Spire.</i>
<i>Devh,ra</i>	<i>Idol-Temple.</i>	<i>Ma,bid</i>	<i>Temple.</i>
<i>Dev,sthan</i>		<i>Mud,rus,sa</i>	<i>College.</i>
<i>Doo,kan : f.</i>	<i>Shop.</i>	<i>Mu,hul</i>	<i>Palace.</i>
<i>Ghar</i>	<i>Vault.</i>	<i>Mun,dir</i>	<i>Pagoda.</i>
<i>Ghur</i>	<i>House. Building.</i>	<i>Mus,jid : f.</i>	<i>Mosque.</i>
<i>Gir,ja-ghur</i>	<i>Church.</i>	<i>Nach-ghur</i>	<i>(literally—dancing house) Theatre.</i>
<i>Go,dam</i> (by Europeans called <i>Godown</i>)	<i>Ware-house.</i>	<i>Neel-kee-</i>	<i>Indigo</i>
<i>Gor : f.</i>	<i>Tomb.</i>	<i>ko,thee : f.</i>	<i>Factory.</i>
<i>Gurh</i>	<i>Fort.</i>		
<i>Gurh,ee : f.</i>	<i>Fort (small).</i>	<i>Permit-ghur</i>	<i>Custom house.</i>

* An excellent dictionary, published in N. York, gives the word *Bungalow* as—"a kind of boat used in Hindostan!"

Pool	Bridge.	Shu,hur-pun,ah:f. City-wall.
Punch-ghur	Tavern.	Sit,oon Pillar.
Pun-chuk,kee : f.	Water-mill.	Su,r,a,e: f. Inn (native).
Pu,wun-chuk,- } kee : f.	Wind-mill.	Ul-uh,ram { The Pyramids of Egypt.
Rou,za	Mausoleum.	Yad,gar Cenotaph.
Rus,ud	Observatory.	

ARTS and SCIENCES—Ilm o Da,nish.

Bhoo,gol-bid,dī,ya: f.	Geography.	Ilm-i-tus-weer	Drawing. Painting
Bid,dī,ya: f.	Science.	Ilm-oot-ta,reekh	History.
By,a,kur,un	Grammar.		Chronology.
Da,nish : f.	Science.	Ilm-i-ki,ya,fu	Physiognomy.
Da,nish-i-ud,ud: f.	Arithmetic.	Ilm-i-tush,reeh	Anatomy.
De,o,ma,la : f.	Mythology.	Joogh,ra,fi,ya	Geography.
Hik,muṭ-i-nuz,ur,ee: f.	Speculative Science.	Jo,tish	Astronomy.
Hoon,ur	Art.	Jubr-o-mook,a,bul,a	Algebra.
Hy,ut : f.	Astronomy.	Ju,haz-ra,nee : f.	Navigation.
Ilm	Science.	Jur-i-suh,eel	Mechanics.
Ilm-i-his,ab	Arithmetic.	Ka,i,nat: f.	Meteorology.
Ilm-i-il,a,hee	Theology.	Kee,mi,ya-gur,ee : f.	
Ilm-im,a,rut	Architecture.	Kee,mi,ya	Alchemy.
Ilm-i-in,i,kas-oon-noor	Catoptrics.	Kis,a,nee : f.	Agriculture.
Ilm-i-nooj,oom	Astrology.	Kisht-kar,ee : f.	Husbandry.
Ilm-i-nub,a,tat	Botany.	Koun-o-fus,ad	Physiology.
Ilm-i-ou,sut	Mean Science.	Ma,bad-ut-tub,ee,ya	
Ilm-i-ta,-lee,mee		Ma,kub,ul-ut-tab,ee,ya	Metaphysics.
Ilm-i-ri,a,zee	Mathematics.	Mi,u,ma,ree : f.	Architecture.
Ilm-i-tubu,ee	Physical Science.	Moo,suv,vur,ee: f.	Drawing.
Ilm-ool-a,lee	Metaphysics.		Painting.
		Mun,a,zir-o-mur,a,ya	Optics.
		Mun,tik: f.	Logic.

Nuf, oos-o-uh, oul	<i>Theology.</i>	Tuw, a, reekk-i-jinn : f.	<i>Mythology.</i>
Surf-o-nuhv : f.	<i>Grammar.</i>	Ul, jubr	<i>Algebra.</i>
Tub, a, but : f.	<i>Medicine.</i>	Uh, wal-i-mou, joo, dat	<i>Ontology.</i>
Tun, jeem : f.	<i>Astrology.</i>		
Tuw, a, -	{ <i>Chronology.</i> <i>History.</i>		
reekh : f.		Zur, a, ut : f.	{ <i>Agriculture.</i> <i>Husbandry.</i>

SCIENTIFIC TERMS—UL, faz-i-Il, mee.

A, hun, -	{ <i>Magnetic At-</i> <i>traction.</i>	Il, tis, ak	<i>Cohesion.</i>
roob, a,		In, duf, a	<i>Repulsion.</i>
		In, it, af	<i>Elasticity.</i>
Boor, ooj	{ <i>Constellation or</i> <i>Zodiac sign.</i>	In, it, af-i-shoo, a	<i>Refraction.</i>
		Ir, tif, a	<i>Altitude.</i>
Bul, un, dee : f.	<i>Altitude.</i>		
Bus, eet	<i>Superficies.</i>	Ja, mid	<i>Solid.</i>
		Ja, ree : f.	<i>Liquid.</i>
Chus, pa, nee : f.	<i>Adhesion.</i>	Jism	<i>Body. Matter.</i>
		Juzb	<i>Attraction.</i>
Da, i, ru	{ <i>Orbit. Circle.</i>	Ka, id	<i>Conductor</i>
Dou, ru		Khoos, oof	{ <i>(of the M.)</i> <i>Eclipse</i>
Da, fu-i-	{ <i>Magnetic Re-</i> <i>pulsion.</i>	Koos, oof	{ <i>(of the S.)</i> <i>Line.</i>
mugh,		Khut	<i>Line.</i>
na, tees		Khut-i-zoon,	{ <i>Diagonal</i> <i>line.</i>
Dur, ju	<i>Degree.</i>	na, ree	
Eh, tik, ak	<i>Friction.</i>	Khul, a	<i>Vacuum.</i>
Fish, ar	<i>Compression.</i>	Ko, na	<i>Angle.</i>
Fur, ogh	<i>Light.</i>	Koot-i-ma,	{ <i>Vis inertiae.</i>
		wuk, ut	
Gin, tee : f.	{ <i>Number.</i> <i>Reckoning.</i>	Ka, i, du	<i>Base.</i>
		Khi, al	<i>Vision.</i>
Hud : f.	<i>Point.</i>	Khoot, oot-i-	{ <i>Parallel</i> <i>Lines.</i>
Hum, war	<i>Plane.</i>	moo, tu, wa-	
Hur, a, rut : f.	<i>Heat.</i>	zee	
Hur, uk, ut : f.	<i>Motion.</i>	Khut-i-moon	{ <i>Crooked</i> <i>Line.</i>
Hu, wa : f.	<i>Air.</i>	hun, ee	

Khut-i-moos, tuk, eem.	{	Straight Line.	Mus, ul, u-nuz, ur, ee	{	Theorem.
Khut-i-na-moos, tuk, eem	{	Curved Line.	Mus, ul, u-um, ul, ee	{	Problem.
Koot, oor		Diameter.	Myl		Momentum.
Kuj		Curve.	Myl-i-sik, a, lut	{	Gravity.
Kus, eer-ool-uz, lu	{	Multilateral Figure.	Neem-da, i, ru		Semi-circle.
Loun		Color.	Nisf-i-hoot, oor		Radius.
Luch, uk : f.		Elasticity.	Nook, tu-zawig, ee	{	Angular point.
Mee, zan : f.	{	Balance or Counterpoise.	Noor		Light.
Mad, du	{	Matter.	Nus, um-i-na, foos, oor, dun, ee	{	Gas.
Ma, yu			Oon, cha, ee : f.	{	Altitude.
Ma, lish : f.		Friction.	Oof, ook : f.	{	Height.
Ma, ya		Liquid.	Ouj		Apogee.
Min, tuk, ut-ul-boor, ooj	{	Zodiac.	Purch, ha, heen : f.	{	Shadow.
(see page 9)			Purch, ha, on		
Moo, heet		Circumference.	Py, wus, tug, ee : f.		Adhesion.
Mook, ud, dum, u	{	Lemma.	Ras-i-shukl		Vertex.
Moo, kud, dum, at-i-ma, loo, ma	{	Data or Premises.	Rung	{	Color.
Moom, as		Tangent.	(see page 11)		
Moos, tu, wee-i-ma, il	{	Inclined Plane.	Sa, yu		Shadow.
Mun, zur		Sight.	Shoo, a-i-noor : f.	{	Rays of light.
Mut, sud		Proposition.	Shukl : f.		Figure.
Mur, kuz		Centre.	Simt-ool-kud, um	{	Nadir.
Mur, kuz-i-hur, uk, ut	{	Fulcrum.	Sit, oon-i-gird		Cylinder.
Mur, kuz-i-shukl-i-by, zee	{	Focus.	Sout : f.		Sound.
Mur, kuz-i-sik, il	{	Centre of Gravity.	Sud, a : f.		Echo.
Mus, a, fut : f.		Distance.	Sy, yal		Fluid.
			Sut, uh		Surface.

<i>Te,zee-hur-uk,ut : f.</i>	} <i>Velocity.</i>	<i>Uks</i>	<i>Shadow.</i>
<i>Tool-i-bul,ud</i>	<i>Longitude.</i>	<i>Uks-i-noor</i>	<i>Reflection.</i>
<i>Tub,ku-i-nus,eem</i>	} <i>Atmosphere.</i>	<i>Ur,su</i>	<i>Space.</i>
<i>Tuh,toosh-shoo,a</i>	} <i>Transit.</i>	<i>Urz-i-bul,ud</i>	<i>Latitude.</i>
<i>Tuf,a,wut</i>	} <i>Balance or</i>	<i>Wus,ut : f.</i>	<i>Superfices.</i>
<i>Tur,a,zoo : f.</i>	} <i>Counterpoise.</i>	<i>Za,wi,yu</i>	<i>Angle.</i>
<i>Tuk,weem : f.</i>	<i>Ephemeris.</i>	<i>Za,wi,yu-had,du</i>	} <i>Acute angle.</i>
<i>Tur,ee,kut-oos-shums</i>	} <i>Ecliptic.</i>	<i>Za,wi,yu-moon,fur,uju</i>	} <i>Obtuse angle.</i>
<i>Tus,uk,kool</i>	<i>Gravitation.</i>	<i>Zil</i>	<i>Shadow.</i>
<i>Tum,oo,wuj</i>	<i>Vibration.</i>		

THE MECHANICAL POWERS.

<i>Buk,rum</i>	} <i>Lever.</i>	<i>Moos,tuw,ee</i>	} <i>Inclined.</i>
<i>Bul,gun</i>		<i>-i-mail</i>	
<i>The,ka</i>			} <i>Plane.</i>
<i>Churkh</i>	} <i>Wheel.</i>	<i>Fa,nu</i>	} <i>Wedge.</i>
<i>Chur,khee : f.</i>		<i>Ka,wa</i>	
<i>our</i>		<i>Puch,chur : f.</i>	
<i>Dhoor,ee : f.</i>	<i>and</i>		
	<i>Axis.</i>		
<i>Buk,ru</i>	} <i>Pulley.</i>	<i>Lo,lub</i>	} <i>Screw.</i>
<i>Ghir,nee : f.</i>		<i>Pech</i>	

GEOMETRIC FORMS—*Ush,kal-i-Hun,dus,ee*

<i>Char-go,shu</i>	} <i>Quadrilateral</i>	<i>Moos,ub,ba</i>	<i>Heptagon.</i>
		<i>Moos,um,mun</i>	<i>Octagon.</i>
<i>Da,i,ru</i>	} <i>Circle.</i>	<i>Moot,us,sa</i>	<i>Nonagon.</i>
<i>Dou,ru</i>		<i>Moo,ush,shur</i>	<i>Decagon.</i>
	} <i>Orbit.</i>	<i>Moon,hur,uf</i>	<i>Trapezium.</i>
		<i>Moor,ub,ba</i>	<i>Square.</i>
<i>Koob,bu</i>	<i>Sphere.</i>	<i>Moor,ub,ba-noom,a</i>	} <i>Rhombus.</i>
<i>Mookh,um,mus</i>	<i>Pentagon.</i>	<i>Moos,ul,lus</i>	
<i>Moos,ud,dus</i>	<i>Hexagon.</i>		<i>Triangle.</i>

Moos,ul,lus- i-moot,us,- a,wee,uz,la	} Equilateral Triangle.	Moos,ul,lus,- i-had,dooz- zu,wa,ya	} Acute-angled Triangle.
Moos,ul,lus- i-moot,us,- a,wis-sa,kyn	} Isosceles Triangle.	Mukh,root	Cone.
Moos,ul,lus,- i-mookh,tul,- if-ool-uz,la	} Scalene Triangle.	Neem-da,i,ru	Semi-circle.
Moos,ul,lus,- i-ka,im-ooz,- za,wi,yu	} Right-angled Triangle.	Oos,too,wa,nu	Cylinder.
Moos,ul,lus,- i-moon,fur,- uj-ooz-za,- wi,yu	} Obtuse-an- gled Triangle.	Oos,too,wa, nu-i-muz- ul,la	} Prism.
		Shukl-i- moos,tuk,- eem-ool- uz,la	} Rectilinear Figure.
		Sit,oon-i-gird	Cylinder.

PHILOSOPHICAL INSTRUMENTS.

A,lat-i-Hik,mu,tee.

Choo,muk put,thar Chush,mu	} Magnet. Spectacles.	Koo,ru Koo,ru-i- sun,a,ee	Globe. Artificial Globe.
Dhoop- ghur,ee: f.	} Sun-dial.	Kou,kub-been	Telescope.
Door,been	Telescope.	Kum,an	} Quadrant. Sextant.
Ghur,ee: f.	Clock. Watch.	Mugh,na,- tees	} Magnet.
Ghur,ee-kee- shee,shee	} Hour-glass.	Rat-ka door,been	} Night-glass or Telescope.
Hun,ja,ru-i- joom,ban: f.	} Pendulum.	Shee,shu-i- kul,an-been	} Microscope.
Ju,ha,zee- hook,ku: f.	} Mariner's Compass.	Um,boo,bu Uy,nuk: f.	Syphon. Spectacles.

IMPLEMENTS (*of mechanical labor, &c.*)—A, lat.

A,ra	<i>Pit-saw.</i>	Dur,an,tee : f.	<i>Sickle.</i>
A,ree : f.	<i>Hand-saw.</i>	Ghir,nee : f.	<i>Pulley.</i>
Bel	<i>Spade.</i>	Ghun	<i>Anvil.</i>
Bel,chu	{ <i>Hoe. Spade.</i>	Gynt : f.	{ <i>Pickaxe.</i>
	{ <i>Hand Mattoc.</i>	Gyn,tee : f.	
Be,luk : f.	<i>Hand-Mattoc.</i>	Heng,a	<i>Harrow.</i>
Bhar	{ <i>Furnace.</i>	Hul	<i>Plough.</i>
Bhut,hee : f.		Hun,si,ya	{ <i>Sickle.</i>
Bhun,wur-	{ <i>Pendant</i>	Hun,soo,a	
ku,lee : f.	{ <i>and Bow.</i>	Hus,oo,a	
	{ <i>Swivel.</i>	Hut,hi,yar	<i>Tool.</i>
Bun,see : f.	<i>Fishing-hook.</i>	Hut,hou,ree : f.	<i>Hammer.</i>
Bur,ma	{ <i>Auger.</i>		
	{ <i>Gimblet.</i>		
Bus,oo,la	<i>Adz.</i>	Kanta	{ <i>Spur. Fork.</i>
Cha,koo	<i>Penknife.</i>		{ <i>Hook. Thorn.</i>
Cha,lee : f.	{ <i>Sifter (for gra-</i>	Kool,lab	<i>Hook.</i>
	{ <i>vel, &c.)</i>	Keel : f.	<i>Nail.</i>
Chas : f.	<i>Plough.</i>	Khur,ad : f.	<i>Lathe.</i>
Chhe,nee : f.	<i>Graver.</i>	Khoo,pee : f.	{ <i>Scraper.</i>
Chhoor,a	{ <i>Knife.</i>		{ <i>Weeding-</i>
Chhoor,ee : f.			{ <i>knife.</i>
Chul,nee : f.	<i>Sieve.</i>	Khun,tee : f.	{ <i>Paddle (for</i>
Chur,kha	{ <i>Spinning-</i>		{ <i>digging the</i>
	{ <i>wheel.</i>		{ <i>earth).</i>
Chur,khee : f.	<i>Pulley.</i>	Kood,al	{ <i>Hoe. Spade.</i>
Chuk,ka	<i>Wheel.</i>	Kood,a,lee : f.	{ <i>Pickaxe.</i>
Chuk,kee : f.	{ <i>Wheel (small).</i>	Kood,ar	{ <i>Mattoc.</i>
	{ <i>Hand-Mill.</i>	Kool,ha,ree : f.	<i>Axe.</i>
		Kol,hoo	<i>Oil press.</i>
Da,o	{ <i>Bill (or Chop-</i>	Kooch,ee : f.	<i>Brush.</i>
	{ <i>ping knife).</i>	Kum,a,nee : f.	<i>Turning-bow.</i>
Das	{ <i>Sickle. Scythe</i>	Kul : f.	<i>Machine.</i>
Da,sa		Kuch,i,ya	{ <i>Reaping-hook</i>
	{ <i>or Reaping-</i>		{ <i>or Sickle.</i>
	{ <i>hook.</i>		
Dhen,kee : f.	<i>Pedal.</i>	Kul,see : f.	{ <i>Water-pot.</i>
Dhur,kee : f.	<i>Shuttle.</i>	Kul,us	
Door,moos	<i>Beetle.</i>	Kur,nee : f.	<i>Trowel.</i>

Kyn,chee : f.	Scissors.	Puch,chur : f.	Wedge.
Kul,um-tur,ash	Penknife.	Pur,tee : f.	Winnowing fan (for grain).
Makh	Shuttle.		
Mar,toul	Hammer.	Ra,pee : f.	Awl.
Mo,gree : f.	Mallet.	Re,tee : f.	File.
Mot,kee : f.	{ Mattoc Pickaxe.	Rook,ha,nee	Chisel.
		Run,da	Plane.
Na,gul	{ Plough.	San,cha	Mould.
Nang,ul		Seer,hee : f.	Ladder. Steps.
Na,khoon-	{ Nail-cutter.	So,han	File.
tur,ash		Soop	Winnowing fan (for grain).
Nu,hur,-		Soot,a,ree : f.	Awl.
nee : f.		Suhol	Plummet.
Ni,ha,ee : f.	Anvil.	Sung,see : f.	Pincers.
Nur,a,nee : f.	Weeder.	Sur,a,wun	Harrow.
Nus,ee : f.	{ Coulter. Plough-share.	Soo,a	Needle (large, for working canvas, &c).
Oos,toor,u	Razor.	Soo,e : f.	Needle.
Pak-sung,see	Bench-Vice.	Sul,a,ee : f.	{ Knitting- needle.
Peend	Roller.		
Pech : f.	Screw.	Tant : f.	Loom.
Pech-kush	Screw-driver.	Tha,pee : f.	Trowel.
Phal : f.	Plough-share.	The,ka	Wedge.
Pha,o,ra	{ Hoe. Mattoc. Spade.	Thil,i,ya	Water-pot.
		Te,sha	Axe.
Pha,o,ree : f.	{ Hand-rake or Hoe (for re- moving horse-dung).	Tuk,la	{ Spindle.
		Tuk,oo,a	
Phir,kee : f.	Pulley.	Ung,osht,-	{ Thimble.
Phur,sa	{ Axe. Hatchet. Pickaxe.	a,nu	
		Zum,boor	Vice.

MATERIALS (*in Trade, &c.*):—Sa,man.

A,bar	<i>Burnt Lead.</i>	Eent : f.	} <i>Brick.</i>
Ab,noos	<i>Ebony.</i>	Een,ta	
Bal	<i>Hair.</i>	Fee,ta	<i>Ribbond.</i>
Ba,na	{ <i>Woof (of cloth).</i>	Fil,iz	<i>Ore. Metal.</i>
Bans	<i>Bamboo.</i>	Ge,roo	<i>Red-ochre(?)</i>
Ba,root : f.	<i>Gun-powder.</i>	Ghoon,dee : f.	<i>Button.</i>
Bed : f.	} <i>Ratan.</i>	Go,la	} <i>Gun-shot.</i>
Bet : f.		Go,lee : f.	
Be,sun	<i>Chick-pea meal.</i>	Gond : f.	<i>Gum.</i>
Bil,lee : f.	<i>Door-bolt.</i>	Guh,na	<i>Jewellery.</i>
Boor	} <i>Saw-dust.</i>	Gun,jee,fa	{ <i>Hindoostanee playing cards.</i>
Boor,a			
Boo,ra,du			
Buk,um	<i>Logwood.</i>	Ha,thee-	} <i>Elephant's-</i>
Buk,soo,a	<i>Buckle.</i>	dant	
Bund	<i>Tack.</i>	Hoor,ka	<i>Door-bolt.</i>
Chhap : f.	<i>Seal. Stamp.</i>	Is,funj	<i>Sponge.</i>
	<i>Print. Copy. Impression.</i>	Itr	{ <i>Perfume.</i>
Chhur,ee : f.	<i>Stick. Wand.</i>		{ <i>Essence</i>
Chur,bee : f.	{ <i>Fat. Suet.</i>	Jute	<i>Bark fibre of the</i>
	{ <i>Grease.</i>		
Choo,na	{ <i>Lime (stone or shell).</i>		<i>bristly-leaved Corchorus.</i>
Choo,ra	} <i>Powder.</i>	See "Pat,—"	
Choo,run		page 45.	
Chuk,muk : f.	<i>Flint.</i>	Kanch	<i>Green Glass.</i>
Chum,ra	} <i>Leather.</i>	Ka,jul	<i>Lamp-black.</i>
Cham		Keel : f.	<i>Nail.</i>
Chur,sa	<i>Hide.</i>	Khur,i,ya : f.	<i>Chalk.</i>
		Khal : f.	<i>Hide.</i>
		Khar	<i>Potash.</i>
Da,na	<i>Grain. Bead.</i>	Khoosh-boo : f.	<i>Perfumery.</i>
Dhat	<i>Ore.</i>	Ko,e,la	{ <i>Charcoal.</i>
Dhoo,na	<i>Rosin.</i>		{ <i>Coal.</i>
Dor : f.	} <i>Cord. Rope.</i>	Koofl	<i>Lock. Bolt.</i>
Do,ra		Kootn	<i>Cotton. See</i>
Do,ree : f.	<i>Packthread.</i>	"Kupas,—"	<i>page 42.</i>
		Koor,und	<i>Corundum.</i>

Gho, re ke bal	Horse-hair.	Put, tee : f.	Tape.
Kor : f.	Ribbond.		
Kunk, ur	} Gravel.	Ral : f.	{ Resin.
Kunk, ur, ee : f.			{ Rosin. Pitch.
Kup, ra	{ Cloth (of	Re, shum	Silk.
	{ any kind).	Res, hum-	} Silk-thread.
Kir, mix-i-	} Cochineal.	ka-soot	
fur, ung, ee : f.		Ret : f.	} Sand.
Khisht : f.	Brick.	Re, ta	
		Ro, ra	Brick-bat
La, thee : f.	{ Club. Staff.	Roo, ee : f.	Cotton (raw).
	{ Stick.	Rou, ghun	{ Grease. Oil.
Leel : f.	Indigo.		{ Varnish.
Luk, ree : f.	Wood. Stick.	Rung	Paint.
		Rus, see : f.	Cord. Rope.
Mom	Wax.	Sa, boon	Soap.
Mom-ja, ma	Wax-cloth.	See, mab	Quick-silver.
Mun, ka	Bead.	Seeng	} Horn.
Na, ri, yul-ka jho, tra	Coir.	Shakh : f.	
Neel	Indigo.	Shee, shu	Glass.
Ni, war : f.	Tape.	Shee, shee : f.	Phial.
Nuk, shu	Embroidery.	Soof	Lint.
Map. Drawing. Picture.		Soor, khee : f	Brick-dust.
Painting. Portrait. Print.		Soot	Thread.
Num, da	Felt.	Soo, ur-ka-bal	Hog's bristle.
Ny : f. Nul :	} Reed.	Suf, e, da	White-lead.
Ne, zu		Suj, jee : f.	Potash.
		Sum, oor	Fur.
Oon : f.	Fleece.	Sun	Crotolaria-
Oo, nee-soot	Worsted.		Flax. See page 47.
Pa, ra	Quick-silver.	Sun, dul	Sandal-wood.
Pech : f.	Screw.		See "Sundul" page 48.
Pee, lee-	} Yellow	Sun, dul	{ Red Sandal-
mit, tee : f.		soorkh	{ wood.
	ochre (?)	Sung, re, zu	Pebble.
Poom, ba	Cotton.	Sur, esh	Cement. Glue.
Pos, teen : f.	Fur.		
Pot : f.	Bead.	Ta, ga	Thread.
Preg	Nail.	Ta, la	Lock.
Pur	Feathers.	Ta, na	Warp (of cloth).
Puth, ree : f.	Flint. Hone.	Tas	Playing Cards.

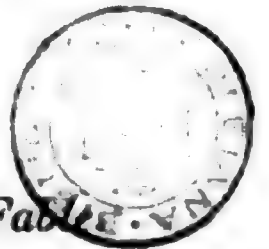
Tat	{ Canvas.	Ul,see-ka-sun	Lint.
	{ Sack-cloth.	Utr	Perfume. Essence.
Tel	Oil.	Unk,isht	Coal.
Took,ma	Button.	Zur	Gold. Money.

STATIONERY.

Duf,tee : f.	Parchment.	Mis,tur : f.	{ Black-lines.
Dus,ta	Quire (of paper).		{ Ruler.
Duw,at : f.	Ink-holder.	Moo,hur : f.	Seal. Stamp.
Fee,ta	Tape.	Pur-ka-	{ Feather-pen.
		kul,um	{ Quill.
Jud,wul,kush	Ruler.	Roush,na,ee : f.	Black-ink.
Ka,ghuz	Paper.	Si,ah-kul,um	{ Lead-
Kul,um	Pen.	Soor,me-ka-kul,um	{ pencil.
Kul,um-dan	literally Pen-	Shuh,pur	Quill.
holder :	understood as Pen-	Shunj,urf	Red-ink.
and-ink-	Stand.	Si,a,hee : f.	Black-Ink.
Kul,um-tur,ash	Penknife.	Tik,lee : f.	Wafer.
Kuz,luk	Eraser.	Wur,uk	Sheet (of paper)
Lakh	Sealing-wax.		

LITERATURE—Ilm-o-fuzl.

Bab	Chapter.	Hik,a,yut : f.	Fable.
Da,nish : f.	{ Knowledge.	Ihh,tis,ar	Epitome.
Learning.	{ Science.	Jun,tur,ee : f.	Almanack.
Dee,ba,ju	Preface.	Khut	Epistle.
Durs	Lecture.	Kis,sa	Fable. Story.
Fih,rist : f.	Catalogue.	Kit,ab : f.	Book.
Fur,hung : f.	Dictionary.	Koot,a,bu	Epitaph.
Fusl : f.	Section.		
Furd : f.	Sheet.		




<i>Kusd</i>	<i>Essay.</i>	<i>Shur,a</i>	{ <i>Commentary.</i>
<i>Kus,ee,da</i>	<i>Poem,</i>		{ <i>Treatise.</i>
<i>Loogh,ut : f.</i>	<i>Dictionary.</i>	<i>Suf,hu</i>	<i>Page.</i>
<i>Na,mn</i>	<i>Epistle.</i>	<i>Sut,ur : f.</i>	<i>Line (of a page).</i>
<i>Nukl : f.</i>	{ <i>Drama.</i>	<i>Tur,jam,u</i>	<i>Translation.</i>
	{ <i>Copy.</i>		
<i>Nuk,shu</i>	{ <i>Map. Plan.</i>	<i>Ukh,bar</i>	<i>News-paper.</i>
	{ <i>Picture. &c.</i>	<i>Yad-dash:f.</i>	{ <i>Memorandum</i>
<i>Roz-nam,chu</i>	<i>Diary.</i>		{ <i>Book.</i>

CLOTHS—Kupre.

<i>Bun,at : f.</i>	<i>Broad-cloth.</i>	<i>Mom-ja,ma</i>	<i>Wax-cloth.</i>
<i>Chand,nee : f.</i>	<i>Carpet sheet- ing : coarse cotton cloth, commonly used as a cover- ing for carpets and mats.</i>	<i>Mul-mul : f.</i>	<i>Muslin.</i>
<i>Chheent : f.</i>	<i>Chintz.</i>	<i>Muh,moo,dee : f.</i>	<i>Muslin, of a very fine kind.</i>
<i>Che,o,lee : f.</i>	<i>Silk.</i>	<i>Re,shum</i>	<i>Silk.</i>
<i>Chun,de,lee : f.</i>	<i>Cambric.</i>	<i>Roo,mal</i>	<i>Handkerchief.</i>
<i>Cheen-ka-kup,ur</i>	{ <i>China</i>	<i>Sa,fee : f.</i>	<i>Kitchen Towel.</i>
<i>dhool</i>	{ <i>Gauze.</i>	<i>Shal : f.</i>	<i>Shawl.</i>
<i>Dus,tur-khwan</i>	<i>Table-cloth.</i>	<i>Shut,run,jee : f.</i>	<i>Cotton Car- pet : manufactured at Alla- habad, Benares, and other parts of Hindoostan : the pattern usually striped on a blue and white—or red and white ground.</i>
<i>Dust,mal</i>	<i>Towel.</i>	<i>Soz,nee : f.</i>	<i>Embroidered Carpet. Quilted Linen. Tamboured cloth.</i>
<i>Jha,run : f.</i>	<i>Dusting Towel, of coarse texture : 12 tow- els forming one piece.</i>		
<i>Kum,khwab</i>	<i>Brocade : manufactured at Benares, Boorhanpoor, Bhawulpoor, and other parts of India.</i>		
<i>Kum,bul</i>	<i>Blanket.</i>		
<i>Gha,lee,chu</i>	<i>Woollen carpet : manufactured at Mirzapoor, Allahabad, and other parts of India.</i>	<i>Tat</i>	{ <i>Canvas.</i>
			{ <i>Sack-cloth.</i>
		<i>Ut,lus</i>	<i>Satin.</i>
		<i>Zur,buft</i>	<i>Brocade : of a superior description to Kumkhwab, and manu- factured at the same places.</i>
<i>Mar,keen (cor.)</i>	{ <i>American Sheeting.</i>		

CLOTHING—Po,shak.

Dus,ta,nu	Gloves.	Pa,e,ta,bu	Hose.
Goo,loo,bund	{ Cravat.	Roo,mal	Hand-kerchief.
Gul,a,bund	{ Stock.		
Iz,ar : f.	Trowsers.	Shal : f.	Shawl.
Koor,tee : f.	Coat.	Joo,ta	Shoes.
Kum,eez	Shirt.		
Lub,a,da	Cloak.	To,pee : f.	{ Cap. Hat. Bonnet.
Pa,e,ja,ma	Night-drawers:	Mo,za	Boots.
	or Hindoostanee Trowsers.		

 Europeans have corrupted the meaning of the word *Moza* into *Hose*, which though now generally understood by native servants, is, nevertheless, incorrect.

NATIVE DRESSES—Hindoostanee Po,shak.

Boor,ka : a *Sheet Vail*, thrown over the head and concealing the whole person, having a net worked space for the sight in that part which covers the eyes: worn, in Lucknow, Dehli, and other parts of Hindoostan, by modest *Moohummudun* women whom poverty compels to walk in public. This covering in Calcutta is confined to the Jewish women, *Moosulmanees* there being seldom or never seen so attired.

But,tee : f. a *Turban*, compactly formed, having its outer folds so twisted as to resemble a coil of cloth cords: usually worn by Rajpoots and Puthans (as illustrated in the sketch of *Eusuph Khan* in C. Grant's "*Oriental Heads*").

Cha,dur : f. } literally *Sheet*: most usually worn by *Moo-*
Chud,dur : f. } *hummudun* women who use it as an outer
 covering or *Shawl* for the upper part of the body, and as
 a partial vail for the head and face. At night the *Chadur*
 is the bed sheet of all classes of natives, of both sexes.

Chup,kan : f. a close long skirted *gown*, resembling the *Ungurkha*, and the usual dress of respectable male domestic servants, both *Hindoos* and *Moohummuduns*.

Dho,tee : f. the usual *home undress* of all classes of male *Hindoos*, and the common and only dress of the majority of the poor classes of *Hindoos* and *Moohummuduns*; consisting of a sheet of cloth wrapped round the waist—in the lower provinces one end being gathered in loose plaits in front, and the other end passed between the thighs and tucked within the upper skirt at the back: in the upper provinces, however, both ends are passed under the thighs and tucked in at the back.

Do,hur—or “*Chadur*”—which see.

Do-put,ta (literally *two breadths*) : a sheet of cloth thrown loosely over the shoulders of male *Hindoos*; the common every day costume of many of the middling classes consisting of the *Dhotee* and *Doputta* only. The *Doputta* is also as generally worn by *Moohummudun* women, and *Hindoo* women of the upper provinces in lieu of the *Chadur*.

Doo-Sha,la (literally *two Shawls*) : a pair of *shawls* substituted by wealthy natives, and particularly in cold weather, for the *Do-putta*.

Dug,la : a quilted “*Ungurkha*”—which see.

Dus,tar : f. or *Pug,ree*—which see.

Go,le,dar-pug,ree : f. or “*Put,tee,dar-pug,ree*”—which see.

Gosh,wa,ra : a band of brocade tied round the “*Khirkee,-dar-pugree* ;” forming part of the honorary dress usually presented by native Princes and the English Government to native gentlemen on certain state occasions.

Iz,ar : f. or *Pa,e,ja,ma*—which see.

Ja,ma : a male full dress *Gown*, worn by the higher classes at native courts; having loose skirts gathered in close plaits at the waist, with double breasted body (as partially seen in the figures of *Baboo Chotalal* and *Raja Kalikrishna*, in Grant’s “*Oriental Heads*”).

Joob,ba : a Persian upper coat or cloak.

Joo,re,dar-pug,ree : f. a *Turban* differing from the *Put,tee,-dar* in the addition of a knot on the crown: worn by respectable natives, *Hindoo* and *Moohummudun*.

Khir,kee,dar-pug,ree : f. the full dress *Turban* of Indian Courts, worn by *Hindoos* and *Moohummuduns*, though in

the lower provinces worn only by Hindoos (as illustrated in the sketch of *Raja Kalikrishna* in Grant's "*Oriental Heads*").

Koor,ta : a long, loose skirted under gown or shirt worn by men, both Hindoos and Moohummuduns. From the Arabic name of this dress the shirt of the English derives its Hindoostanee name—*Kumeez*.

Koor,tee : f. a short bodice, reaching to the hips, with very short (if any) sleeves; open at the chest under the throat; worn by Moohummudun women.

Kub,a : f. a close long gown worn by men, Moohummuduns and Hindoos : differing from the Ungurkha in being open-breasted, and worn over the Mirzaee, Koorta, and sometimes the Ungurkha.

Kuf,cha : an open Jacket, differing from the Mirzaee in having tight sleeves.

Kum,ur,bund : *Waist-band* or *Sash*, of various descriptions and sizes, invariably worn round the loins of respectable natives, Hindoos and Moohummuduns, when full dressed.

Luhn,ga : *skirt Petticoat*, tied round the loins, and extending to the feet or ground : worn by Moohummudun women in European service, and by Hindoo women of the upper provinces.

Mir,za,ee : an under Jacket, with long loose sleeves and open cuffs, worn by respectable Moohummuduns, and by upper servants, in European employ, under the Kuba, &c.

Muh,rum : f. or **Ung,i,ya** : f.—which see.

Orh,nee : f. or "*Do-putta*"—which see.

Pa,e,ja,ma : *Trowsers*, variously made, loose or scant, in different parts of India : worn by Moohummuduns of both sexes, and occasionally by Hindoo gentlemen.

Pesh,waz : f. a female full dress Gown, like the "*Jama*," but reaching a little below the knee only : usually formed of colored muslin, and now worn only by Hindoostanee dancing girls.

Pug,ree : f. *Turban*, of which there are numerous varieties taking their names from the forms they bear or the materials of which they are made.

Put,ka or "*Kumurbund*"—which see.

Put,tee,dar-pug,ree : f. a *Turban* of compact neat appearance, worn by numerous respectable Hindoos and Moo-

hum muduns, and very generally by the upper servants in European service.

Sa,ree : f. the common dress of Hindoo women of all classes, and Moohummudun women of the lower class throughout Bengal : consisting of a sheet of cloth worn round the body, and passing over the head and shoulders like a hood.

Sa,ya or "Luhnga"——which see.

Shum,la : a *Shawl Turban*.

To,pee : f. Cap of any kind ; worn by men only : the women of India wearing neither Caps nor Turbans.

Ub,a : the *Arabian and Persian Cloak*, forming the outer garment over all others ; worn open in front, and much resembling an English boat-cloak.

Um,a,mu : a loose *Turban* peculiar to the Arabs and Persians (as illustrated in the portraits of *Hajee Mirza Muhummud Mehdy* ; *Muhummud Salé* ; and the *Villagers of Herat*, in Grant's "*Oriental Heads*").

Ung,i,ya : f. a female *Bodice*, worn beneath the "*Koortee*," and tied behind.

Ung,urk,ha : a close, long skirted *gown*, with long sleeves, and closed or covered breasts : worn by all classes of respectable natives, Hindoo and Moohummudun.

JEWELLERY—Guhna.

The following list includes the most common native Jewels and ornaments, of which, however, there are innumerable varieties, known under numerous names in the different provinces throughout India.

Ar,see : f. *Thumb-ring*, set with a mirror about the size of a rupee : worn by women, both Hindoo and Moohummudun.

Ba,la : large *Earrings*, worn by women, both Hindoo and Moohummudun, and in some parts of India by the men.

Ba,lee : f. *Earrings*, plain or set : worn by women—both Hindoo and Moohummudun.

Bool,at : a nasal trinket appended to the centre cartilage of the nose, and resting on the upper lip : the lower part

set with pendants : the surface flat, and set or plain : worn by *Moohummudun* women.

But,a,na : *Bracelets*, formed by a series of rings, of gold or silver, the number worn on each wrist varying from 4 to 6, worn by women—both Hindoo and *Moohummudun*.

Ba,zoo-bund } Upper Armlets (from *Bazoo* or *Bhooj*—*up-Bhooj-bund* } *per-arm* ; and *bund—tie*) : a general name for various trinkets worn, by ties, on the upper arms of women, both Hindoo and *Moohummudun*.

Chhul,la : plain *Finger* or *Toe Ring* : worn by women and men of all classes.

Choor : *Bracelets*, differing from the *Butana* in the rings being united, formed of conch, and worn exclusively by Hindoo women,

Choo,ree : f. *Bracelets*, like the *Butana* in shape, but formed of colored glass or lac : worn by women, both Hindoo and *Moohummudun*.

Chum,pa-kul,ee : f. *Necklace* of silk, on which are strung 30 to 40 pendants of crystals or precious stones, set in gold or silver, and formed in imitation of the unblown flowers of the *Chumpa* : worn by women, both Hindoo and *Moohummudun*.

Ghoong,roo : *Anklets* of silk from which are suspended little hollow spheres charged with shot, which tinkle as the wearer walks* : worn by women and children—both Hindoo and *Moohummudun*.

Har : *Necklace*—of beads, flowers, or any thing strung.

Huns,lee : f. or *Touk*—which see.

Jhoom,ka : *Bell-shaped Earring*.

Jhoo,mur : a frontal or temple ornament, formed of three or more gold chains or strings of pearls, one end of which is hooked to the centre of the head, whilst to the other end are attached variously shaped pendants hung, from the parting of the hair to the temple, between the eye-brows : worn by women, both Hindoo and *Moohummudun*.

Joog,noo : a small semi-lunar ornament, worn in the centre of a necklace of pearls, &c.

Kur,a : *Anklet* or *Bracelet* of solid gold or silver : in the shape of the letter **c** terminating with a nob at each end:

* “ With bells to her ancles, and rings on her toes,
She shall have music—wherever she goes !”—
Nursery Rhyme.

worn by women both Hindoo and Moohummudun, and as bracelets, in many parts of India, by the men.

Mang-put,tee : f. a golden ornament, worn over the line on the top of the head where the hair is parted, and reaching to the back part of the head : worn by women.

Moo,hur : f. *Seal*.

Moor,kee : f. Earrings, worn by women in the tragus of the ears.

Muchh,lee : f. *Earring-drops*, made in the form of fish.

Nuth : f. *Nose-ring*, formed of gold wire on which are strung two pearls and a ruby : diameter—2 to 2½ inches, worn by women. The Hindoos add 2 thin plates of gold with serrated edges, between the ruby and each pearl. This ring is essential to the marriage of both Hindoos and Mooslims, and is never laid aside but on the death of the husband.

Nuth,nee : f. *Nose-ring* : smaller than the Nuth, and worn by children of both sexes.

Pa,e,zeb : f. *Chain Anklet*, consisting of heavy rings of silver resembling a curb chain, occasionally set with a fringe of small spherical bells, charged with shot, all of which tinkle at every motion of the legs : worn by women.

Pouhn,chee : f. *Bracelet* of any shape.

Pa,yul : f. } or “Ghoongroo” which see : these names being

Pyn,jun : f. } more commonly used by the Hindoos.

Put,te : f. *Earring-drops*, in the form of leaves, plain or set.

Put,ree : f. *Bracelets*, like the Choor—but made of gold.

Ta,weez : *Amulet*, a gold or silver case enclosing quotations from the *Kooran*, some mystical writing, or vegetable or animal substance, as the teeth or nails of a tiger, &c. : worn by Moohummuduns, men, women, and children, on the neck, arm, and waist.

Tee,ka : a *frontal* or *temple ornament*, differing from the Jhoomur in having only one chain or string of pearls.

Touk : *Neck Collar* of gold or silver, varying in form, but usually in the shape of the letter c, terminating with nobs at the ends which nearly meet : worn by women and children of all classes.

Ung,oo,thee : f. *Finger-ring* (set.)

Zun,jeer : f. *Chain*.

TOILETTE MATERIALS.

Be,sun	<i>Chick-pea meal :</i>	Jeeb,hee : f.	<i>Tongue-scraper.</i>
	<i>used as a substitute for soap</i>	Khil,al	<i>Tooth-pick.</i>
	<i>in cleansing the body, &c.</i>	Kung,hee : f.	<i>Comb.</i>
Dut,oun	} <i>Tooth-brush.</i>	Mis,wak : f.	<i>Tooth-brush.</i>
Dut,wun			
Ghoon,dee : f.	<i>Button.</i>	Shee,shee : f.	<i>Phial.</i>
Guh,na	<i>Jewellery.</i>	Sa,boon	<i>Soap.</i>
Itr	{ <i>Scent. Essence.</i>	Gool,ab	<i>Rose-water.</i>
Utr			
Itr-dan	{ <i>Perfume.</i>	Khoosh,boo : f.	<i>Perfume.</i>
Utr-dan		Mun,jun	<i>Tooth-powder.</i>
	{ <i>Perfume-box</i>		
	{ <i>or Vase.</i>		

BOTANICAL TERMS.

Ilm-i-Nub,-	} <i>Botany.</i>	Cha,ru	{ <i>Sapling (or</i>
a,tat			
Ant,hee : f.	<i>Fruit-Stone.</i>	Chhee,-	{ <i>Pod. Legume.</i>
		mee : f.	
Beej	} <i>Seed.</i>	Chhil,ka	{ <i>Bark. Rind.</i>
Bee,hun			
Bi,hun		Chum,un	{ <i>Peel. Skin.</i>
Bel-boo,ta	{ <i>Shrub. Bush.</i>		
			{ <i>Garden-bed.</i>
Bir,wa	<i>Creepers.</i>	Dal : f.	
Boond,ee : f.	<i>Plant. Tree.</i>	Dal : f.	{ <i>Parterre.</i>
	<i>Germ of a</i>	Dant,hee : f.	
	<i>plant.</i>		
Bont	<i>Stalk.</i>		
Bound	<i>Creepers. Vine.</i>	Dant,hul	{ <i>Pedicle.</i>
Burg	<i>Leaf.</i>		
			{ <i>Petiole.</i>
			{ <i>Foot-Stalk.</i>

<i>Dur,ukht</i>	<i>Tree.</i>	<i>Nub,at : f.</i>	<i>Plant.</i>
<i>Dyh,na</i>	<i>Branch. Bough.</i>	<i>Pat</i>	} <i>Leaf.</i>
<i>Ga,da</i>	<i>Bulb or nutritious root of any kind.</i>	<i>Pa,tee : f.</i>	
<i>Gachh</i>	<i>Tree.</i>	<i>Per</i>	<i>Plant. Tree.</i>
<i>Gee,aḥ : f.</i>	{ <i>Grass.</i> <i>Herbage.</i>	<i>Phool</i>	<i>Flower.</i>
<i>Ghas-pat</i>	<i>Weed.</i>	<i>Phoon,gee : f.</i>	<i>Bud. Sprout.</i>
<i>Gouch,hy : f.</i>	<i>Sprout.</i>	<i>Phul</i>	<i>Fruit.</i>
		<i>Poud,ha</i>	<i>Sapling.</i>
		<i>Post</i>	<i>Bark.</i>
		<i>Put,ta</i>	} <i>Leaf.</i>
<i>Jhar</i>	<i>Bush. Bramble.</i>	<i>Put,tee : f.</i>	
<i>Jur : f.</i>	<i>Root.</i>	<i>Py,wund</i>	<i>Graft.</i>
<i>Jur,ee-boo,-tee : f.</i>	{ <i>Medicinal</i> <i>Herbs.</i>	<i>Sag</i>	<i>Greens, or</i>
<i>Ke,ra</i>	<i>Sapling.</i>	<i>culinary Vegetables.</i>	
<i>Khar</i>	{ <i>Bramble.</i> <i>Thistle.</i> <i>Thorn. Spine.</i>	<i>Shakh : f.</i>	<i>Branch.</i>
<i>Kho,shu</i>	<i>Ear (of corn).</i>	<i>Sub,za</i>	{ <i>Herbage.</i>
<i>Cluster. Bunch (of grapes, &c.)</i>		<i>Sub,zee : f.</i>	{ <i>Greens.</i>
<i>Kon,pul : f.</i>	<i>Leaf-bud.</i>	<i>Soot</i>	<i>Stamen.</i>
<i>Kul,um</i>	<i>Graft.</i>	<i>Tur,ka,-ree : f.</i>	{ <i>Esculent</i> <i>Vegetables.</i>
<i>Lut,a</i>	<i>Creeper.</i>	<i>Tur,wur</i>	<i>Tree.</i>
<i>Moul</i>	} <i>Tree-Blossom</i> <i>(particular-ly of the Mango).</i>	<i>Tha,la</i>	<i>Water trench</i>
<i>Mour</i>		<i>surrounding the trunk of a tree : or excavation in which a tree is planted.</i>	
<i>Moos,la</i>		<i>Tukh,tu</i>	{ <i>Plank. Board.</i> <i>Flower-bed.</i>

A HOUSE—Muk,an.

<i>A,tush,dan</i>	<i>Fire-place.</i>	<i>Chhut : f.</i>	<i>Ceiling. Roof.</i>
<i>Bottle-kha-nu</i>	{ <i>Buttery.</i> <i>Pantry.</i>	<i>Da,lan</i>	<i>Hall.</i>
<i>Bur,a,mu,-da</i>	{ <i>Balcony.</i> <i>Verandah.</i>	<i>Dee,wal : f.</i>	} <i>Wall.</i>
		<i>Dee,war : f.</i>	

<i>Dur</i>	{ <i>Door.</i>	<i>Kum,u,ra</i>	<i>Room.</i>
<i>Dur,wa,zu</i>		<i>Kur,ee : f.</i>	<i>Beam.</i>
<i>Ghoosl- kha,nu</i>	{ <i>Bathing-room.</i>	<i>Peel-pa,ya</i>	<i>Pillar.</i>
<i>Go,dam</i>		<i>Seer,hee : f.</i>	<i>Steps. Stairs.</i>
<i>Hum,mam</i>	{ <i>Bath. Bath- ing-room.</i>	<i>Shuh,teer</i>	<i>Beam.</i>
<i>Jhil,mil</i>		<i>So,ne-ka- kum,ur,a</i>	{ <i>Bed-room.</i>
<i>Jhil,mil,- lee : f.</i>	{ <i>Venetian- blind.</i>	<i>Sit,oon</i>	
<i>Khwab-gah</i>		<i>Tun,oor</i>	<i>Oven.</i>
<i>Khur,kee : f.</i>	<i>Bed-room.</i>	<i>Zee,nu</i>	<i>Steps.</i>
<i>Khum</i>	<i>Window.</i>	<i>Zumeen : f.</i>	{ <i>Floor.</i> <i>Ground.</i>
<i>Khur,khur, i,ya : f.</i>	<i>Pillar (of wood).</i>		
	<i>Venetian-blind.</i>		
	<i>Litter.</i>		

The DAIRY—Sheer-Khanu.

<i>Sheer</i>	<i>Milk.</i>	<i>Ghol</i>	{ <i>Whey or Butter-milk.</i>
<i>Dood,har : f.</i>	<i>Milch-cow.</i>	<i>Kho,a</i>	
<i>Chhe,na</i>	<i>Curds.</i>	<i>Muk,khun</i>	<i>Butter.</i>
<i>Doodh</i>	<i>Milk.</i>	<i>Mul,a,ee : f.</i>	<i>Cream.</i>
<i>Du,hee</i>	{ <i>Thick sour milk.</i>	<i>Mut,tha</i>	{ <i>Whey or Butter-milk.</i>
<i>Ghee</i>		<i>Muth,nee : f.</i>	
	{ <i>Clarified- Butter.</i>		<i>Churn.</i>
		<i>Pun,eer</i>	<i>Cheese.</i>

HOUSE-FURNITURE—Ghur-ka-Usbab.

<i>Bal,dee (vul- gar). : f.</i>	{ <i>Bucket. Pail.</i>	<i>Dee,wal,geer</i>	<i>Wall-Shade.</i>
<i>Chou,kee : f.</i>		<i>Dhounk,ee : f.</i>	<i>Bellows.</i>
<i>Chu,ta,ee : f.</i>	<i>Chair.</i>	<i>Dol</i>	{ <i>Bucket. Pail.</i>
	<i>Mat.</i>	<i>Dol,chee : f.</i>	

Dust-pun,ah	Fire-tongs.	Tukht	} Bench.
Dib,ba	Canister.	Tukh,ta	
		Tus,weer : f.	Picture.
Fa,noos : f.	Glass Shade.	Ul,gun,ee : f.	Cloathes-horse.
Fursh	Carpet.	Ung,eet,hee : f.	Fire-stove.
Gha,lee,chu	Carpet.		
Ghun,ta	Bell.	But,khur,a	Weight.
Gud,dee : f.	{ Ottoman. Cushion.	But,kur,e	Weights.
Han,dee : f.		Chil,um,-	{ Metal Wash- chee : f. { hand Bason.
		Choun,ree : f.	
Ja,la	Jar.	Chul,nee : f.	Sieve.
Jhar	Chandelier.	Deg,chu	{ Pot. Boiler or Han,dee : f. { small Caldron.
Kha,ne-kee-	{ Meat-Safe.	Ghur,a	
do,lee : f.		Gum,la	{ Water-Pan.
Koor,see : f.	Chair.		
Mez : f.	Table.	Ha,wun—	{ Pestle and Dus,ta { Mortar.
Mut,ka	Water-Jar.		
Mus,nud : f.	Ottoman.	Kud,doo-kush	Gourd-cutter, for cutting and cleaning pumpkins, &c.
Oog,al,dan	Spittoon.	Kul,see : f.	{ Water-pot.
Ot : f.	Screen.	Kul,us	
Pal,na	Cradle.	Lo,ta	Globe-shaped metal Water-pot.
Peek,dan	Spittoon.		
Peek,da,-	{ Spittoon (small).	Soor,a,hee	{ Water-flagon or Flask.
nee : f.			
Pee,pa	Cask.	Thil,i,ya	Water-pot.
Peer,hee : f.	Footstool.	Tok,ra	Basket (large).
Punk,ha	Fan.	Tok,ree : f.	Basket (small).
Shut,run,jee : f.	Carpet.	Tur,a,zoo : f.	Scales.
Sun,dook	Chest. Trunk.	Tus,la	Metal Water-Pan.
Sun,dook,-	{ Small Chest, or Trunk.		
cha			

As an important article of furniture, a separate though short list is dedicated to the—

BED-STEAD—Pul,ung.

Ba,la,posh	<i>Quilt.</i>	Fursh	<i>Bed. Bedding</i>
Cha,dur : f.	} <i>Sheet.</i>	Kum,mul	<i>Blanket.</i>
Chud,dur : f.		Mus,ih,ree : f.	<i>Curtains.</i>
Chhut : f.	} <i>Tester.</i>	Ruz,a,ee : f.	<i>Quilt.</i>
Chhut,ree: f.		To,shuk : f.	<i>Mattress.</i>
Dun,da	<i>Bed-post.</i>	Tuk,i,ya	{ <i>Bolster.</i>
Bich,hou,na	<i>Bedding.</i>		{ <i>Pillow.</i>
Char,pa,-	{ <i>Bedstead</i>	Tuk,i,ye-	{ <i>Bolster or</i>
ee : f.		ka-ghil,af	
	(native).		<i>Pillow-case.</i>


TABLE-WARE—Mez-ka-Sa,mam.

Ba,sun	} <i>Plate.</i>	Chum,chu	} <i>Spoon.</i>
Bur,tun		Chum,uch	
Bur,a-	{ <i>Table- (or</i>	Doodh-dan	<i>Milk-Pot.</i>
Chum,chu		Gol-mirch-	} <i>Pepper-Box.</i>
Bur,a-		pash	
Chum,uch	{ <i>large) Spoon.</i>	Gool,geer	} <i>Snuffers.</i>
Cha,dan	<i>Tea-pot.</i>	Gool,tur,ash	
Chhoo,ree : f.	<i>Knife.</i>	Kan,ta	<i>Fork.</i>
Cha-ka-	{ <i>Tea-Spoon.</i>	Munj,ho,la-	{ <i>Dessert- (or</i>
Chum,chu		Chum,chu	
Chho,ta-		Munj,ho,la-	
Chum,uch		Chum,uch	{ <i>middle-siz-</i>
Chho,ta-	{ <i>Dessert- (or</i>		{ <i>ed) Spoon.</i>
Kan,ta	{ <i>small) Fork.</i>		
Chho,tee-	{ <i>Dessert- (or</i>	Nu,muk-dan	<i>Salt-cellar.</i>
Chhoo,ree: f.		Num,uk-	} <i>Salt-box.</i>
Chir,agh	{ <i>Native</i>	pash	
	{ <i>Hand-Lamp.</i>		

Pir,ich : f	<i>Saucer.</i>	Shee,shee : f.	<i>Phial.</i>
Pi,ya,lu	<i>Cup.</i>	Shu,mu,dan	<i>Candle-stick.</i>
Ra,ee-dan	<i>Mustard-Pot.</i>		

The STABLE——Is,tub,ul.

Bag : f.	<i>Reins.</i>	Rik,ab-du- wal : f.	} <i>Stirrup-lea- ther.</i>
Cha,book	<i>Whip.</i>	Sa,ees	
Doom,chee : f.	<i>Crupper.</i>	Saz	<i>Groom.</i>
Gho,ra	<i>Horse.</i>	Su,war	<i>Harness.</i>
Gho,ree : f.	<i>Mare.</i>	Than	<i>Rough-rider.</i>
Ghus,i,ya,ra	<i>Grass-cutter.</i>	Tung	<i>Stall.</i>
Gur,dan,ee : f.	<i>Horse-cloth.</i>	Tut,too	<i>Girth.</i>
Hut,thee : f.	<i>Horse-glove, of hair or blanket, the na- tive substitute for a brush.</i>	Zeen	<i>Pony.</i>
Jund,ra	<i>Pitch-fork.</i>	Bhoosee	<i>Saddle.</i>
Kan,ta	<i>Spurs.</i>	Bich,a,lee	<i>Bran.</i>
Khu,re,ra	} <i>Curry-Comb.</i>	Boont	<i>Straw.</i>
Khur,uh,ra		Chun,a	{ <i>Common Chick-Pea: see p. 38.</i>
Kum,mul	<i>Blanket.</i>	Da,na	
Ku,zy : f.	<i>Snaffle.</i>	Ghas	<i>Grain.</i>
Leed : f.	<i>Horse-dung.</i>	Sook,ha-ghas	<i>Grass.</i>
Lug,am : f.	<i>Bit.</i>		<i>Hay.</i>
Mo,za	<i>Angle-boots.</i>	<hr/> <i>Parts of a Horse.</i>	
Nal	<i>Horse-shoe.</i>	Poot,the	<i>Croup.</i>
Nal-bund	<i>Farrier.</i>	Poot,lee : f.	<i>Frog.</i>
Ras : f.	<i>Reins.</i>	Sha,na	<i>Withers.</i>
Rik,ab : f.	<i>Stirrup-iron.</i>	Shoor,wal	<i>Croup.</i>
		Soom	<i>Hoof.</i>
		The,o,na	<i>Pastern.</i>

 For such general names as *head, legs, neck, feet,* &c., see—"Anatomy and Physiology :"—page 80.

The COACH-HOUSE—Ga,ree-kha,nu.

Bug,hee : f.	<i>Chaise. Gig.</i>	Gud,dee : f.	<i>Cushion.</i>
Bum	<i>Carriage Pole.</i>		
Chuk,ka	<i>Wheel.</i>	Jhil,mil	<i>Blinds.</i>
Coach-wan	<i>Coach-man.</i>	Kum,a,nee : f.	<i>Hood-irons.</i>
Dhoo,ree : f.	<i>Axle-tree.</i>	Kum,pas	<i>Shafts (of a</i>
Ga,ree : f.	<i>Carriage : the</i>		<i>chaise or single horse car-</i>
	<i>various kinds of Carriages</i>		<i>riage).</i>
	<i>are distinguished by their</i>		
	<i>English names, as—</i>	Pyh,ya	<i>Wheel.</i>
	<i>Coach-garee : Landau-ga-</i>	Tup	<i>Hood (of a</i>
	<i>ree, and so on.</i>		<i>chaise or carriage).</i>

GROCERY—Kir,a,na.

A,loo-bookh,- a,ra	<i>Prunes.</i>	Kuh,wa	<i>Coffee</i>
			<i>(roasted).</i>
Ba,dam	<i>Almonds.</i>	Kund	<i>Loaf-Sugar.</i>
Boon	<i>Coffee</i>	Mis,ree : f.	<i>Sugar-Candy.</i>
	<i>(unground).</i>	Moo,nuk,ka	<i>Raisins.</i>
Cha : f.	<i>Tea.</i>	Num,uk	<i>Salt.</i>
Cha,wul	<i>Rice.</i>		
Chee,nee : f.	<i>Sugar.</i>	Pis,ta	<i>Pistachio-</i>
Chhoo,a,ra	<i>Dates (dry).</i>		<i>nuts.</i>
	<i>Molasses.</i>	Rab : f.	<i>Treacle.</i>
Goorh	<i>Treacle.</i>	Ra,ee : f.	<i>Mustard.</i>
	<i>Raw Sugar.</i>		
Jou	<i>Burley</i>	Se,wyn : f.	<i>Vermicilli.</i>
		Shuk,ur : f.	<i>Sugar.</i>
Khuj,oor	<i>Dates (fresh).</i>	Shuhd	<i>Honey.</i>
Ke,joo	<i>Cashew-nuts.</i>		
Khoor,ma	<i>Dates.</i>	Ukh,rot	<i>Walnuts.</i>
Kish,mish : f.	<i>Raisins.</i>	Un,jeer	<i>Figs.</i>

SPICES — Gurm-Musale.

<i>Dar,chee,-</i> <i>nee : f.</i>	{	<i>Cinnamon.</i>	<i>Ja,e,phul</i>	<i>Nutmeg.</i>
<i>Dhun,i,ya</i>		<i>Coriander-</i> <i>Seed.</i>	<i>Ju,wut,ree : f.</i>	<i>Mace.</i>
<i>Gol-mirch : f.</i>		<i>Black-pepper.</i>	<i>Mirch : f.</i>	<i>Pepper. Chilli.</i>
<i>Lla,chee : f.</i>		<i>Cardamums.</i>	<i>Ud,ruk : f.</i>	<i>Ginger.</i>

CONFECTIONARY — Mit,ha,ee.

<i>Dun,dan-</i> <i>Mis,ree : f.</i>	{	<i>Barley-</i> <i>Sugar.</i>	<i>Koors</i>	{	<i>Lozenges.</i>
<i>Fa,neez : f.</i>			<i>Louz</i>		

Native Confectionary, though cheap, and of numerous varieties—is not relished by Europeans: the only description in which they occasionally allow their children to indulge being the Munda—white cakes, made of sugar, cocoa-nut, and milk, known under various names, according to their forms.

LIQUIDS — Ja,ree.

<i>Pa,nee</i>	<i>Water.</i>	<i>Koo,hul</i>	<i>Alcohol.</i>
<i>Meet,ha Pa-</i> <i>nee</i>	{	<i>Tel</i>	<i>Oil.</i>
<i>Kha,ree Pa-</i> <i>nee</i>		<i>Shur,ab : f.</i>	<i>Liquor.</i>
	{	<i>Ur,uk</i>	<i>Spirits.</i>
<i>Wul,a,yut,ee</i> <i>Pa,nee</i>		<i>Sir,ka</i> <i>Shur,ub-i-</i> <i>nab : f.</i>	<i>Vinegar.</i> { <i>Alcohol.</i>
<i>Doodh</i>	<i>Milk.</i>		

LIQUORS—Shur,ab.

Lal-Shur,ab : f.	<i>Claret.</i>	Beer-Shur,ab : f.	} <i>Beer.</i>
Sim,kin : f. (cor.)	} <i>Champaigne.</i>	Sherry-Shur,ab : f.	
			} <i>Sherry:</i>

And in like manner with *Beer* and *Sherry*—all other Liquors are distinguished by their European names.

OILS—Tel.

Kur,wa-Tel	<i>Mustard-Oil.</i>	Tee,see-ka-Tel	} <i>Flax-oil.</i>
Na,ri,yul-ka-Tel	} <i>Cocoa-nut-oil.</i>	Ul,see-ka-Tel	
Rend,ee-ka-Tel		Zy,toon-ka-Tel	} <i>Olive-oil.</i>
	} <i>Castor-oil.</i>		

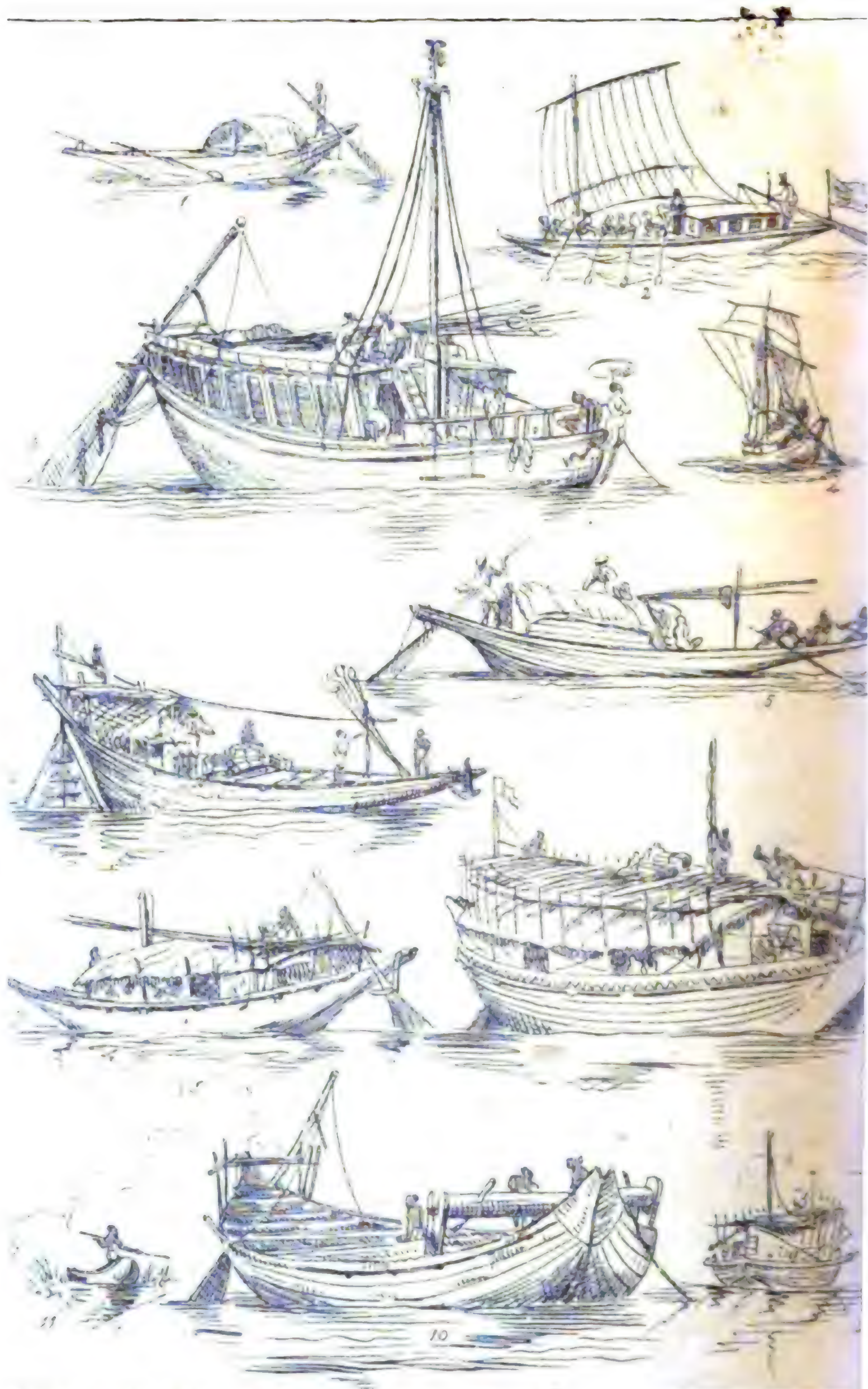
PRESERVES—Moo,rub,ba :

Which native name is also applied, indiscriminately, to all Jams, Jellies, and Marmalades, the names of the fruits from which they are prepared being prefixed to mark the distinction ; as—Am-ka-Moo,rub,ba, *Mango-Jelly* (or *Jam* or *Preserve* whichever it be).

PICKLES—A,char.

Pi,az-ka-A,char *Onion-Pickle.*
Am-ka-A,char *Mango-Pickle.*

All other Pickles being named in like manner (as by the English) after the fruits or vegetables of which they are made.



restored from *Zeichnung* by W. Prentiss Esq.

SAUCES—Chut'nee.

Dhun'i'ye-kee-Chut'nee : f. *Coriander-Sauce.*

Po'dee'ne-kee-Chut'nee : f. *Mint-Sauce.*

The names of the fruits or vegetables from which they are made, being prefixed to the general term *Chutnee* (or *Chash'nee*), as in the foregoing instances, to mark the distinction.

VESSELS—Kish'tee.

With the rare exception of a Chinese Junk the only sea-going vessels which visit the Port of Calcutta are of european construction ; but of the almost endless variety of boats which meet the eye of the traveller on the streams of the Ganges, the majority are purely indian ; these being influenced in their form and the materials of their construction by local circumstances, and varying in name accordingly. Of the most common of these, the following descriptions are chiefly borrowed from the late Mr. G. A. Prinsep's able work on *Steam Navigation in India*.

Bhou'li'ya : f. " The Bhauleah is essentially a *row boat*, with cabin accommodation for short trips ; chiefly used in the neighbourhood of Calcutta, and throughout the Delta." *See plate, fig. 2.*

Ba'lum. " The Balum or *Mug Boat* has a floor of a single hollowed piece of timber, and raised sides, neatly attached by rattan sewing, with strips of bamboo over the seams."

Bhun'wul'i'ya : f. a *Fly-boat*.

Bhur. " The Calcutta Bhur is the *Cargo-boat* or *Lighter* of the Port. It has an open hold for baggage, and a small matted cabin astern for the crew." *See plate, fig. 6.*

Bud'ra-khoo'li'a. " The Soondurbun Budra Khoolia has a burthen from 100 to 6000 muns ; it brings firewood for the Calcutta market. There are various other boats for lime, rice, mats, &c. trafficking through the eastern creeks which may be classed under this head : it is a most

unwieldy boat, and is navigated merely by the tides, guided by a tow boat." *See plate, fig. 10.*

Buj'ra—by Europeans corrupted into Budgerow: a large *Accommodation* or *Cabin-boat*, usually having two or three cabins, with water-closet, &c.; the common travelling boat of european and native gentlemen on the Ganges from Calcutta as far as Dehlee. According to Mr. Prinsep—"The Buj'ra has a hull and rudder of native construction, with one mast—square-rigged: two roomy cabins; a crew of manjee and dandees, and from 10 to 18 oars. It is principally adapted for tracking, and draws very little water." *See plate, fig. 3.*

Chhup'ra-Ool'ak: f. a Chupra *Lighter* or *Cargo-boat*, capable of conveying cargo of 1000 muns and upwards. *See plate, figs. 8 and 9.*

Dak-kee-na'o: f. *Post-boat*.

Den'gee: f. *Skiff*; having a covered arched roof at its stern, for the accommodation of passengers, is the common river passage boat of all classes in the lower provinces of Bengal. The dengee carries four oars, though in Calcutta, as a mere ferry-boat, commonly pulled by two or three, and one man as steersman. *See—"Punsoee;" and plate, fig. 1.*

Dong'a: like the Saltee, a *Canoe*, "made of the hollow butt end of the ta'ree palm tree. It is used by the fisherman to punt about the salt-water lake." *See plate, fig. 11.*

Dhoo'an-Ju'haz (from Dhoo'an—*Steam*): *Steam-Vessel*.

Do-do'lee Ju'haz (literally—*two-masted vessel*): *Brig*.

Dou'na or Donee: f. *Boat*.

Ghoor'ab: *Fly-boat*.

Ghoor-dour: *Barge*.

Gooz'a're-kee-na'o: f. *Ferry-boat* or *Passage-boat*.

Ho'la. "The Ho'la has a circular bow and stern, and great proportionate beam: it is used for heavy freight, such as coals, bricks, kunkur, &c."

Ju'haz: *Ship*, or other large vessel.

Khoor'chun-wala: *Cruizer*.

Kish'tee, f. *Boat* or *Vessel* of any kind.

Khub'ur-ka-much'wa: *Advice-boat*.

Kut'o'ra. "The Kut'o'ra and Putela are the *baggage-boats* of Hindoostan; of sal timber, flat-bottomed, with

rather slanting outsides, not so manageable as a punt or London barge; their great breadth gives them a very little draught of water, and renders them fittest for the cotton and up-country products which require only a dry and secure raft to float them down the stream: these are the only clinker-built boats in use." The Kutora is the common cargo-boat of Furukabad.

Kut'mur'al or Kut'mur'am : the *Catamaran* of Madras.

Kut'ree : f. *Boat*.

Luch'ka : *Fly-boat*.

Lur'a'ee-ka-Ja'haz : *War-vessel*.

Mor-punk'hee : f. "The Mor-punkhee (*peacock-feathered*) is a native *pleasure boat*, moved with paddles and skull; its peculiarity consists in the canopy, or state cabin, being in the forepart of the vessel."

Na'o : f. or Nou'ka : *Boat*.

Ool'ak : f. "The Oolak or common *Baggage-boat* of the Hooghly and central Bengal, has a sharp bow and smooth rounded side: this boat is the best for tracking and sailing before the wind, and is tolerably manageable with the oar in smooth water." See Chhupra Oolah, and plate, figs. 8 and 9.

Pul'war : the common native *travelling-boat*, and usually hired as a *Cook-boat* by European gentlemen when travelling in a Bujra or Pinnace. "The Dacca Pulwar (Mr. Prinsep states) is more weatherly, although, like the rest, without keel; and the fastest and most handy boat in use for general traffic." See plate, fig. 7.

Pun'so'ee. "The Punsoee and Dengee differ only in size, they dip in the bow, and run upwards to a peak astern: the name of the former seems to import that it should carry 500 muns, but in practice this boat varies much in size; it is of light draught, and outstrips a Pinnace before the wind." See plate, figs. 4 and 5.

Pur'an'cha : the *Catamaran* of Madras.

Pur'e'wa : *Prow* : *Skiff* : *Fly-boat*.

Pur'on : *Lighter* or *Cargo-boat* of Bombay.

Put'e'ia : see—"Kut'o'ra."

Put'e'ya : *Lighter* or *Cargo-boat*, covered or close.

Pinnace. "The Pinnace is, as its name denotes, of european introduction, and is used chiefly for the personal accommodation of Officers in the service travelling into

the interior. It has sometimes two masts, and sometimes one mast; two spacious cabins; the crew consists of a Sur'hung, and 12 to 20 *Khul'a'sees*, and costs from 10 to 20 roopees per diem." In the present day single persons more usually take advantage of the speedier and more economical passage available in the Government Accommodation Flats under tow of Steam-tugs; but for families, more especially when accompanied by servants and heavy baggage, the Pinnace is the more comfortable and the less expensive mode of conveyance.

Sal'tee: a kind of long *Canoe*, cut out of a solid trunk of sal timber: the bottom flat and thick, which renders it, although narrow, difficult to overturn.

So'na-mook'hee: "The Sona-mookhee (*Golden-faced*) is an english adaptation of the ornamented native *State boat* for the Governor General of India."

Suf'ee'nu: *Boat*—**Suf'ee'ne-wa'la**: *Cruizer*.

Teen-do'lee Ju'haz (literally—*three-masted Vessel*): *Ship* or *Bark*.

Too'tuk'wa'lee ho'ree: f. *Lighter* or *Cargo-boat*, covered or close.

Thuk'thou'a: *Wherry*.

Tumlook Salt-boat—has a flat bottom, brought up at an angle to the prow stern; it is of strong build, and constructed especially for the salt trade.

Zou'fuk: *Wherry*.

☞ See the article "Travelling by Water"—in the APPENDIX.

MARINERS AND OFFICERS.

Ba'wur'chee	} Cook.	Ju'ha'zee	Crew.
Bhun'da'ree		Kol-put'tee	Calker.
Bur'hy	Carpenter.	Khul'a'see	Seaman.
Dand'ee	Rower.	Kish'tee-	} Master of a
Go'ra Khul'-	} European	ban	
a'see			Vessel.

Lush,kur	Crew.	Proom-dal,- ne wa,la	{ Leadsman.
Ma,lum (cor. of Moo,ul-lim)		Sook,ka,nee (corrupted into —Sea-cunnie)	Helmsman.
Mis,tree	Carpenter.	Soot,ar	Carpenter.
Manj,hee: Steersman, or Master of any river Boat.		Sur,hung	{ Native Boats- wain.
Na,khood,a: a native Com- mander or Super-cargo:		To,pus	Sweeper.
a European Commander being known by his Eng- lish title—Captain.		Tun,del	{ Native Boats- wain's mate.
		Ur,ka,tee	Pilot.

A BOAT—Na,o.

A,gul	Ahead. Forward.	Dand	Oar.
A,gul-peech, { hul {	Fore and Aft.	Deg	{ Cooking ket- tle.
A,ra	Beam. Thwarts.	Dol	Mast.
Bal,dee: f.	Bucket.	Dou-boor,- doo	{ Larboard.
Bam	Fathom.	Duf,ra	Fender.
Bha,ree: f.	Lee.	Dut,ta	Plug.
Boor,doo	Side.	E,rab	{ Keel.
Bran,dul	Backstay.	E,raf	
Buk,ra	Tiller.		
Chho,ta- hul,e,sa	{ Sculls.	Fa,noos: f.	Lantern.
Chho,ta- dand		Goon	Track-rope.
Chou,kee: f.	Chair. Seat.	Goo,see. f.	Driver.
Chhut,ree: f.	Awning.	Goo,see- boom: f.	{ Driver-boom.
Chool,dan	{ Caboose or Cooking place.	Goo,see pur,wan	{ Gaff.
Da,mun	Sheet.	Gy,phul	

Hul,e,sa	<i>Oar.</i>	Oon,da-pa,	} <i>Depth of water.</i>
Hum,ar	<i>Cable.</i>	nee	
Hun,ja	<i>Halyards.</i>	Oo,pur	<i>Aloft.</i>
Hath-proom	<i>Hand-lead.</i>		
Huw,a-ke- nee,che	} <i>Lee.</i>	Peech,hul	{ <i>Abast. Aft.</i>
Jum,un,a- boordoo	} <i>Starboard.</i>	Pa,ti,ya	<i>Thwarts.</i>
Jum,un,ee- boor,doo		Peeth : f.	<i>Boat's bottom.</i>
		Phal,ka	{ <i>Hatch.</i>
Kum,u,ra	<i>Cabin.</i>	Pha,noos : f.	<i>Lantern.</i>
Kir,a,ya	<i>Freight (hire).</i>	Proom	<i>Lead.</i>
Koo,na	<i>Peak.</i>	Pur,wan	<i>Yard.</i>
Kup,ee : f.	<i>Block.</i>	Put,war	<i>Helm. Tiller.</i>
Lee,lum	<i>Ballast.</i>	Ro,da	<i>Block-sheave.</i>
Lung,ur	<i>Anchor.</i>	Rus,see : f.	<i>Cord. Rope.</i>
Lub,ran	<i>Shrouds.</i>		
Lu,ha,see : f.	<i>Boat's Painter.</i>	Seekh	<i>Spindle.</i>
Lug,ga	} a <i>Pole,</i> the usual sub- stitute, as far as a mere pole can be, for a boat- hook.	Seer,hee : f.	<i>Ladder : also</i> a boat's <i>Foot-plank</i> for landing or boarding.
Lug,gee : f.		Serh	{ <i>Sail.</i>
		Sur	
		Sook,kan	{ <i>Rudder.</i>
		Suw,a,ee : f.	<i>Stay.</i>
Mal	<i>Cargo. Goods.</i>		
Mench	} <i>Gunnel.</i>	Tu,li,ya,mar	<i>Cut-water.</i>
Mez		Tat	<i>Canvas.</i>
Mo,jur,a	<i>Course.</i>	To,lut	{ <i>Belaying Pin.</i>
Mun,tee,la	<i>Lifts.</i>	Too,lut	
Mus,tool (cor.)	<i>Mast.</i>	Too,tuk	<i>Deck.</i>
Mut,war	<i>Earrings.</i>	To,pee-ka- ro,da	{ <i>Mast truck.</i>
Nee,lum	} <i>Ballast.</i>	Tok	<i>Cap.</i>
Nee,rum			
Nish,an	<i>Colors.</i>	Un,nee-ka- mookh,ra	{ <i>Stem.</i>
Nung,ur	<i>Anchor.</i>		
Ooja-boor,doo	<i>Starboard.</i>	Zun,jeer : f.	<i>Chain.</i>

COMMERCE—Sou,da,gur,ee.

In Calcutta the majority of the native Agents and Clerks are as familiar with the common-place English Commercial terms as with their Hindoostanee synonymes, as frequently instanced in the words—*Bill: Receipt: Account Sale: and Voucher.* There are many terms, which have no correct Hindoostanee synonymes—as *Dishonor: Protest: Policy-Bond, &c.* in which instances, however, the English names are very generally understood.

A,mud,un,- ee : f.	} <i>Importation.</i>	By,a,nu	<i>Earnest.</i>
Ba,kee	{ <i>Balance re- ceivable.</i>	Chit,tha	<i>Bill.</i>
Bak,i,yat : f.	<i>Arrears.</i>	Chit,thee : f.	<i>Letter. Note.</i>
Bant	} <i>Dividend.</i>	Chul,an	<i>Remittance.</i>
Bukh,ra		Chul,an- chit,thee : f.	} <i>Invoice.</i>
Ba,zar	<i>Mart. Market.</i>		
Bee,juk	{ <i>Bill of Par- cels.</i>	Dad,nee : f.	<i>Advance.</i>
Bee,ma	<i>Insurance.</i>	Dak-kee- chit,thee : f.	} <i>Post-letter.</i>
Bee,me ka	} <i>Policy of In- surance.</i>	Da,khil-	} <i>Transfer.</i>
Chit,tha		mukh,a,rij	
Bee,me-wa,- la	{ <i>Underwriter. Insurance Agent.</i>	Dee,wa,la	<i>Failure.</i>
Be,shee	<i>Premium.</i>	Dee,wa,li,ya	<i>Insolvent.</i>
Bha,ra	<i>Freight.</i>	Dhar	<i>Debt. Loan.</i>
Bik,ree	} <i>Sale.</i>	Dhun,ee	<i>Owner.</i>
By		Dhur,a	<i>Tare.</i>
Bu,hee : f.	<i>Account-book.</i>	Duf,tur- kha,nu	} <i>Office.</i>
Bu,hee- kha,-ta	} <i>Set of Books.</i>	Dul,lal	<i>Broker.</i>
Bud,la,ee : f.	} <i>Barter.</i>	Dul,lal,ee : f.	<i>Brokerage.</i>
By,par		Dul,eel : f.	} <i>Voucher.</i>
Bur,at : f.	<i>Trade.</i>	Dust-a,wez : f.	
Bur,at : f.	<i>Draft.</i>	Dur,shun,ee	} <i>Bill at sight.</i>
Bus,tu	<i>Parcel.</i>	hoon,dee : f.	
But,ta	<i>Discount.</i>	Dus,to,ree : f.	} <i>Commission. Factorage.</i>
By,aj	<i>Interest.</i>		

Fa,zil	{ Balance pay- able.	Kubz,ool- wus,ool : f.	{ Receipt.
Go,dam	{ Store-room. Ware-house.	Kum,tee : f.	Abatement.
Goo,mash,tu	Factor.	Kurz	Debt. Loan.
Guh,ree : f.	Demurrage.	Kurz-dar	Debtor.
Guth,ree : f.	Parcel.	Kurz-khwah	Creditor.
His,ab	Account.	La-da,wa	Acquittance.
His,su	{ Division. Share.	La,dee : f.	Freight.
His,su-dar	{ Partner. Share-holder.	Mal	{ Goods. Merchandize.
Hoon,dee : f.	{ Bill of Ex- change.	Mal,dar	Solvent.
Hoon,duw,- ee : f.		Ma,lik	Owner.
Jum,u : f.	Debit.	Mool	Principal.
Jum,u- poonj,ee : f.	{ Assets.	Mu,ha-jun	{ Banker. Merchant.
Jum,u wa,sil	{ Account Cur- rent.	Muh,sool	{ Custom. Postage.
ba,kee		Mun,ha,ee : f.	Embargo.
Kha,ta	Waste-book.	Mun,zoo,ree : f.	Acceptance.
Kha,ta-ba,- ree : f.	{ Store-house.	Nee,lam	Auction-Sale.
Khaz,an, chee	{ Cashier.	Nirkh-na,- mu	{ Price-current.
Kho,ra,kee : f.	Diet-money, allowed to servants on occasions when extra duty prevents their going to their usual meal at their own homes.	Nuf,a	Profit.
Khub,ur : f.	{ Advice. Notice. News.	Nukd	Cash. Specie.
Khurch	{ Advance. Credit side.	Num,oo,nu	{ Muster. Sample.
Khut	Letter. Note.	Pa,o,na	{ Claim.
Kist : f.	Instalment.	Pa,na	
Kis,mu : f.	Lot. Division.	Pha,o	Tret.
		Phir,ta	Drawback.
		Poonjee : f.	{ Stock-in- trade.
		Pot,dar native	Banker : Mo- ney-changer : also, in Cal- cutta, Pawn-broker.
		Rok	Cash.
		Roo,py-py,se	Money.
		Ruf,tun,ee : f.	Exportation.

Rus,eed : f.	Receipt.	Sum,mood,- ha,-dur	} Average price.
Shir,kut : f.	Share.		
Shur,a,- kut : f.	{ Company. Partners.	Ta,lee,ka	Inventory.
Shur,tee- tum,us,- sook	{ Promissory Note.	Teep : f.	Check.
Shur,eek	Share-holder.	Tij,a,rut : f.	Commerce.
So,na-roo,pa	Bullion.	Tukh,feef : f.	Abatement.
Sood	Interest.	Tuk,sal : f.	Mint.
Sood-kho,- ree	{ Usury.	Tuk,seem : f.	Division.
Sou,da,gur	Merchant.	Tum,us,- sook	{ Note of Hand.
Sou,da,gur,- ee ka mal	{ Merchandize.	Ur,ung : f.	Mart.
		Usl : f.	{ Principal. Original.

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LAW TERMS—Ul,faz-i-A,een.

A,een	{ Regulation. Law.	Dul,eel : f.	{ Document. Voucher. Proof.
Baz,yaft : f.	Resumption.	Dur,- khwast : f.	{ Petition. Memorial.
Be,wa : f.	Widow.	Dus,ta,- wez : f.	{ Deed. Document.
Bund-o-bust	Settlement.	Dus,toor	{ Practice. Usage.
By,bil-wuf,a	{ Conditional Sale.		
By-na,mu	Deed of Sale.	Fouj,da,ree	{ Criminal Court.
Chor	Thief.	Ud,a,lut : f.	
Chor,ee : f.	Theft.	Fur,eb	Fraud.
Chur	Alluvion.	Fur,man	Grant.
Da,ya	Law suit.	Fur,ya,dee	{ Plaintiff. Complain- ant.
Da,wee : f.	Claim.	Fy,su,lu	{ Decree. Decision.
Dee,wa,nee	{ Civil Court.		
Uda,lut : f.			
Da,koo	{ Gang		
Du,kyt	{ Robber.		

Du,ky,tee : f.	{ <i>Gang Robbery.</i>	Juw,ab	{ <i>Answer. Defence.</i>
Goon,ah-ga,ree : f.	{ <i>Penalty.</i>	Juw,ab-ool-Ju,wab	{ <i>Rejoinder.</i>
Gir,o	{ <i>Mortgage.</i>		
Guw,ah	{ <i>Pledge.</i>	Ka,been	{ <i>Marriage Settlement.</i>
Gu,wa,hee : f.	{ <i>Witness.</i>	Ka,been-na,mu	{ <i>Deed of Dower.</i>
	{ <i>Evidence.</i>	Ka,i,du	{ <i>Practice.</i>
	{ <i>Deposition.</i>	Ka,noon	{ <i>Regulation.</i>
Hib,u	{ <i>Bequest. Gift.</i>	Khas-Ap-peal	{ <i>Special Appeal.</i>
Hib,u-bil,i,wuz	{ <i>Legacy.</i>	Khi,ya,-nut : f.	{ <i>Embezzlement.</i>
Hib,u-bu-shurt-ool,i,wuz	<i>Conditional Gift.</i>	Khil,af-hul,if	{ <i>Perjury.</i>
Hib,u-moosh,a	{ <i>Undefined Gift.</i>	Khir,aj	{ <i>Rent.</i>
Hib,u,na,mu	<i>Deed of Gift.</i>	Kir,a,yu	{ <i>Murder.</i>
His,su	{ <i>Division.</i>	Khoon	{ <i>Murderer.</i>
	{ <i>Share.</i>	Khoon,ee	{ <i>Attachment.</i>
His,su-dar	{ <i>Share-holder.</i>	Koork : f.	{ <i>Seizure.</i>
	{ <i>Partner.</i>	Kub,a,lu	{ <i>Deed.</i>
Huk-oosh-Shuf,a	{ <i>Preëmption.</i>	Koob,oo,li,-yut : f.	{ <i>Acceptance. Lease.</i>
Hul,if	<i>Oath.</i>	Kurz	{ <i>Debt.</i>
Ib,ra-na,mu	<i>Acquittal.</i>	Kus,um : f.	{ <i>Oath.</i>
Ij,a,ru	<i>Lease.</i>	Ky,fi,yut : f.	{ <i>Report.</i>
Ik,rar-na,mu	<i>Agreement.</i>	Ky,dee	{ <i>Prisoner.</i>
It,til,a : f.	<i>Summons. Notice.</i>		
Iz,har	<i>Evidence.</i>	La,khir,aj-Zum,een : f.	{ <i>Rent free Land.</i>
Ja,geer : f.	{ <i>Grant of Land.</i>	Lik,ha-pur,-hee : f.	{ <i>Contract. Agreement.</i>
Jal	<i>Forgery.</i>		
Ju,hez	{ <i>Marriage portion.</i>	Meer,as : f.	{ <i>Inheritance.</i>
Jum,a : f.	{ <i>Collection.</i>	Mih,nut,a,nu	{ <i>Fee.</i>
	{ <i>Rent, &c.</i>	Mood,da,leh	{ <i>Defendant.</i>
Joor,ma,nu	<i>Fine.</i>	Mood,dy	{ <i>Plaintiff.</i>
Jubr	{ <i>Force.</i>	Moo,ha,fiz	{ <i>Guardian. Record keeper.</i>
	{ <i>Violence.</i>		

Mookh,tar	Law Agent.	Sha,hid	Witness.
Mookh,tar	} Power of Attorney.	Shir,kut : f.	Share.
na,-mu		Shu,ha,dut : f.	{ Proof.
Moo,see	Testator.		{ Evidence.
Moo,si,yu : f.	Testatrix.	Shur,eek	Shareholder.
Moo,tu,fur-	} Unnumbered	Shurt : f.	{ Agreement.
rik,a			{ Engagement.
Mooz,hir	Deponent.	Sood	{ Interest.
Moo,tu,wul,lee	Superintendant of an		{ Profit.
Endowment.		Sool,uh-na,-	{ Deed of
Muhr	Dower.	mu	{ Composition.
Muhr-na,-	} Deed of	Sun,ud : f.	Grant.
mu		Sur,sur,ee : f.	{ Summary
Muh,sool	{ Tax. Custom.		{ Suit.
	{ Rent.	Tou,li,yut : f.	Superinten-
Mukr	Fraud.	dency of an	Endowment.
Mu,wuk,kil	Client.	Tuk,seem : f.	Division.
		Tum,us,sook	Bond.
Na,lish : f.	{ Action. Suit.	Tur,ka	Inheritance.
		Ur,zee : f.	Petition.
Nik,ah	Marriage.	Us,a,mee	Defendant.
Nuf,a	Profit.	Wa,ris	Heir.
Pur,wa,nu	Warrant.	Wa,sil,at : f.	{ Mesne
Put,ta (vul :	{ Lease.		{ Profits.
Pottah)		Wik,a,lut-	{ Power of
	Copy-hold.	na,mu	{ Attorney.
Rand : f.	Widow.	Wuk,eel	{ Attorney.
Rihn	{ Mortgage.		{ Pleader.
		Wukf	Endowment,
Roo,buk,-	{ Proceedings		for charitable purposes.
a,ree : f.		Wus,ee	{ Executor.
	held in a		{ Administrator.
	Case.	Wus,i,yut : f.	Legacy.
Rud-i-ju,wab	Replication.	Wus,i,yut-	{ Will.
Ruh,zun	{ Highway-	na,mu	
		Za,min	Surety.
Ruh,zun,ee : f.	{ Robber.	Za,min,ee : f.	{ Security.
	{ Highway-	Zum,a,nut : f.	
	Robbery.	Zil,a (vul :	{ District.
Rus,oom	Office Fees.	Zillah)	
Sa,lis	Arbitrator.		
Sa,lis,ee : f.	Arbitration.		
Sha,dec : f.	Marriage.		

THEOLOGY — *Tus,uw,woof.*

<i>Khoo,da :</i> <i>Ul,lah</i>	} GOD.	<i>Mus,eeh</i> <i>Mus,ee,ha</i>	} <i>Messiah.</i>
<i>Ee,sa</i>	JESUS CHRIST.	<i>Rubb</i>	{ <i>God.</i> <i>Providence.</i>
<i>Rooh-ool-</i> <i>koods</i>	} HOLY GHOST.	<i>Rubb-ool-</i> <i>a,lum,een</i>	{ <i>God—Preser-</i> <i>ver of the</i> <i>world.</i>
<i>Attributes and Offices of</i> <i>God.</i>		<i>Rubb-ool-</i> <i>ib,ad</i>	{ <i>God—the</i> <i>Protector of</i> <i>the world.</i>
<i>Af,reed,gar</i>	Creator.	<i>Rub-boon,a!</i>	<i>Our Lord!</i>
<i>A,lim-ool-</i> <i>ghyb</i>	} Omniscient.		
<i>Ka,dir-i-</i> <i>moot, luk</i>	{ Omnipotent. Omnipresent.	<i>Shuf,ee</i>	{ <i>Intercessor.</i> <i>Saviour.</i>
<i>Kha, lik</i>	Creator.	<i>Wus,ee</i>	{ <i>Mediator.</i> <i>Sanctifier.</i>
<i>Pur, wurd,</i> <i>gar</i>	} Providence.	<i>Tus,lees</i>	<i>Trinity.</i>
<i>Mookh,lis</i>	Redeemer.	<i>Wuh,da,ni,-</i> <i>yut : f.</i>	} <i>Unity.</i>

RELIGIONS — *Muz,hub.*

<i>A,tush-pur,ust, Fire-wor-</i> <i>shipper : “ a Gubr of the</i> <i>sect of Abraham, Zoroaster</i> <i>or the Magi.” Shak. Hin :</i> <i>Dic :</i>		<i>Gubr</i>	{ <i>Fire-worship-</i> <i>per.</i>
		<i>Ib,ree</i>	{ <i>Hebrew.</i> <i>Jew.</i>
<i>Boodh-pur,-</i> <i>ust</i>	} <i>Buddhist.</i>	<i>Moos,lim</i>	{ <i>Moohum-</i> <i>mudan :</i>
<i>Boot-pur,ust</i>	<i>Idolator.</i>	<i>Moos,ul,man</i>	<i>literally—Orthodox.</i>
<i>Ee,sa,ee</i> <i>Ee,suw,ee</i>	} <i>Christian.</i>	<i>Moo,wu,hid</i>	<i>Deist.</i>

Nus,a,ra	{ Christian.	Fireworshipper : Infidel : Pagan.
Nus,ra,nee	{ Nazarene.	
Tur,sa : according to Moo- hummaduns—a Christian :		Yu,hoo,dee Jew.

A,bid	Worshipper.	Nu,bee	Prophet.
Duh,ri,ya	Atheist.	Pur,ust,ar	Worshipper.
		Py,ghum,bur	Prophet.
Huw,a,ree	{ Apostle of Christ.	Rus,ool	Apostle.
Im,am	Priest.	Sha,gird	Disciple.
Im,am-ool,	{ High Priest.	Shu,heed	Martyr.
ee, ma.			
In,jeel (?)	Evangelist.	Us,bat	{ Tribes of Israel.
Ka,fir	{ Atheist. Infidel.	Wa,iz	Preacher.
		Wul,ee	Saint.
Mush,a,ikh	Patriarch.	Za,hid	Monk.

Miscellaneous.

A,khir,ut : f.	Futurity.	Deen	Religion.
A,yut : f.	{ Verse of the Kooran.	Deen-i-Ee,sce	Christianity.
		Do,ju,han	{ This life and the next.
Bi,bisht : f.	Paradise.	Do,zukh	Hell.
Boot	Idol.	Dyr	Monastery.
Boot-pur,-	{ Idolatry.	Ee,mán	Faith.
us,tee : f.		E,raf	Purgatory.
Bur,kut : f.	Blessing.		
Chul,ee,pa	Cross.	Fid,a	Redemption.
		Fir,dous	Paradise.

<i>Ghoosl.</i>	<i>Ablution.</i>	<i>Nuzr : f.</i>	<i>Offering.</i>
Hud,ees : f.	{ <i>History.</i> <i>Tradition :</i>	Ook,ba	<i>Futurity.</i>
The traditional sayings of Moohummud.		Pur,ust,ar	{ <i>Adorer.</i> <i>Worshipper.</i>
Hum,esh,- gee : f.	{ <i>Eternity.</i>	Pur,us,tish : f.	<i>Worship.</i>
		Pur,us,tish- gah : f.	{ <i>Place of</i> <i>Worship.</i>
Ib,a,dut : f.	<i>Worship.</i>	Raz	<i>Mystery.</i>
Il,ham	<i>Inspiration.</i>	Ra,zik	<i>Providence.</i>
In,a,but : f.	<i>Conversion.</i>	Ro,za	<i>Fast.</i>
In,jeel	{ <i>New Testa-</i> <i>ment.</i>	Ruw,a,yut : f.	<i>Tradition.</i>
Ja,c,pun,ah	<i>Sanctuary.</i>		
Ji,had	{ <i>Religious</i> <i>War.</i>	Sa,a,dut,-i- da,im,ee : f.	{ <i>Eternal bliss.</i>
Ju,hun,noom	<i>Hell.</i>	See,pa,ru	{ <i>Portion of the</i> <i>Kooran.</i>
Jum,a,ut : f.	<i>Congregation.</i>	Shookr	{ <i>Thanksgiv-</i> <i>ing.</i>
Jun,nut : f.	<i>Heaven.</i>	Sip,as : f.	<i>Intercession.</i>
Kis,mut : f.	<i>Destiny.</i>	Shuf,a,ut : f.	{ <i>Creed.</i> <i>Martyrdom.</i>
Kit,ab-i-In,jeel	<i>Gospel.</i>	Shu,ha,dut : f.	<i>Law.</i>
Koor,ban	<i>Sacrifice.</i>	Shur,i,ut : f.	<i>Mystery.</i>
Kul,ee su	{ <i>Christian</i> <i>Church.</i>	Sirr	
Kur,a,mut : f.	<i>Miracle.</i>	Ta,boot-i- suk,ee,nu	{ <i>Ark of Cove-</i> <i>nant.</i>
Kush,tee-i Nooh : f.	{ <i>Noah's Ark.</i>	Ta,ced-i-il,- a,hee : f.	{ <i>Grace (divine</i> <i>assistance).</i>
		Tou,ret	<i>Pentateuch.</i>
La,nut : f.	{ <i>Damnation.</i> <i>Imprecation.</i>	Tuk, deer, : f.	<i>Destiny.</i>
Ma,mun	<i>Asylum.</i>	Tuk,ul,loob	{ <i>Divine</i> <i>Inspiration.</i>
Mim,bur	<i>Pulpit.</i>	Tus,beeh : f.	<i>Rosary.</i>
Mi,ur,aj	<i>Ascension.</i>	Uf,oo	<i>Forgiveness.</i>
Mu,a,jiz,a	<i>Miracle.</i>	Uz,ab-i-do,- zukh	{ <i>Hell torments.</i>
Muz,bu	<i>Altar.</i>	Uz,ab-i-ub,- ud,ee	{ <i>Eternal</i> <i>punishment.</i>
Muz,hub	<i>Religion.</i>	Waz	<i>Sermon.</i>
Nuj,at : f.	<i>Salvation.</i>		
Nub,ooow,wut : f.	<i>Prophecy.</i>		
Num,az : f.	<i>Prayer.</i>		

The ARMY—Fouj.

The following terms (*Hindoostanee and English—English and Hindoostanee*) are selected from the *DIALOGUES* of Dr. Gilchrist, who states that they are “made use of by the natives in their own and our armies.” There are, however, “many useful words,” which have no correct Hindoostanee synonymes, and are consequently not included in this vocabulary; in which case the English words, “more or less corrupted,” are well understood. In such instances, though against his general doctrine, Dr. Gilchrist seems to favor the adoption, by Europeans, of the native corruptions of English words, a short list of which, however (*here appended*), he prefaces with an admonition against the barbarisms which naturally result from such a system.

Ant,ee : f.	<i>Fascine.</i>	Buch,a,o	<i>Defences.</i>
Ar : f.	<i>Defences.</i>	Bud,ruk,u-	} <i>Convoy.</i>
As,pas-kee-	} <i>Outpost.</i>	rus,a,nee	
ty-na,tee : f.		Bugh,ul : f.	<i>Flank. Wing.</i>
Ba,loo-kee-	} <i>Sand-Bag.</i>	Bukh,shec	<i>Pay-Master</i>
Thy,-lee : f.		Buk,tur	<i>Armour.</i>
Ban	} <i>Mortar.</i>	Bum	<i>Pole.</i>
		Bun,dook : f.	<i>Musket.</i>
Ba,na	<i>Uniform.</i>	Bur,tur,fee-kee-chit,thee : f.	<i>Lit : Letter of Discharge.</i>
Ba,ree : f.	<i>Duty.</i>	By,ruk	
Ba,root-	} <i>Laboratory.</i>		} <i>Chamade : in India not indicated by the beat of drum, but by the waving of a sheet or cloth, which is a generally understood token of sur- render.</i>
kha,nu		Cha,dur-hil,a,na	
Beech	<i>Centre.</i>		
Bee,mar-	} <i>Hospital.</i>	Cham	
kha,nu		Chur,sa	
Bel,chu	} <i>Shovel.</i>	Chand	<i>Target.</i>
		Char,a,ee,nu	} <i>Armour.</i>
Bel,dar	<i>Pioneer.</i>	Chha,o,nee : f.	
Bir,a,dur,ee : f.	<i>Company.</i>	Chhoot,tee : f.	<i>Furlough.</i>
Boogh,a,ru	<i>Breach.</i>		
Bhool,a,wa	} <i>Feint.</i>		
Buh,ka,wa			
Bu,ha,nu			
Boon,i,yad : f.	<i>Base.</i>		

Chhur,ra	{ <i>Grape.</i>	Fus,ad	<i>Mutiny.</i>
	{ <i>Cartridge.</i>	Fus,cel : f.	<i>Rampart.</i>
Chou-chuk-kee : f.	{ <i>Ordnance.</i>	Ghat	{ <i>Defile.</i>
Chou,-kee : f.	{ <i>Duty. Guard.</i>	Gul,ee : f.	{ <i>Body of men.</i>
Chub,oo,tru	<i>Platform.</i>	Ghol	{ <i>Detachment.</i>
Chum,uch	<i>Ladle.</i>	Gur,oh	{ <i>Squadron.</i>
Chun,da,wul	<i>Rear Guard.</i>	Ghoob,a,ra	<i>Mortar.</i>
Churh,tee : f.	{ <i>Attack.</i>	Ghoob,a,re-ka-go,la	{ <i>Bomb.</i>
Chur,ha,ee : f.	{ <i>Breast-plate.</i>	Ghun	<i>Anvil.</i>
Chup,ras : f.		Ghut,a-top	<i>Tarpauling.</i>
Dee,war : f.	<i>Rampart.</i>	Gird,a,wur,ee : f.	{ <i>Picquet.</i>
Dha,wa	<i>Attack.</i>	Go,le-ka-Pul,la	{ <i>Range</i>
Dhok,ha	<i>Feint.</i>	Go,le-ka-Tup,pa	{ <i>of Shot.</i>
Dhum,a,ka	{ <i>Blunderbuss.</i>	Go,le-kee-Chot	
	{ <i>Carabine.</i>	Go,le-kee-Mar	
Di,ya-sul,-a,ee : f.	{ <i>Match.</i>	Go,lun,daz	<i>Artillery-man.</i>
Do,ce : f.	<i>Ladle.</i>	Guz	<i>Ram-rod.</i>
Door,moos	{ <i>Rammer or</i>	Hank-pook,-ar : f.	{ <i>Alarm.</i>
	{ <i>Pounder.</i>		{ <i>Bomb.</i>
Dou,ra,ha	<i>Guide.</i>	Hook,ku	{ <i>Grenade.</i>
Dug,ram	<i>Glacis.</i>		{ <i>Mortar.</i>
Dum-dum,u hence	<i>Battery : and Dum-Dum—the</i>	Hook,ku-baz	{ <i>Grenade-Thrower.</i>
Artillery station so called.		Hul,la	{ <i>Attack.</i>
Dun,ga	<i>Mutiny.</i>	Hum,lu	
Dur,ar	<i>Breach.</i>	Hung,a,mu	<i>Mutiny.</i>
Dur,u	<i>Defile.</i>	Hur,a,wul	<i>Advanced-Guard.</i>
Dur,wa,zu	<i>Gate.</i>		
Dus,tu	{ <i>Brigade.</i>	Hur,kut : f.	{ <i>Evolution.</i>
	{ <i>Squadron.</i>		{ <i>Motion.</i>
Dus,tuk : f.	<i>Pass.</i>	Hut,hi,yar	{ <i>Arms.</i>
Dut,ta	<i>Tompion.</i>	Hur,bu	{ <i>Weapons.</i>
Duw,a,lee : f.	<i>Sling.</i>	Huth-phool	<i>Portfire.</i>
Fal,too	{ <i>Reserve.</i>	Ism-nuw,-ee,see : f.	{ <i>Roll.</i>
Fa,zil			
Fih,rist : f.	{ <i>Roll.</i>		
Furd : f.			


It,a,kee : .	<i>Picquet.</i>	Kul : f.	<i>Trigger. Lock.</i>
Jal	<i>Sash.</i>	Kulb	<i>Centre.</i>
Jam,jee : f.	<i>Match.</i>	Kum,a,nee : f.	{ <i>Feather-</i> <i>Spring.</i>
Jan,ba,zon- ka ghol	{ <i>Forlorn Hope,</i> <i>(or literally</i>	Kum,und : f.	{ <i>Scaling-</i> <i>Ladder.</i>
—Gallant	<i>Phalanx).</i>	Kum,ur : f.	{ <i>Flank.</i>
Jhanjh : f.	<i>Cymbal.</i>	Kun,nee : f.	
Jho,la	<i>Knapsack.</i>	Ka,nee : f.	{ <i>Rampart.</i> <i>Stockade.</i>
Jhoond	<i>Squadron.</i>	Kum,ur- ko,ta	
Jhoon,ka	<i>Fascine.</i>	Kur,a,-	{ <i>Blunderbuss.</i> <i>Carabine</i>
Jhun,da	<i>Colors.</i>	been : f.	
Joo,a	<i>Pole.</i>	Kur,a,wul	{ <i>Advanced-</i> <i>Guard.</i>
Jul,oo,see : f	{ <i>Cartridge</i> <i>(light).</i>	Kur,ka,r,u	<i>Guide.</i>
Jur : f.	<i>Base.</i>	Kus,un	<i>Wadding.</i>
Jut,ha	<i>Party.</i>	Kut,ar : f.	<i>File.</i>
Juw,ab	<i>Discharge.</i>	Kut,ghur,a	<i>Palisade.</i>
Juw,ab- suw,al	{ <i>Parley.</i>	Kuw,a,id : f.	<i>Exercise.</i>
Ka,fil,u	<i>Convoy.</i>	Kuw,a,- id-gah	{ <i>Parade.</i>
Kam	{ <i>Duty.</i>	Lub,lub,- ee : f.	{ <i>Trigger.</i>
Khid,mut : f.		Luk,ree : f.	<i>Fascine.</i>
Ka,nee : f.	{ <i>Flank.</i> <i>Wing.</i>	Lush,kur,ee-	{ <i>Articles of</i> <i>War.</i>
Kar-kha,nu	<i>Laboratory.</i>	A,een	
Keel-kant,a	<i>Accoutrement.</i>	Lush,kur,ee-	{ <i>Court-</i> <i>Martial.</i>
Khod	<i>Helmet.</i>	Ud,a,lut : f.	
Khoont	<i>Pivot.</i>	Lush,kur- gah	{ <i>Camp.</i>
Khoon,tee : f.	<i>Picket.</i>	Mekh : f.	<i>Picket.</i>
Khun,duk	<i>Fosse.</i>	Mekh-choo	{ <i>Mallet.</i>
Ko,na-ka,- nee : f.	{ <i>Oblique.</i>	Mog,ree : f.	
Kood,al	{ <i>Shovel.</i> <i>Spade.</i>	Mel	<i>Peace.</i>
Koomb,hul	<i>Breach.</i>	Moh,ra	<i>Van-Guard.</i>
Koul	{ <i>Capitulation.</i> <i>Patrole.</i>	Mom-ja,mu	<i>Tarpauling.</i>
Koul-kur,ar	<i>Capitulation.</i>	Moo,ha,sir,u	<i>Blockade.</i>
Ku,bee : f.	{ <i>Cattle.</i> <i>Forage.</i>	Mooh,lut : f.	<i>Armistice.</i>
			<i>Cessation of Arms.</i>

Moo,sul	{ <i>Rammer.</i> <i>Pounder.</i>	Phoot: f.	<i>Breach.</i>
Mor,chal: f.	<i>Approaches.</i>	Phou,ra	{ <i>Shovel.</i> <i>Spade.</i>
Mor,chu	{ <i>Approaches.</i> <i>Battery.</i> <i>Redoubt.</i>	Phur	<i>Pole.</i>
Much,an	<i>Platform.</i>	Pich,ha,- ree: f.	{ <i>Rear.</i> <i>Rear-Guard.</i>
Muh,ta,bee: f.	<i>Portfire.</i>	Pi,ya,de	{ <i>Infantry.</i>
Muj,mu	<i>Rendezvous.</i>	Py,dul	
Mukh,zun	<i>Magazine.</i>	Pook,ar: f.	<i>Alarm.</i>
Mun,jee,ra	<i>Cymbal.</i>	Poosh,tu	<i>Glacis.</i>
Mur,hul,u	<i>Casement.</i>	Puh,loo	<i>Wing.</i>
My,mun,a	<i>Right</i> }	Puh,loo-ti,- hee: f.	{ <i>Retreat.</i>
My,sur,a	<i>Left</i> } <i>Wing.</i>	Puh,ru	<i>Guard.</i>
Naf: f.	<i>Centre.</i>	Pur,a	<i>File. Line.</i>
Na,ka	<i>Defile.</i>	Pur,a,o	<i>Camp.</i>
Na,ka-bun,- dee: f.	{ <i>Blockade.</i>	Pur,kan	<i>Trunnions.</i>
Ne,o: f.	<i>Base.</i>	Pur,wa,nu	<i>Pass.</i>
Ni,ha,ee: f.	<i>Anvil.</i>	Put,ka	<i>Sash.</i>
Nik,a,see-kee- Chit,thee: f.	{ <i>Pass.</i>	Py,ghar	<i>Fosse.</i>
Nish,an	<i>Colours.</i>	Ris,a,lu	{ <i>Cavalry.</i> <i>Troop.</i>
Nou,kur,ee. f.	<i>Duty.</i>	Rok,tok: f.	{ <i>Challenge (a</i> <i>Sentry's).</i>
Nuw,a,lu	<i>Wadding.</i>	Ruh,roo	{ <i>Limber.</i> <i>Carriage.</i>
Oob,a,roo	<i>Reserve.</i>	Ruh,kul,u	{ <i>Carriage.</i>
Ooh,de-dar	<i>Officer.</i>	Ruh,roo	
Ooh,de-da,- ree-sun,- ud: f.	{ <i>Commission.</i>	Rund	<i>Embrosure.</i>
Oos,toor,lab	<i>Quadrant.</i>	Run,juk: f.	<i>Priming.</i>
Ot: f.	<i>Defences.</i>	Run,juk- ghur,a	{ <i>Touch-hole.</i>
Pant: f.	<i>File.</i>	Run,juk-dan	{ <i>Priming-pan,</i> <i>&c.</i>
Peech,ha		Rus,ud: f.	<i>Forage.</i>
Pich,ha,ree: f.	{ <i>Rear.</i>	Ruz,a	<i>Furlough.</i>
Pichh,wa,ra		Sanch,a	<i>Mould.</i>
Pe,tee: f.	<i>Tumbril.</i>	Saz-sa,man	{ <i>Accountre-</i> <i>ments.</i>
Pha,tuk	{ <i>Gate.</i> <i>Barrier.</i>	Seed,ha	<i>Forage.</i>

Shig,af	<i>Breach.</i>	To,la	} <i>Division.</i>
Sil,ah : f.	<i>Arms.</i>	To,lee : f.	
Sil,ah-kha,nu	<i>Arsenal.</i>	Ton,ta	<i>Cartridge.</i>
Sip,a,hi,ya,- nu-ba,nu	} <i>Uniform.</i>	Toom,un	} <i>Body of Men.</i>
Soo,a		Toork-suw,ar	
So,zun	} <i>Priming-wire.</i>	Top	<i>Cavalry.</i>
Soolh : f.		To,pen	} <i>Helmet.</i>
Sool,uh : f.	} <i>Peace.</i>	Top-kha,nu	
Sool,ook		Top-ka- jhur,o,ka	} <i>Artillery.</i>
Soomb,ha	<i>Cessation of Arms.</i>	Top kha,nu	
Soor,ung : f.	<i>Sponge-Staff.</i>	Top jul,e,bee : f.	<i>Embrasure.</i>
Suf : f.	<i>Mine.</i>	Top ruk,kul,u	<i>Park.</i>
Sul,a,mee : f.	} <i>Light Cartridge.</i>	Tos,dan	<i>Field-piece.</i>
Sun,dan		Tukht	<i>Cartouch.</i>
Sur,dar	} <i>Anvil.</i>	Tum,boor	<i>Carriage.</i>
Suw,ar		Tum,boor,chee	<i>Drum.</i>
The,kee : f.	<i>General.</i>	Ty,na,tee : f.	} <i>Drummer.</i>
Thuh,ra,wa	<i>Officer.</i>	Ud,da	
Thut,thur	<i>Trooper.</i>	Ug,a,ree : f.	} <i>Detachment Party.</i>
Til,a,wa	<i>Gin.</i>	Ur,a,bu	
Til,a,yu	<i>Armstice.</i>	Ur,gur,a	} <i>Advanced- Guard.</i>
Tirch,ha	<i>Hurdle.</i>	Wuk,fu	
Tok,ree : f.	<i>Patrol.</i>		} <i>Gun-Carriage.</i>
	<i>Picquet.</i>		
	<i>Oblique.</i>		} <i>Howitzer.</i>
	<i>Gabion.</i>		
			} <i>Approaches.</i>
			} <i>Defences.</i>
			} <i>Armstice.</i>

MILITARY TERMS.

English and Hindoostanee.

 The reverse of the foregoing terms.

<i>Accoutre- ments</i>	} Keel Kant,a. Saz sa,man.	<i>Armstice</i>	Wuk,fu.
<i>Anvil</i>		Mooh,lut.	Thuh,ra,wa
<i>Approaches</i>	} Ghun. Ni,ha,ee. Sun,dan.	<i>Armour</i>	} Buk,tur. Char,a,ee,nu.
		<i>Arms</i>	
Mor,chu.		Hur,bu.	Hut,hi,yar.
Mor,chal.	Ur,gur,a.	<i>Arsenal</i>	Sil,ah.
<i>Alarm</i>	} Pook,ar. Hank,pook,ar.	<i>Articles of War</i>	Sil,ah-kha,nu.
			Lush,kur,ee- A,een.

Artillery	{ To,pen. Topkha,nu.	Cartridge	{ Jul,oo,see. (light) { Sul,a,mee.
Artillery- man	{ Go,lun,daz.	—(grape)	Chhur,ra.
Attack	Hul,la. Dha,wa. Churh,tee. Chur,ha,ee. Hum,lu.	Casement	Mur,hul,u.
Barrier	{ Ur,gur,a. Pha,tuk.	Cavalry	{ Toork-su,war. Ris,a,lu.
Base	{ Ne,o. Jur. Boon,i,yad.	Centre	{ Beech. Naf. Kulb.
Battery	{ Mor,chu. Dum,dum,u.	Cessation of Arms	{ Mooh,lut. Sool,ook.
Blockade	Na,ka,bun, dee. Moo,ha,sir,u.	Chamade	Cha,dur-hil,- a,na. Doput,ta-hil,a,na.
Blunder- buss	{ Dhum,a,ka. Kur,a,been.	[G] See the word "Cha- durhilana," page 127.	
Body of Men	Gur,oh. Ris,- a,lu. Ghol. Toom,un.	Challenge	{ Rok,tok.
Bomb	Hook,ku. Ghoob,a,re-ka-Go,la.	(a sentry's)	{ Nish,an.
Breach	Koomb,hul. Boogh,a,ru. Dur,ar. Phoot. Shig,af.	Colors	Jhun,da. By,ruk.
—(practi- cable)	{ Chul,ta- Boogh,a,ru.	Commission	{ Ooh,de,da,- ree-sun,ud.
Breastplate	Chup,ras.	Company	Bir,a,dur,ee.
Brigade	Dus,tu.	Convoy	Ka,fil,u. Bud,ruk,u-rus,a,nee.
Carriage	Ruh,roo. Ruh,kul,u. Tukht.	Court-Mar- tial.	{ Lush,kur,ee- Ud,a,lut.
Camp	{ Pur,a,o. Lush,kur-gah.	Cuirass	Char,a,ee,nu.
Canton- ments	{ Chha,o,nee	Cymbal	{ Jhanjh. Mun,jee,ra.
Capitula- tion	{ Koul. Koul- kur,ar.	Defences	{ Ar. Buch,a,o. Ot. Ur,gur,a.
Carabine	{ Kur,a,been. Dhum,a,ka.	Defile	{ Dur,u. Na,ka. Ghat. Gul,ee.
Cartouch	Tos,dan.	Detachment	{ Ghol. Ris,a,lu. Ty,na,tee.
Cartridge	Ton,ta.	Division	To,la. To,lee.
		Discharge	{ Bur,tur,fee- kee-Chit,thee.
		Drum	Tum,boor.
		Duty	Ba,ree. Kam.
		Khid,mut.	Nou,kur,ee.
		Chou,kee.	

<i>Embrasure</i>	Rund.	<i>Guard (Advanced)</i>	Hur,a,- wul. Kur,a,wul. Ug,a,ree.
	Top ka Jhur,o,ka.		
<i>Evolution</i>	Hur,kut.	—(Rear)	{ Chun,da,wul.
<i>Exercise</i>	Kuw,a,id.		{ Pich,ha,ree.
		<i>Guide</i>	{ Kur,ka,ru.
			{ Dou,ra,ha.
<i>Fasciae</i>	{ Jhoon,ka.	<i>Gun-Car-</i>	{ Ur,a,bu.
	{ Ant,ee.	<i>riage</i>	
	{ Luk,ree.		
<i>Feather-</i>	{ Kum,a,nee.	<i>Helmet</i>	Top. Khod.
<i>Spring</i>			{ Cham.
<i>Feint</i>	Bhool,a,wa.	<i>Hide</i>	{ Chur,sa.
Dhok,ha.	Buh,ka,wa. Bu,-	<i>Howitzer</i>	Ur,a,bu.
ha,nu.			{ Bee,mar-
<i>Field-piece</i>	{ Top ruh,kul,u.	<i>Hospital</i>	{ Kha,nu.
	{ Top jul,e,bee.	<i>Hurdle</i>	Thut,thur.
<i>Flank</i>	Bugh,ul.		
Kum,ur.	Kun,ee. Ka,nee.	<i>Infantry</i>	{ Py,dul.
<i>File</i>	{ Pant. Pur,a.		{ Pi,ya,de.
	{ Kut,ar.	<i>Knapsack</i>	Jho,la.
<i>Forlorn-</i>	{ Jan,ba,zon ka		
<i>hope</i>	{ ghol.	<i>Ladle</i>	{ Chum,uch.
(Lit :—gallant phalanx).			{ Do,ee.
<i>Forage</i>	{ Rus,ud.	<i>Laboratory</i>	Ba,root-Kha,-
	{ Seed,ha.		nu. Kar-Kha,nu.
—(Cattle)	Ku,hee.	<i>Limber</i>	Ruh,roo.
<i>Fosse</i>	{ Khun,duk.	<i>Line</i>	Pur,a. Suf.
	{ Py,ghar.		
<i>Furlough</i>	{ Ruz,a.	<i>Magazine</i>	Mukh,zun.
	{ Chhoot,tee.		{ Mekh-choo.
<i>Gabion</i>	Tok,ree.	<i>Mallet</i>	{ Mog,ree.
<i>Gate</i>	{ Pha,tuk.	<i>Match</i>	{ Jam,jee.
	{ Dur,wa,zu.		{ Di,ya-sul,a,ee.
<i>General</i>	Sur,dar.	<i>Mine</i>	Soor,ung.
<i>Gin</i>	The,kee.	<i>Mortar</i>	{ Hook,ku. Ban.
<i>Glacis</i>	{ Poosh,tu.		{ Ghoob,a,ra.
	{ Dug,ram.	<i>Motion</i>	Hur,kut.
<i>Grenade</i>	Hook,ku.	<i>Mould</i>	Sanch,a.
— <i>Thrower</i>	Hook,ku-baz.	<i>Mutiny</i>	Dun,ga.
<i>Guard</i>	{ Chou,kee.	Fus,ad.	Hung,a,mu.
	{ Puh,ru	<i>Musket</i>	Bun,dook.

<i>Oblique</i>	{ Ko,na-Ka,nee. Tirch,ha.	<i>Rammer</i>	{ Moo,sul. Door,moos.
<i>Officer</i>	{ Sur,dar. Ooh,de-dar.	<i>Ramrod</i>	Guz.
<i>Ordnance</i>	{ Chou,chuk,- kee.	<i>Rampart</i>	Fus,eel.
<i>Outpost</i>	{ As,pas-kee- ty,na,tee.		Kum,ko,ta. Dee,war.
<i>Parade</i>	Kuw,a,id,-gah.	<i>Range of Shot</i>	Go,le ka Tup- pa. Go,le ka Pul,la. Go,le kee Mar. Go,le kee Chot.
<i>Parley</i>	{ Juw,ab-suw,- al.	<i>Rear</i>	Pich,ha,ree.
<i>Party</i>	{ Jut,ha. Ris,a,- lu. Ty,na,tee.		Pichh,wa,ra. Peech,ha.
<i>Pass</i>	Nik,a,see- kee-Chit,thee. Dus,tuk.	<i>Redoubt</i>	Mor,chu.
	Rah,da,ree. Pur,wa,nu.	<i>Rendezvous</i>	Ud,da. Muj,mu.
<i>Patrol</i>	{ Til,a,wa. Til,a,yu.	<i>Reserve</i>	{ Fal,too. Oob,- a,roo. Fa,zil.
<i>Park</i>	Top-Kha,nu.	<i>Retreat</i>	Puh,loo-ti,hee.
<i>Palisade</i>	Kut,ghur,a.	<i>Rocket</i>	Ban.
<i>Paymaster</i>	Bukh,shee.	<i>Roll</i>	{ Ism-nuw,ee,see. Furd. Fih,rist.
<i>Peace</i>	{ Mel. Soolh. Sool,uh.	<i>Sand-bags</i>	{ Ba,loo-kee- thy,lee.
<i>Picket</i>	{ Mehh. Khoon,tee.	<i>Sash</i>	Jal. Put,ka.
<i>Picquet</i>	Til,a,yu.	<i>Scaling ladder</i>	Kum,und.
	Gird,a,wur,ee. It,a,kee.	<i>Shovel</i>	{ Bel,chu. Kood,- al. Phou,ra.
<i>Pivot</i>	Khoont.	<i>Spade</i>	Duw,a,lee.
<i>Pioneer</i>	Bel,dar.	<i>Sling</i>	Soomb,ha.
<i>Platform</i>	{ Chub,oot,ru. Much,an.	<i>Sponge-staff</i>	{ Ghol. Dus,tu. Jhoond.
<i>Portfire</i>	{ Muh,ta,bee. Huth-phool.	<i>Squadron</i>	Kum,ur ko,ta.
<i>Pole</i>	{ Phur. Joo,a Bum.	<i>Target</i>	Chand.
<i>Priming</i>	Run,juk.	<i>Tarpauling</i>	{ Ghut,a-top. Mom-ja,mu.
<i>—pouch, &c.</i>	Run,juk-dan.	<i>Touch-hole</i>	Run,juk-ghur,a.
<i>—wire</i>	So,zun. Soo,a.	<i>Tompion</i>	Dut,ta
<i>Pounder</i>	{ Moo,sul. Door,moos.	<i>Trigger</i>	Lub,lub,ee. Kul.
<i>Quadrant</i>	Oos,toor,lab.	<i>Troop</i>	{ Toom,un. Ris,a,lu.
		<i>Trooper</i>	Suw,ar.
		<i>Trunnions</i>	Pur,kan.
		<i>Tumbril</i>	Pe,tee.

<i>Uniform</i>	Ba,na.	<i>Weapons</i>	{ <i>Hur</i> ,bu. { <i>Hut</i> ,hi,yar.
<i>Vanguard</i>	Hur,a,wul.	<i>Wing</i>	Puh,loo. <i>Bugh</i> ,ul.
<i>Ug,a,ree.</i>	Moh,ra.		Ka,nee.
		— (<i>Right.</i>)	My,mun,a.
<i>Wadding</i>	{ <i>Kus</i> ,un. { <i>Nuw</i> ,a,lu.	— (<i>Left</i>)	My,sur,a.

NATIVE CORRUPTIONS OF ENGLISH TERMS.

Dr. Gilchrist in his "General East India Guide" furnishes "a copious Collection" of "English and Hindoostanee corruptions by the defaulters on both sides," from which the following list, inserted in his "Dialogues," is compiled and submitted, to quote the Doctor's words—"not for imitation always, but rather for abhorrence."

<i>A friend</i>	Fur,ung.	<i>Ground fire-</i>	{ <i>Gran</i> -fy,luk
<i>Advocate</i>	Ud,bi,kut.	<i>lock</i>	
<i>As you were</i>	Uj-wur.	<i>Gunner</i>	Gur,neel.
<i>Assistant</i>	Us,ish,tun.	<i>Guard</i>	Garl. Ga,rud.
<i>Attention</i>	Tel-chun.		
<i>Attorney</i>	Tur,nee.	<i>Half-cock</i>	{ <i>Ap</i> -ka-fy,luk.
		<i>firelock</i>	
<i>Backward</i>	Bhag,wut.	<i>Halt</i>	Hal.
<i>Barracks</i>	Ba,rik.		
<i>Bayonet</i>	Bug,net.	<i>Indian file</i>	El,chin fyl.
		<i>Invalid</i>	Ing,leez.
<i>Change step</i>	Chunj,tap.		
<i>Charge bay-</i>	{ <i>Churt</i> ,bug,net.	<i>Lace</i>	Lys.
<i>onet</i>		<i>Lieutenant</i>	Lup,tun.
<i>Command</i>	Kum,an.	<i>Lord</i>	Lat.
<i>Corporal</i>	Kup,ryl.		
<i>Court-martial</i>	Kot,ma,sool.	<i>Mark time</i>	Mar,ten.
<i>Ensign</i>	In,shyn.	<i>Office.</i>	A,pis.
		<i>Open pan</i>	O,pun,ee-pun.
<i>Fix bayonet</i>	Pes bug,net.	<i>Order arms</i>	Ur,dul,ram.
<i>Forwards</i>	Fal,wut.		
		<i>Parole</i>	Pur,wul.
<i>Grenadier</i>	Gur,an-deel.	<i>Patrole</i>	Put,rul.

<i>Pile arms</i>	Phyl,ram.	<i>Stand at ease</i>	Tul,del,tis.
<i>Present arm</i>	Fur,junt ram.	<i>Supernu-merary</i>	} Sookh-lum,ba.
<i>Rampart</i>	Ram,pot.	<i>Trail arms</i>	Til,e,ram.
<i>Ram-rod</i>	Ram-rut.	<i>Vice-Presi- dent</i>	{ Bys-pur,see,- dunt.
<i>Recover arms</i>	Rik,ab-ram.	<i>Volunteer</i>	Bul,um-ter.
<i>Report</i>	Rup,ut.	<i>Who comes there?</i>	} Hook,um-dar?
<i>Serjeant</i>	Sar,jun. Sir-jan.		
<i>Shoulder arms</i>	Chol,da,ram.		
<i>Slow time</i>	Sul,oo,ten.		

VERBS—Uf,al.

A,ge-la,na	<i>Propose.</i>	Bur,a,bur	} <i>Correspond.</i>
A,ge-ruk,na	} <i>Submit.</i>	ho,na	
Ah-mar,na	<i>Sigh.</i>	Bur,a,bur-k :	* <i>Equal.</i>
A,le,na	<i>Overtake.</i>	Bur,bad-	{ <i>Mispend.</i>
A,na	<i>Come.</i>	kur,na	
A,ne-de,na	<i>Admit.</i>	Bur,ha,na	<i>Augment. En- large. Increase. Magnify.</i>
Ank,na	{ <i>Appraise.</i>		<i>Prolong. Promote.</i>
		Burh,na	<i>Advance.</i>
A,ram-ho,na	<i>Recover.</i>	Bur,khast-k :	<i>Adjourn.</i>
A,ram-kur,na	<i>Rest.</i>	Bur,turf-k :	<i>Discharge.</i>
Ar,zoo-	{ <i>Solicit.</i>	Bur,us,na	<i>Rain.</i>
ruk,na		But,la,na	{ <i>Direct.</i>
A,zad-kur,na	<i>Deliver.</i>		
Az,ma,na	<i>Try.</i>	But,or,na	<i>Gather.</i>
Bun,a,na	<i>Build. Create.</i>	Bu-zor-k :	<i>Compel.</i>
	<i>Do. Execute. Make.</i>	By,thal,na	<i>Set (a limb).</i>
	<i>Perform.</i>	Byth,na	<i>Sit.</i>
Bund-kur,na	{ <i>Close. Fasten.</i>	Bal-jhar,na	<i>Comb.</i>
		Bandh,na	<i>Tie. Bind.</i>
	{ <i>Lock. Shut.</i>	Bang-de,na	<i>Crow.</i>
Bun,dug,ee		Baat,na	<i>Deal.</i>
kur,na	{ <i>Reverence.</i>	Bat-kat,na	<i>Interrupt.</i>
	{ <i>Worship.</i>		

* The letter k : in this and other instances, is the abbreviative of the word " Kur,na."

Baf-kur,na	Talk.	Bool,a,na	Call. Invite.
Ba,wur-k :	Trust.	Buch,a,na	Preserve.
Baz-a,na	Cease.		Protect. Save. Spare.
Baz-ruh,na	{ Avoid.	Buch,na	Escape.
	{ Shun.	Bud,ul,na	Alter.
Be-as-ho,na	Despair.		Change. Exchange.
Bech,na	Dispose. Sell.	Bu,han,a-	{ Affect. Ex-
Bee,ma-k :	Insure.	kur,na	{ cuse. Pretend.
Be,ja-ruk,na	{ Misplace.	Buh,na	Blow (as
			wind). Float. Flow.
Be,zar-k :	Offend.	Buh,ru,mund-ruh,na	Prosper.
Bhag,na	Escape. Flee.	Buhs,na	{ Argue.
Bhul,a-k :	Cure.		{ Dispute.
Bha,ra-de,na	Let.	Buj,a,na	Ring. Sound.
Bhej,na	{ Consign. Ex-		Play (on a musical instru-
	{ port. Send.		ment).
Bhoo,kon-	{ Starve.	Buj,id-ho,na	Insist.
mar,na		Bukh,shish-	{ Reward.
Bhool,na	{ Forget.	de,na	
	{ Mistake.	Bukhsh,na	Pardon.
Bhounk,na	Bark.		
Bheek-	{ Beg.	Chah,na	Admire.
mang,na			Desire. Like. Want. Wish.
Bhur-de,na	Repay.	Chal,chul,na	Behave.
Bhur,na	Fill.	Chhap,na	Print.
Bhur,o,sa-	{ Depend.	Chat,na	Lick.
ruk,na		Cheekh,na	Scream.
Bhut,ka,na	Mislead.	Chha,na	Thatch.
Bich,ha,na	Spread.	Chhan,na	Strain.
Big,ar,na	{ Spoil.	Chheen,na	Snatch.
	{ Mismanage.	Chher,na	{ Molest.
Bih,tur-k :	Improve.		{ Provoke.
Bin,na	Weave.	Chhip,na	{ Conceal. Hide.
Bi,yah-kur,na	Marry.	Chhip,a,na	
Bol-de,na	Tell.	Chhir,uk,na	Sprinkle.
Bol,na	{ Say. Speak.	Chhit,ra,na	Scatter.
	{ Utter.	Chhor,na	Quit.
Bo,na	Sow.	Chhor-de,-	{ Abandon.
Boo-a,na	{ Smell.	na	{ Pass. Spare.
Boo-kur,na		Chho,ta-k :	Lessen.
Booj,ha,na	{ Extinguish.	Chheek,na	Sneeze.
	{ Quench.	Chhul,ka,na	Spill.

Chil,la,na	<i>Bawl.</i>	Dhub,ba-	} <i>Blot.</i>
Chip,ka,na	<i>Stick.</i>	de,na	
Chir,a,na	<i>Mock.</i>	Dhum,ka,na	<i>Threaten.</i>
Chook-ja,na	<i>Blunder.</i>	Dhur-de,na	<i>Put.</i>
Chook,na	<i>Fail. Miss.</i>	Dhur,na	<i>Lay.</i>
Choom,na	<i>Kiss.</i>	Dikh,a,na	{ <i>Display.</i>
Choor,a,na	<i>Rob. Steal.</i>		
Choot,kee-	{ <i>Nip. Pinch.</i>	Dikh,la,ee-	{ <i>Appear.</i>
le,na		de,na	
Chhoo,na	<i>Feel. Touch.</i>	Dik-kur,na	<i>Vex.</i>
Choos,na	<i>Suck.</i>	Dil,a,sa-de,-	{ <i>Encourage.</i>
Chot-de,na	<i>Hurt.</i>	na	
Chou,kee-	{ <i>Watch.</i>	Dil-chho,ta-	{ <i>Discourage.</i>
de,na		kur,na	
Chul,a-ja,na	<i>Depart.</i>	Dil-lug,a,na	<i>Interest.</i>
Chul,a,na	<i>Manage.</i>	Doh,ra,na	{ <i>Double.</i>
Steer. Transact.			
Chul,na	<i>Walk. Last.</i>	Doo,a-de,na	<i>Bless.</i>
Chum,uk,na	<i>Shine. Lighten.</i>	Doob,na	<i>Sink.</i>
Chun,ga-k :	<i>Heal.</i>	Door,oost-	{ <i>Adjust.</i>
Churh-ja,na	<i>Ascend.</i>	kur,na	
Churh,na	{ <i>Climb. Mount.</i>	Dour,na	<i>Run.</i>
		Dub,a,na	{ <i>Depress.</i>
Cheer,na	<i>Split.</i>	Dil,tung-k :	
		Dub,na	{ <i>Subdue. Vex.</i>
Da,khil-k :	<i>Insert.</i>	Duf,a-k :	
Dant,na	<i>Reprove.</i>	Dugh,a-de,-	{ <i>Deceive.</i>
Da,wa-k :	{ <i>Pretend.</i>	na	
		Dukhl-de,na	<i>Interfere.</i>
Da,wut-k :	<i>Claim.</i>	Dum-le,na	<i>Breathe.</i>
	<i>Invite.</i>	Dunk-mar,na	<i>Sting.</i>
Dekh,na	{ <i>Inspect.</i>	Dur,a,na	<i>Alarm.</i>
		Dur,i,yaft-	{ <i>Investigate.</i>
De,na	<i>Bestow. Give.</i>	kur,na	
Impart. Offer. Pay.		Dur,ka-	{ <i>Want.</i>
Present. Supply.		ho,na	
De,ree-k :	<i>Delay.</i>	Dur,khwast	<i>Request.</i>
Dhee,la-k :	<i>Loosen.</i>	Dur,na	<i>Fear.</i>
Dhe,ree-k :	<i>Heap.</i>	Dust-bur,-	{ <i>Resign.</i>
Dho,na	<i>Wash.</i>	dar,ho,na	
Dhoondh,na	<i>Search. Seek.</i>	Dust,khut-	{ <i>Sign.</i>
Dhoondh-	{ <i>Discover.</i>	kur,na	
nik,al,na			<i>Subscribe.</i>

Dust,gee,- ree-kur,na	} Patronize	Gir,na	Fall.
		Gir,ou- ruk,na	} Pledge.
Ee,jad-k :	Invent.	Gir,pur,na	
Ee,za-de,na	Afflict.	Goon,ah,gar- thuh,ra,na	} Convict.
E,ti,kad-k :	Believe.	Goos,ta,- khee-k :	
E,tir,az-k :	Object.	Gooz,a,rish kur,na	} Beseech.
Fa,ta-kur,na	Starve.	Gooz,ran-k :	
Fash-kur,na	Expose.	Gooz,ur,na	Pass.
Fid,a-k :	Devote.	Gin,na	Count.
Fur,eb-de,na	Impose.	Gul,a,na	Melt.
Fur,i,yad-k :	Complain.	Gul-de,na	} Hang. Execute.
Fur,ma,na	Order.	Gur,uj,na	
Fut,ih-k :	Conquer.		
Fy,sul-k :	Decide.		
Ga,na	Sing.	Hank,na	Drive.
Gar,na	Bury.	Ha,sil-ho,na	Derive.
Gha,fil-ho,- na	} Neglect.	Ha,sil-k :	Acquire.
Gha,rut-k :		Destroy.	Hath-lug,a,- na
Gher,na	Surround.	Ha,zir-ho,na	Attend. Wait.
Ghir,na	Enclose.	Ha,zir-k :	Produce.
Ghool,na	Consume.	Hib,u-k :	Convey. Bequeath.
Ghoor,na	Stare.	Hid,a,yut-k :	Guide.
Ghoor,ra,na	Snarl.	Hik,a,rut-k :	Despise.
Ghoosl-k :	Bathe.	Hil,a,na	} Shake.
Ghoot,na- tek,na	} Kneel.	Hil,na	
Ghour-kur,- na		Attend. Consider. Reflect.	Him,a,yut-k :
Ghub,ra,na	} Confuse. Perplex.	Him,mu- bandh,na	} Venture.
Ghum-k :		Mourn.	
Ghus,eet,na	Drag.	Ho,na	
Ghut,a,na	} Reduce. Shor- ten. Waste.	Hookm-de,na	Adjudge.
Ghut,na		Decline.	
Gir,if,tar- kur,na	} Apprehend. Arrest.	Hookm-kur,na	Command.
		Hook,oo,- mut-k :	} Rule (a king- dom).
		Hosh,i,yar-k :	

Hud-kur,na	<i>Limit.</i>	Ir,a,da-	<i>Purpose.</i>
Huj,a,mu-	} <i>Shave.</i>	ruk,na	<i>Mean.</i>
bun,a,na		Ir,shad-k :	<i>Bid.</i>
Huk,la,na	<i>Stammer.</i>		<i>Beckon.</i>
Hul-jot,na	<i>Plough.</i>	Ish,a,ra-k :	<i>Hint.</i>
Hul,ka-k :	<i>Lighten.</i>	Ish,ti,har	<i>Advertise.</i>
Hul-kur,na	<i>Solve.</i>	de,na	<i>Publish.</i>
Hum,la-	} <i>Assail.</i>	Is,tee,fa-	} <i>Resign.</i>
kur,na		de,na	
Hum,rah-	} <i>Accompany.</i>	Is,tid,ua-	<i>Supplicate.</i>
ho,na		ruk,na	<i>Urge.</i>
Hurj-kur,na	<i>Interrupt.</i>	Iz,zut-k :	<i>Honor.</i>
Hur,uk,ut-	} <i>Agitate.</i>	Jag,na	<i>Awake.</i>
de,na		Jug,a,na	<i>Wake.</i>
Hus,na	<i>Laugh.</i>	Ja,na	<i>Proceed.</i>
Hut-ja,na	<i>Retire.</i>	Jan,na	<i>Know.</i>
Huw,a,le-k :	<i>Commit.</i>	Jar,ee-kur,na	<i>Introduce (a</i>
<i>Consign. Deliver.</i>			<i>custom). Propagate. Pass.</i>
Huzm-k :	<i>Digest.</i>	Jee,na	<i>Live.</i>
Hy,ran-k :	<i>Perplex.</i>	Jhank,na	<i>Peep.</i>
Ih,san-k :	<i>Oblige.</i>	Jhar,na	<i>Sweep.</i>
Ih,ti,yaj-	} <i>Need.</i>	Jhook,na	<i>Lean. Stoop.</i>
ruk,na		Jhool,na	<i>Swing.</i>
Ij,a,zut-de,na	<i>Allow. Permit.</i>	Jhool,sa,na	} <i>Burn. Scald.</i>
Ikh,ti,ar-	} <i>Authorize.</i>	Jul,a,na	
de,na		Jhooth-	} <i>Lie.</i>
Ikh,til,af-	} <i>Differ.</i>	bol,na	
ruk,na		Jhug,ur,na	<i>Contend.</i>
Ik,rar-kur,-	} <i>Confess.</i>	<i>Dispute.</i>	<i>Quarrel.</i>
na		Jhul,na	<i>Fan.</i>
Il,tij,a-k :	<i>Supplicate.</i>	Jhur,na	<i>Shed.</i>
Iz,a,fa-k :	<i>Add.</i>	Jil,a,na	<i>Quicken.</i>
Il,zam-de,-	} <i>Accuse.</i>	Joor,ma,na-k :	<i>Fine.</i>
na		Jood,a-k :	<i>Separate.</i>
In,kar-kur,-	} <i>Decline.</i>	Joor,ut-ruk,na	<i>Dare.</i>
na		Jor,na	<i>Add. Join.</i>
In,saf-kur,na	<i>Judge.</i>	Jot,na	<i>Till.</i>
In,tiz,ar-ho-	} <i>Expect.</i>	Jul,a-wut-	<i>Transport.</i>
na		un-kur,na	<i>Exile.</i>
Ir,a,da-k :	<i>Determine.</i>	Jul,a,na	} <i>Burn.</i>
		Jul,na	

Jum,a-ho,na	{ Assemble. Flock.	Khi,yal-k :	{ Fancy Imagine.
Jum,a-kur,na	Amass. Assemble. Collect.	Khod,-na	Dig.
Jum,a,na	Fix.	Khol,na	{ Expose. Loose. Loosen. Unlock.
Jum,na	Freeze.	Kho,na	Lose.
Jun,a,na	Deliver.	Khoon-k :	Murder.
Jun,na	Procreate.	Khoor,uch,na	Scrape.
Jur,na	Set (with stones).	Khoosh-ho,na	Rejoice.
Jut,a,na	{ Foretell. Intimate.	Khoosh-kur,na	Delight.
Juw,ab-de,na	Answer. Dismiss. Reply.		Gladden. Gratify. Please.
Ka,il-kur,na	Convince.	Khoosh,ee,-k :	Enjoy.
Ka,im-k :	Establish.	Khub,ur-de,na	Inform.
Kam-a,na	Avail.	Khub,ur-	{ Acquaint.
Kam-k :	Work.	kur,na	{ Communicate.
Kam-men-	{ Use.	Khub,ur,dar-	{ Beware.
la,na		ruh,na	
Kam,men-	{ Appropriate.	Khur,ab-k :	Injure.
lug,a,na		Khur,ad,na	Turn (in a lathe).
Kamp,na	Tremble.	Khur,a-ho,na	Rise.
Kam,yab-	{ Enjoy.	Khur,a-ruh,na	Stand.
ho,na	{ Succeed.	Khurch-oot,-	{ Defray.
Kat,na	Spin.	ha,na	
Kat,na	{ Bite. Cut. Sting. Pass.	Khur,eed,na	Purchase.
Kha,lee-k :	Empty.	Khut,a-	{ Err.
Kha,na	Eat. Feed.	kur,na	{ Transgress.
Kha,na-	{ Dine.	Khut-kit,a,-	{ Correspond. Write.
kha,na		but,ruk,na	
Khans,na	Cough.	Kun,da-k :	Engrave.
Kha,rij-k :	Banish.	Khynch,na	Pull.
Khel,na	Play. Trifle.	Kir,a,ya-de,na	Let.
Khe,tee-k :	Cultivate.	Kir,a,ya-kur,na	{ Hire. Rent.
Khil,af-	{ Misrepre- sent.	Kir,a,ya-le,na	
by,an-k :		Ki,yas-kur,na	Think.
Khil,af-sum,-	{ Misunder- stand.		Guess. Suppose.
ujh,na		Koob,ool-kur,na	Accept.
Khil,a,na	Feed.		Assent. Confess. Subscribe.
		Kooch-k :	March.
		Kooch,ul,na	Crush.
		Kood,na	Jump. Leap.
		Koofi-lug,a,na	Lock.
		Koom,la,na	Fude.

Ko,shish-k :	{ Attempt. Endeavour.	Loob,ha,na	Attract.
Koul-de,na	Promise.	Lug,a,na	{ Fix. Impose (a tax, &c.)
Kuf,a,ra-de,na	Atone.	Lug,a-ruk,na	Retain.
Kuh,na	Assert.	Lug,na	Suit.
	Communicate. Say. Utter.	Lul,cha,na	Long.
Kuh-ruk,na	Bespeak.	Lur,na	Engage (in a fight). Fight.
Kul,um-ghus	{ Scribble.	Lut,ka,na	Hang.
-eet,na		Lut,uk,na	Swing.
Kum,a,na	Earn.		
Kum-ho,na	Decrease.	Ma,il-ho,na	{ Incline. Lean. Tend.
Kung,hee-k :	Comb.	Mang,na	Beg. Solicit.
Kur,a,na	Cause.	Man,na	Admit. Con- sent. Honor. Mind. Obey. Respect.
Kur,na Do.	Execute.	Ma,ra-ja,na	Suffer.
	Occasion. Perform.	Mar,dal,na	Kill.
Kur,um-k :	Favor.	Mar,na	{ Beat. Hit. Strike. String.
Kurz-de,na	Lend.	Mih,nut-k :	Labor.
Kurz-le,na	Borrow.	Mil,a,na	Compare. Intro- duce. Join. Reconcile. Unite.
Kusd-kur,na	Attempt.	Mil,a,na	{ Mix.
Kus,um-	{ Swear.	Mil,na	
kha,na		Mil,na	{ Associate. Meet. Suit.
Kyd-kur,na	Commit (to cus- tody). Confine.	Min,ut-k :	Entreat.
		Moo,hur-k :	Seal.
Lad,na	Load.	Mol-le,na	Buy.
	Transport (as goods).	Moo,a,-	{ Deal.
La,ik-kur,na	Qualify.	mul,a-k :	
La,na	{ Bring. Fetch.	Moo,ha,wir,a	{ Accustom.
La-suk,na	Procure.	kur,na	
Le,chul,na	{ Convey. Lead.	Mook,a,bul,-	{ Compare.
Le,ja,na	Carry. Convey.	a-kur,na	{ Contrast.
Le,le,na	Deprive,	Mool,a,kat-k :	Visit.
Le,na	Receive. Take.	Mool,tuw,ee-	{ Defer.
Let,na	Lie (down).	ruk,na	
Li,haz-k :	{ Observe. Regard.		
Likh,na	Write.		
Lip,ut,na	Cling.		
Lo,hoo-gir,na	{ Bleed.		
Lo,hoo-le,na			

Moosh,a,- bih-ho,na	} Resemble.	Na-moo,wa,- fik-ho,na	} Disagree.
Moos,koor,- a,na	} Smile.	Na-oom,- ed-k :	} Disappoint.
Moos,tu,- huk-ho,na	} Deserve.	Nap,na	Measure.
Moot,a,bik- ho,na	} Correspond.	Na,pus,und-k :	Refuse.
Moo,tu,wa,- tir-ho,na	} Succeed.	Na,saz-ho,- na	{ Complain (of illness).
Moo,tu,wuj,- je-ho,na	} Attend.	Nee,cha-k :	Lower.
Mou,koof- ho,na	} Cease.	Nich,or,na	{ Express. Wring.
Mou,koof-k :	Discontinue.	Nig,ah,ba,- nee-k :	} Tend. Watch.
Moo,af-kur,na	Forgive.	Nik,al-de,na	Banish.
Overlook. Pardon.		Noch,na	Scratch.
Mu,a,loom-k :	Perceive.	Nook,san-a,na	Suffer.
Mu,a,loom- ho,na	} Seem.	Nou,kree- kur,na	} Serve.
Mu,a,moor-k :	Supply.	Nou,kur- ruk,na	} Employ.
Mu,a,nee- ruk,na	} Mean.	Nuf,rut-k :	Dislike.
Mud,ud-k :	Assist. Help.	Nu,ha,na	Bathe.
Mugh,loob-k :	Overcome.	Nukl-kur,na	Copy. Imitate.
Muj,boor-k :	Force.	Nung,a-k :	Strip.
Mukh,soos-k :	Assign.	Nuz,deek-a,na	{ Approach.
Mul,na	Rub.	Nuz,deek-ja,na	{ Approach.
Mul,foof- kur,na	{ Enclose (as a letter).	Nuz,ur,a,na	Look. Appear.
Mun,a- kur,na	{ Dissuade. Forbid.	Nuzr-k :	Offer. Present.
Mur,or-kha,na	Warp.	Nuz,ur- sa,nee-k :	{ Revise. Review.
Mur,um,- mut-k :	} Mend.	Ooch,hal,na	Toss.
Mush,ghool-k :	Engage.	Ook,har,na	Pluck.
Mus,lu,hut,kur,na	Consult.	Ool,jha,na	Involve.
		Ool,ut-de,na	Overset.
		Oom,med- ruk,na	} Expect.
		Oom,med- kur,na	} Hope.
Nach,na	Dance.	Oom,ud,na	Overflow.
Na,khoosh-k :	Displease.	Oor,na	Fly.
Na,lish-k :	{ Prosecute. Complain.	Oot,ha,na	Lift.

Oot,ha- ruk,na	} Reserve.	Puk,ur,na	{ Catch. Hold. Seize.
Ooth,na	Arise. Rise.	Pul,ut-de,na	Overturn.
Oot,ur,na	Land. Alight.	Pur,hez- kur,na	{ Abstain. Shun.
Pak-kur,na	Purify.	Purh,na	Read.
Pal,na	Feed. Rear.	Pur,wa-k :	Regard.
Pa,na	Derive. Find.	Push,e,man- ho,na	{ Repent.
	Get. Obtain. Receive.	Pus,und- kur,na	{ Approve. Choose. Select.
Pas-kur,na.	Regard.	Put,a,na	Pay.
Peech,ha-k :	Purpose.	Py,da-k :	Create.
Pee,na	Drink.	Py,ruv,ee-k :	Follow. Imitate. Prosecute.
Pesh,gee- de,na	{ Advance (Money).	Rah,dik,ha,na	Guide.
Phand,na	Jump.	Ra,zee-ho,- na	{ Accede. Assent.
Phan,see- de,na	{ Hang (a cri- minal).	Ra,zee-k :	Satisfy.
Phar,na	Tear. Split.	Reeng,na	Creep.
Phenk,na	{ Cast. Fling. Throw.	Ret,na	File.
Pher-de,na	Return.	Rish,wut,de,na	Bribe.
Pher-pa,na	Recover.	Ri,waj-de,na	{ Publish. Advertize.
Phir,a-phir,na	Wander.	Rok,na	Arrest.
Phir-ja,na	Return.		Confine. Detain. Oppose.
Phir,na	{ Circulate. Turn. Walk.	Ro,na	Cry. Weep.
Phool,na	Blossom. Swell.	Rooj,oo-ho,na	Incline.
Phoonk,na	Blow.	Rooj,oo-k :	Refer.
Phoot,na	Burst.	Rookh,sut-k :	Dismiss.
Phul,na	{ Bear or Pro- duce (fruit).	Rou,shun-k :	Light.
Phy,la,na	Stretch.	Ruf,a-kur,na	Adjust. Settle.
Pir,o,na	Thread.	Ruh,na	Continue.
Pi,yar-k :	Love.		Dwell. Live. Lodge. Reside.
Poochh,na	Inquire.	Ruh,na	{ Wait.
Pooj,na	Worship.	Rah-dekh,na	{ Rob.
Pook,ar,na	Call.	Ruh,zun,ee-k :	Keep. Stay.
Puch,ta,na	Regret.	Rukh,na	{ Possess.
Puh,na,na	{ Clothe. Dress.	Rung-de,na	Paint.
Pu,hun,na	{ Wear.		
Pu,hoonch,na	Reach.		
Puk,a,na	Cook. Ripen.		

Rur,jee,da-k :	<i>Disoblige.</i>	Suh,eeh-k :	<i>Correct.</i>
Sa,bit-k :	<i>Prove.</i>	Suh,na	{ <i>Bear. Suffer.</i>
Saf-kur,na	<i>Clean. Purify.</i>		{ <i>Undergo.</i>
Sans-bhur,na	<i>Sigh.</i>	Suj,a,na	<i>Arrange.</i>
Sa,ya-kur,na	<i>Shade.</i>	Suj,na. Sur,-	{ <i>Furnish.</i>
Seekh,na	<i>Learn.</i>	bur,a,hee-k :	
See,na	<i>Sew.</i>	Sul,ah,de,na	<i>Advise.</i>
See,tee-buj,-	{ <i>Whistle.</i>	Sul,tun,ut-k :	<i>Reign.</i>
a,na		Sumj,ha,na	<i>Explain.</i>
Sha,dec-k :	<i>Marry.</i>	Sum,ujh,na	<i>Apprehend.</i>
Sha,mil-ho,na	{ <i>Contain.</i>	<i>Believe.</i>	<i>Comprehend.</i>
Sum,a,na		<i>Conceive.</i>	<i>Understand.</i>
Sha,mil-k :	<i>Include.</i>	Surf-kur,na	<i>Spend.</i>
She,khee-k :	<i>Boast.</i>	Sur,i,nou-k :	<i>Renew.</i>
Shookr-k :	<i>Thank.</i>	Sur,un,jam-k :	<i>Provide.</i>
Shoom,ar-k :	<i>Reckon.</i>	Sut,na	<i>Stick.</i>
Shoo,roo-	{ <i>Begin.</i>	Suw,al-	{ <i>Beg. Question.</i>
kur,na		kur,na	
Shugh,ul-k :	<i>Employ.</i>	Swang-bun,-	{ <i>Represent.</i>
Shuk-la,na	{ <i>Doubt.</i>	a,na	
Shuk-kur,na		Suz,a-de,na	<i>Punish.</i>
Shur,ee-	{ <i>Partake.</i>	Ta,keed-k :	<i>Urge.</i>
ho,na		Tal-mut,ol-k :	<i>Loiter.</i>
Sik,ha,na	<i>Teach.</i>	Tal,na	<i>Avert.</i>
Sikh,la,na	<i>Instruct.</i>	Ta,reekh-	{ <i>Date.</i>
Sif,a,rish-k :	<i>Recommend.</i>	de,na	
Soch,na	<i>Speculate.</i>	Ta,za,dum-k :	<i>Refresh.</i>
<i>Consider.</i>	<i>Think.</i>	Ta,za-ho,na	<i>Revive.</i>
Sooh,but-	{ <i>Associate.</i>	Ter,ha-k :	<i>Bend.</i>
ruk,na		Tez-kur,na	<i>Sharpen.</i>
Sood,har,na	{ <i>Improve.</i>	Thu,hur,na	<i>Abide.</i>
		Tham,na	<i>Support.</i>
Sooj,na	<i>Swell.</i>	Than,na	<i>Resolve.</i>
Sookh,na	{ <i>Dry.</i>	Thok,na	{ <i>Drive (as a</i>
Sookh,a,na			
Sool,ga,na	<i>Kindle.</i>	Tho,kur-	{ <i>Stumble.</i>
Soongh,na	<i>Smell.</i>	kha,na	
So,na	<i>Sleep.</i>	Thoos,na	<i>Cram.</i>
Soon,na	<i>Hear. Listen.</i>	Thu,hur,na	{ <i>Stay.</i>
Soop,oord-k :	<i>Intrust.</i>	Thuh,ra,na	
Suf,ur-k :	<i>Travel.</i>	Thuk,a,na	<i>Tire.</i>

Thut,tha-k :	<i>Ridicule.</i>	Tus,ul,lee-de,na	<i>Comfort.</i>
Tor,na	<i>Break.</i>	Tus,weer-	} <i>Paint</i>
Tor,na	} <i>Wreck.</i>	khynch,na	
Tub,ah-k :		Tut,beer-bandh,na	<i>(a picture).</i>
Toul,na	<i>Weigh.</i>		<i>Contrive.</i>
Tush,uf,fee-	} <i>Assure.</i>	Tu,wuk,-	} <i>Pause.</i>
de,na		koof-k :	
Turk-kur,-	} <i>Abandon.</i>	Tyr,na	<i>Swim.</i>
na		Ty,yar-k :	<i>Prepare.</i>
Thug,na	<i>Cheat.</i>	Ud,a-kur,na	<i>Fulfil. Pay.</i>
Tu,aj,joob-	} <i>Amaze. Asto-</i>	Ud,ub-kur,na	<i>Respect.</i>
kur,na		Uf,sos-k :	<i>Lament.</i>
Tu,a,reef-k :	<i>Praise.</i>	Ul,ug-ho,na	<i>Retire.</i>
Tuh-kur,na	<i>Fold.</i>	Um,ul-k :	<i>Govern.</i>
Tuk,reer-k :	<i>Relate.</i>	Un,de,sha-k :	<i>Apprehend.</i>
Tul,bee-k :	<i>Summon.</i>	Urz-kur,na	<i>Represent.</i>
Tul,ub-k :	<i>Demand.</i>	Us,ur-kur,na	} <i>Affect.</i>
Tul,uf,	} <i>Pronounce.</i>		
fooz-k :			<i>Operate.</i>
Tum,am-	} <i>Finish.</i>	Ut,a-kur,na	} <i>Bestow.</i>
kur,na			
Tum,beeh-k :	<i>Correct.</i>		<i>Grant.</i>
Tum,eez-k :	<i>Distinguish.</i>	Ut,kul,na	<i>Infer. Guess.</i>
Tun,oor men-	} <i>Bake.</i>	Uynth,na	<i>Twist.</i>
puk,a,na		Uz,eez-	} <i>Value.</i>
Tup,uk,na	} <i>Drop.</i>	jan,na	
Tup,ka,na			<i>Respect.</i>
Tur,bi,yut-	} <i>Educate.</i>	Wa,da-k :	<i>Promise.</i>
de,na		Wa,ki-ho,na	<i>Befal.</i>
Tur,gheeb-	} <i>Excite.</i>	Wap,us-	} <i>Refund.</i>
de,na		de,na	
Tur,jeeh-k :	<i>Prefer.</i>		<i>Restore.</i>
	} <i>Interline.</i>	Waz-kuh,na	<i>Preach.</i>
Tur,jum,a-		Wuz,a-k :	<i>Deduct.</i>
kur,na	} <i>Interpret.</i>		
		Yad-kur,na	<i>Recollect.</i>
Tur,teeb-	} <i>Translate.</i>	Yuk,een-k :	<i>Assure.</i>
de,na			
Tus,deek-k :	<i>Confirm.</i>	Za,hir-k :	} <i>Discover.</i>
Tush,khees-	} <i>Prescribe</i>		
kur,na		Zim,ma-k :	<i>Transfer.</i>
	} <i>(medicinally).</i>	Zi,ya,da-ho,no	<i>Exceed.</i>
Tus,keen-de,na		Zi,ya,da-k :	<i>Increase.</i>
	} <i>Assuage.</i>	Zoolm-k :	<i>Injure.</i>
		Zukh,mee-k :	<i>Wound.</i>
	} <i>Appease.</i>		

ADJECTIVES—Ism-i-Sif,ut.

A,ba,ee	{ <i>Ancestral.</i> <i>Paternal.</i>	Bad,sha,hee	{ <i>Royal.</i> <i>Imperial.</i>
A,bee	<i>Aquatic.</i>	Banjh	<i>Barren.</i>
Watery.	<i>Moist.</i>	Ba,reek	<i>Fine. Slender.</i>
A,dil.	<i>Just.</i>	Ba,reek-been	<i>Intelligent.</i>
A,hun,ee	<i>Iron :</i>	Ba,see	<i>Stale.</i>
in its adjective sense only.		Ba,til	<i>Futile.</i>
A,kil	<i>Wise.</i>	Ba,tin	{ <i>Internal.</i>
Ak,la	<i>Fleet. Swift.</i>	Ba,tin,ee	{ <i>Hidden.</i>
A,lee	{ <i>Sublime.</i> <i>Eminent.</i>	Be-ab,roo	<i>Dishonorable.</i>
A,ma,du	{ <i>Prepared.</i> <i>Ready.</i>	Be-ud,ub	<i>Presumptuous.</i>
Am	{ <i>Common.</i> <i>Public.</i>	Be-im,ti,az	{ <i>Rude.</i> <i>Unmannerly.</i>
A,ras,tu	{ <i>Prepared.</i> <i>Adorned.</i>	Be-bak	<i>Complete.</i>
A,riz,ee	<i>Accidental.</i>	Be-bak	<i>Fearless.</i>
Ar,zoo,mund	<i>Desirous.</i>	Be,ga,nu	<i>Strange.</i>
A,san	{ <i>Easy.</i> <i>Convenient.</i>	Be,hoo,du	<i>Absurd.</i>
Ash,kar	{ <i>Apparent.</i> <i>Clear.</i>	Ben,da	<i>Crooked.</i>
As,kut,ee	<i>Lazy.</i>	Be,zar	<i>Displeased.</i>
As,ma,nee	{ <i>Heavenly.</i> <i>Celestial.</i>	Bha,ree	<i>Heavy. Important.</i>
A,soo,du	<i>Tranquil.</i>		<i>Grave. Troublesome.</i>
A,tush-	{ <i>Fiery-tem-</i>	Bho,la	{ <i>Artless.</i> <i>Simple.</i>
miz,aj	{ <i>pered.</i>	Bhon,da	{ <i>Ill-shaped.</i> <i>Ugly.</i>
A,wa,ru	{ <i>Vagabond.</i> <i>Wandering.</i>	Bhon,tha	{ <i>Blunt (as an</i> <i>instrument).</i>
A,zad	{ <i>Free.</i> <i>Liberated.</i>	Bhook,ha	<i>Hungry.</i>
A,za,du	<i>Free. Noble.</i>	Bhuch,uk.	<i>Aghast.</i>
A,za,ree.	<i>Sick.</i>	Bhud,da	<i>Stupid. Dull.</i>
Az,moo,du	<i>Experienced.</i>	Bhul,a	<i>Good. Well.</i>
A,zoor,du	<i>Weary.</i>	Bhur,a	<i>Full.</i>
Ba,da,mee	{ <i>Oval. Almond-</i> <i>colored.</i>	Bhu,ya,nuk	<i>Terrible.</i>
		Bich,a,ra	{ <i>Helpless.</i> <i>Remediless.</i>
		Be,cha,ru	{ <i>Poor.</i>
		Bo,da	<i>Weak.</i>
		Bo,dar	<i>Scented.</i>
		Boj,hul	<i>Loaded.</i>
		Bee,mar	<i>Sick.</i>

Boor,a	<i>Bad. Wicked.</i>	Chun,chul	<i>{ Playful.</i>
Boord,bar	<i>{ Forbearing.</i>		<i>{ Restless.</i>
	<i>{ Mild. Patient.</i>	Chung,a	<i>{ Healthy.</i>
Bud	<i>{ Evil. Bad.</i>		<i>{ Cured.</i>
	<i>{ Wicked.</i>	Chup,ta	<i>Flat.</i>
Bud-usl	<i>Low-born.</i>	Chut,oor	<i>Cunning.</i>
Bud-ba,tin	<i>{ Internally</i>		
	<i>evil.</i>	Da,hin,a	<i>{ Right (oppos-</i>
Bud-bukht.	<i>Unfortunate.</i>	Duh,na	<i>{ ed to left).</i>
Bud-dil	<i>Suspicious.</i>	Da,im	<i>Perpetual</i>
Bud-doul	<i>Ungraceful.</i>	Da,na	<i>{ Wise.</i>
Bu,hoot	<i>Much. Many.</i>		<i>{ Learned.</i>
Buh,ra	<i>Deaf.</i>	Dha,loo	<i>{ Sloping.</i>
Buh,ree	<i>Maritime.</i>	Dhal,wan	
Bukh,ta,wur	<i>{ Fortunate.</i>	Dhee,la	<i>Loose. Lazy.</i>
Bukht,yar		Dha,ree,dar	<i>Striped.</i>
Bul,oo,a	<i>Sandy.</i>	Dhee,ma	<i>Slow. Gentle.</i>
Bul,und	<i>{ High.</i>	Dheeth	<i>{ Forward.</i>
	<i>{ Sublime.</i>		<i>{ Impudent.</i>
Bun,a,tee	<i>Woollen.</i>	Dil-chul,a	<i>{ Brave.</i>
Bur,a	<i>Large. Great.</i>		<i>{ Resolute.</i>
Bur,hum	<i>Confused.</i>	Dil-chusp	<i>Pleasant.</i>
Bur,jus,tu	<i>Apropos.</i>	Dil,a,wur	<i>{ Intrepid.</i>
Bush,ree	<i>Human.</i>		<i>{ Brave.</i>
Byn,jun,ee	<i>Purple.</i>	Do-a,tush,a	<i>{ Double-dis-</i>
			<i>tilled.</i>
Cha,book	<i>Active. Alert.</i>	Do-dil,a	<i>{ Wavering.</i>
Cha,hee,ta	<i>Beloved.</i>		<i>{ Irresolute.</i>
Cha,lak	<i>{ Active.</i>	Do-rug,ga	<i>{ Capricious.</i>
	<i>{ Expert.</i>	Do-rung,a	<i>{ Whimsical.</i>
Chhip,a	<i>Hidden.</i>	Dogh,la	<i>Mongrel.</i>
Chho,ta	<i>Small.</i>	Doh,ra	<i>Double.</i>
Chik,na	<i>{ Polished.</i>	Doob,la	<i>Lean. Thin.</i>
	<i>{ Greasy.</i>	Dood,har	<i>Milch.</i>
Cho,bee	<i>Wooden.</i>	Door,oost	<i>{ Right. Fit.</i>
Chou,go,shu	<i>{ Square.</i>		<i>{ True. Safe.</i>
Chou,khoon,ta		Doosh,war	<i>{ Difficult.</i>
Chou,kun,na	<i>{ Cautious.</i>		<i>{ Arduous.</i>
Chou,kus	<i>{ Alert.</i>	Do,zukh,ee	<i>Hellish.</i>
Chou,ra	<i>Wide. Broad.</i>	Duk,eek	<i>Difficult.</i>
Chou,rus	<i>Level. Even.</i>		<i>Subtile. Fine. Minute.</i>
Chul,un,ee	<i>Current.</i>	Dul,ee,lee.	<i>Argumentative.</i>

<i>Dur,az</i>	<i>Long.</i>	<i>Ghur,eeb-</i>	}	<i>Hospitable.</i>
<i>Durd-</i>	{ <i>Compassionate.</i>	<i>nu,waz</i>		
<i>mund</i>		<i>Ghut,i,ya</i>		<i>Low-priced.</i>
<i>Dur,i,ya,ee</i>	<i>Marine.</i>	<i>Ghyr-ha,zir</i>		<i>Absent.</i>
<i>Dur,kar</i>	{ <i>Necessary.</i>	<i>Gir,an</i>		<i>Dear. Heavy.</i>
		<i>Gol</i>		<i>Round.</i>
<i>Dust,yab</i>	<i>Procurable.</i>	<i>Good,good,a</i>		<i>Soft. Plump.</i>
		<i>Goom,sa</i>		<i>Musty.</i>
<i>Fa,hish</i>	<i>Indecent.</i>	<i>Goon,a,goon</i>	{	<i>Various.</i>
<i>Fal,too</i>	<i>Spare.</i>			<i>Variegated.</i>
<i>Fa,righ</i>	{ <i>Free.</i>	<i>Goon,ee</i>	{	<i>Skilful.</i>
				<i>Dexterous.</i>
<i>Fa,zil</i>	<i>Learned.</i>	<i>Goos,takh</i>		<i>Presumptuous.</i>
<i>Fur,khoon,du</i>	<i>Happy.</i>	<i>Go,ra</i>		<i>Fair.</i>
<i>Fur,za,nu</i>	{ <i>Wise.</i>	<i>Gud,la</i>	{	<i>Turbid.</i>
				<i>Muddy.</i>
<i>Fus,a,dee</i>	<i>Quarrelsome.</i>	<i>Guh,ra</i>		<i>Deep.</i>
<i>Fus,eeh</i>	<i>Eloquent.</i>	<i>Gul,phoo,la</i>		<i>Chubby.</i>
<i>Fut,ih-mund</i>	<i>Victorious.</i>	<i>Gun,dhee,la</i>		<i>Stinking.</i>
<i>Fooz,ool</i>	{ <i>Extravagant.</i>	<i>Gun,da</i>		<i>Fetid.</i>
<i>Fooz,ool-</i>		<i>Gur,an</i>		<i>Heavy. Dear.</i>
<i>khurch</i>	<i>Profuse.</i>	<i>Gur,dun-</i>	{	<i>Proud.</i>
		<i>fur,az</i>		<i>Insolent.</i>
<i>Fy,yaz</i>	{ <i>Liberal.</i>	<i>Gurm</i>		<i>Hot. Warm.</i>
				<i>Agreeable.</i>
<i>Gar,ha</i>	<i>Thick.</i>	<i>Gu,wa,ra</i>	{	<i>Pleasant.</i>
<i>Gee,la</i>	<i>Moist.</i>			<i>Necessitous.</i>
<i>Gha,fil</i>	<i>Negligent.</i>	<i>Ha,jut-</i>	{	<i>Indigent.</i>
<i>Gha,ib</i>	{ <i>Absent.</i>	<i>mund</i>		{ <i>Pregnant.</i>
		<i>Ha,mil</i>		
<i>Gha,il</i>	{ <i>Invisible.</i>	<i>Ha,mil,u</i>		<i>Envious.</i>
<i>Gha,yul</i>		<i>Ha,sid</i>		<i>Skilful.</i>
<i>Gha,lib</i>	<i>Overcoming.</i>	<i>Ha,zik</i>		<i>Digestive.</i>
<i>Ghoo,na</i>	{ <i>Cautious.</i>	<i>Ha,zim</i>	{	<i>Present.</i>
				<i>Willing.</i>
<i>Ghul,ut</i>	{ <i>Designing.</i>	<i>Ha,zir</i>		<i>Worthless.</i>
		<i>Hech</i>		<i>Pusillanimous.</i>
<i>Ghum-zud,u</i>	<i>Wrong.</i>	<i>Het,ha</i>		<i>Tame.</i>
<i>Ghum,geen</i>	<i>Erroneous.</i>	<i>Hil,a</i>		<i>Indian.</i>
<i>Ghun,a</i>	<i>Afflicted. Sad.</i>	<i>Hin,dee</i>		<i>Frightened.</i>
<i>Ghun,ee</i>	<i>Sorrowful.</i>	<i>Hir,a,san</i>		{ <i>Greedy.</i>
<i>Ghur,eeb</i>	<i>Thick. Close.</i>	<i>Hir,see</i>		
	<i>Rich. Wealthy.</i>			<i>Covetous.</i>
	<i>Poor. Mild.</i>			
	<i>Meek. Rare. Foreign.</i>			

Hon,har	<i>Promising.</i>	Jan	{ <i>Dear.</i>
Hoon,ur-	{ <i>Clever.</i>		{ <i>Beloved.</i>
mund	{ <i>Skilful.</i>	Ja,ree	{ <i>Running.</i>
Hosh-mund	{ <i>Intelligent.</i>		{ <i>Current.</i>
Hosh,yar	{ <i>Attentive.</i>	Ja,wed	{ <i>Eternal.</i>
	{ <i>Prudent.</i>	Ja,wid,an	
Houl-nak	{ <i>Frightful.</i>	Jee,ta	<i>Living. Alive.</i>
	{ <i>Terrible.</i>	Jet,ha	<i>Elder.</i>
Huk,EEK,ee	{ <i>Real.</i>	Jhanj,hi,ya	<i>Passionate.</i>
	{ <i>Intrinsic.</i>	Jhir,jhir,a	<i>Flimsy.</i>
Huk,cer	{ <i>Contemptible.</i>	Jhoo,ta	<i>False.</i>
	{ <i>Lean.</i>	Jhul,a,bor	{ <i>Splendid.</i>
Huk	<i>Just. Right. True.</i>	Jhul,a,jhul	{ <i>Luminous.</i>
Huk,la	<i>Stuttering.</i>	Jhun,jhun,a	<i>Peevish.</i>
Hul,al	{ <i>Legal.</i>	Jee,wut	{ <i>Brave.</i>
	{ <i>Allowable.</i>		{ <i>Courageous.</i>
Hul,eem	<i>Mild. Affable.</i>	Jiz,wiz	<i>Displeased.</i>
Hul,ka	<i>Light. Mean.</i>	Joom,ban	<i>Shaking.</i>
Hur	<i>Every.</i>	Ju,hun,-	{ <i>Hellish.</i>
Hur,a	<i>Green.</i>	noom,ee	
Hur,am	{ <i>Unlawful.</i>	Juld	<i>Expeditious. Quick.</i>
	{ <i>Forbidden.</i>	Jul,eel	{ <i>Great.</i>
Hur,ees	<i>Covetous.</i>	Jul,eel-ool-	{ <i>August.</i>
Hu,was-	{ <i>Bewildered.</i>	kudr	{ <i>Glorious.</i>
bakh,tu		Jum,hoor	<i>Universal.</i>
Hy,ran	<i>Amazed.</i>	Jung,lee	<i>Wild. Boorish.</i>
Ij,ma,lee	<i>Compendious.</i>	Jur,rar	{ <i>Brave.</i>
Il,mee	{ <i>Scientific.</i>		{ <i>Valiant.</i>
	{ <i>Theoretic.</i>	Jus,eem	<i>Corpulent.</i>
Im,ti,ya,zee	<i>Discriminative.</i>	Ju,wan	<i>Young.</i>
In,sa,nee	<i>Human.</i>	Ju,wan-murd	<i>Brave.</i>
Ish,kee	<i>Amatory.</i>		<i>Generous. Manly.</i>
Is,tim,ra,ree	<i>Perpetual.</i>	Ka,fir	{ <i>Infidel.</i>
It,ib,a,ree	<i>Creditable.</i>		{ <i>Impious.</i>
It,ra,ya	<i>Affected.</i>	Ka,ghuz,ee	<i>Delicate.</i>
It,if,a,kee	<i>Accidental.</i>	Ka,hil	{ <i>Lazy.</i>
			{ <i>Indolent.</i>
Ja,iz	{ <i>Lawful.</i>	Ka,la	<i>Black. Dark.</i>
	{ <i>Warrantable.</i>	Ka,mil	{ <i>Perfect.</i>
Jal	{ <i>Forged.</i>		{ <i>Complete.</i>
	{ <i>Counterfeit</i>	Kam,ran	<i>Fortunate.</i>

Kam,yab	Successful.	Khoosh-hal	{ Glad.
Ka,nee	Mineral.		{ Prosperous.
Kar-ruw,a	Useful.	Khoosh,-	{ Jocular.
Ka,sir	{ Deficient.	tub,a	{ Merry.
	{ Defective.	Khoosh,-	{ Fortunate.
Khak,sar	Humble.	nus,eeb	
Kha,kee	{ Earthen	Khooshk	Dry. Withered.
	{ Dirty.	Khoosh,nood	Satisfied.
Kha,lee	Empty. Vacant.	Khouf-nak	Frightful.
Kha,lis	Pure.	Khub,ur,dar	{ Careful.
Kham	Raw. Crude.		{ Cautious.
Kha,ree	Brackish.	Khu,fu	Angry.
Kha,rij	External.	Khul,eeek	{ Humane.
Khas	Pure.		{ Polite.
Khee,ru	Dark.	Khum,dar	{ Twisted.
Khi,laf,-i-			{ Crooked.
ki,yas	{ Improbable.	Khum,osh	Silent.
	{ Natural.	Khur,a	Honest. Candid.
Khil,kee	{ Innate.	Khur,a	Perpendicular.
Khir,ud-	{ Wise.	Khur,ab	Bad. Depraved.
mund	{ Intelligent.	Khur,ee,fee	Autumnal.
Khi,ya,lee	Imaginary.	Khus,ees	Penurious.
Khon,ta	Bad Deceitful.	Khushm-a,-	{ Enraged.
Khoo-d-been	Vain. Proud.	lood	
Khoo-d-pur,ust	Arrogant.	Khus,ta-hal	Distressed.
Khoo-d-pus,und	{ Presump-	Khus,ta-dil	Heart-broken.
	{ tuous	Khut,eer	{ Great.
Khoo-d,a-turs	Virtuous.		{ Important.
Khooj,is,tu	{ Fortunate.	Khut,ta	Acid. Sour.
	{ Blessed.	Khwab-a,-	{ Drowsy.
Khoo,nee	Sanguinary.	loo,du	
Khoon,ook	{ Cold.	Khwa,hish-	{ Desirous.
	{ Fortunate.	mund	
Khoord	Small. Minute.	Kir,miz,ee	{ Scarlet.
Khoor,rum	{ Pleasant.		{ Crimson.
	{ Cheerful.	Ki,ya,see	Conjectural.
Khoor,sund	{ Contented.	Ko,hee	{ Mountainous.
	{ Happy.		{ Hilly.
Khoosh	Pleased. Good.	Koob,ra	Humpbacked.
Khoosh-us,	{ Well-formed.	Kood,hung	Unmannerly.
loob		Kood,rut,ee	{ Natural (not
Khoosh-bu,yan	Eloquent.		{ made).

Kooh,na	<i>Old. Ancient.</i>	Lal,chee	<i>Covetous.</i>
Koond	<i>Blunt. Slow.</i>	La,ghur	<i>Lean.</i>
Koo,ry	<i>Spherical.</i>	La,zim	<i>Necessary.</i>
Koosh,a,da-dil	{ <i>Open-</i> <i>hearted.</i>	Lee,la	<i>Blue.</i>
Ko,ra	<i>New. Fresh.</i>	Lub-rez	<i>Brimful.</i>
Ko,tah	<i>Short.</i>	Lu,him	<i>Carnivorous.</i>
Kub,ra	<i>Variegated.</i>	Lum,ba	<i>Long. Tall.</i>
Kuch,cha	{ <i>Unripe. Raw.</i> <i>Silly.</i>	Lup-jhup	<i>Nimble.</i>
Kud,eem	<i>Ancient. Former.</i>	Lus,san	{ <i>Eloquent.</i> <i>Loquacious.</i>
Kud,um-baz	<i>Fleet.</i>	Lut,eef	<i>Agreeable. Fine.</i>
Kuj	<i>Crooked.</i>	Luz,eez	<i>Delicious.</i>
Kuj-fuhm	<i>Stupid.</i>	Ma,dur,ee	<i>Maternal.</i>
Kul,bee	<i>Hearty.</i>	Ma,il	<i>Inclined. Apt.</i>
Kul,eel	<i>Little. Moderate.</i>	Ma,kool	<i>Reasonable.</i>
Kum	<i>Deficient. Less.</i>	Mal-dar	<i>Wealthy.</i>
Kum-bukht	<i>Unfortunate.</i>	Ma,loom	<i>Known.</i>
Kum-zor	<i>Weak.</i>	Man,du	<i>Weary.</i>
Kum-sookh,un	<i>Taciturn.</i>	Ma,roof	<i>Known.</i>
Kum-zurf	<i>Ignoble. Vile.</i>	Ma,yoos	<i>Hopeless.</i>
Kum-ukl	{ <i>Stupid.</i>	Ma,zoor	<i>Excusable.</i>
Kum-fuhm	{ <i>Ignorant.</i>	Mee,ra,see	<i>Hereditary.</i>
Kum-him,mul	<i>Spiritless.</i>	Meet,ha	<i>Sweet.</i>
Kum-yab	<i>Scarce. Rare.</i>	Mi,heen	<i>Fine. Subtle. Thin.</i>
Kum,ee,nu	<i>Mean. Base.</i>	Mihr-ban	<i>Friendly. Kind.</i>
Kum,ur,ee	<i>Lunar.</i>	Mil,un sar	<i>Affable. Social.</i>
Kur,a	{ <i>Hard. Stiff.</i> <i>Harsh. Strong.</i>	Mo,mee	<i>Waren.</i>
Kur,eem	{ <i>Bountiful.</i> <i>Generous.</i>	Moo,a,sir	<i>Contemporary.</i>
Kur,ukht	<i>Rigid. Hard.</i>	Moob,a,ruk	{ <i>Happy.</i> <i>Fortunate.</i>
Kur,wa	<i>Bitter.</i>	Moo,dou,- wur	{ <i>Round.</i> <i>Circular.</i>
Kus,eef	<i>Thick. Filthy.</i>	Moo,dum,- mugh	{ <i>Proud.</i>
Kuw,ee	<i>Strong. Robust.</i>	Moo,fus,sul	<i>Distinct. Full.</i>
La-sa,nee	<i>Incomparable.</i>	Mooh,kum	<i>Firm. Strong.</i>
La-ha,sil	<i>Profitless.</i>	Mooh,lik	<i>Fatal. Deadly.</i>
La-wul,ud	<i>Childless.</i>	Mooh,mul	<i>Meaningless.</i>
Lad,la	<i>Darling. Dear.</i>	Moo,hy,ya	<i>Ready.</i>
La-duw,a	<i>Incurable.</i>	Mooj,rim	<i>Criminal.</i>
Lal	<i>Red.</i>	Moo,ka,bil	<i>Opposite.</i>

Moo,kha,lif	{ Opposite.	Moos,rif	Prodigal.
Mookh,tul,if	{ Adverse.	Moos,tou,jib	{ Worthy.
Mookh,uj,jul	{ Various.	Moos,tugh,-	{ Deserving.
Moo,kou,wee	{ Confounded.	nee	{ Rich.
Moo,kud,-	{ Bashful.	Moos,tu,id	{ Purse-proud.
dum	{ Strength-	Moos,tuk,il	Ready. Capable.
Moo,kum,-	{ ening.	Moos,sul,sul	Firm. Durable.
mul	{ Antecedent.	Moo,ta,bik	Successive.
Mool,a,im	{ Prior.	Moo,tee	{ According.
Mool,a,zim	{ Complete.	Moot,luk	{ Conformable.
Mool,kee	{ Perfect.	Moot,tuf,ik	{ Obedient.
Mool,tuw,ee	{ Soft. Gentle.	Moot,tuk,ee	{ Submissive.
Mool,um,mu	{ Assiduous.	Moo,tuf,-	{ Absolute.
Moom,kin	{ Attentive.	uk,kir	{ Agreeing.
Moom,taz	{ Country.	Moo,tu,fun,nee	Abstenant.
Moon,a,sib	{ Postponed.	Moo,tu,fur,rik	{ Contempla-
Moon,sif	{ Delayed.	Moo,tu,ghy,yur	tive.
Moon,tush,ir	{ Plated. Gilt.	Moo,tu,kub,-	{ Proud.
Moon,tuz,ir	{ Possible.	bir	{ Haughty.
Moor,a,dee	{ Illustrious.	Moo,tu,lou,win	Changeable.
Moor,a,dif	{ Exalted.	Moo,tu,mow,wil	Rich.
Moo,rou,wij	{ Proper. Fit.	Moo,tus,a,-	{ Equal.
Moo,rub,bu	{ Equitable. Just.	wee	{ Parallel.
Moo,ruf,fu	{ Published.	Moo,tus,ur,-	{ Extravagant.
Moo,rut,tub	{ Expecting.	rif	{ Profuse.
Moo,sa,wee	{ Agreeable.	Moo,tu,wut,tin	Native.
Moo,sha,bih	{ Favorable.	Moo,un,nus	{ Feminine.
Moosh,fik	{ Synonymous.	Moo,uz,zuz	{ Effeminate.
Moosh,kil	{ Current.	Mooz,ir	{ Honored.
Moosh,tak	{ Square.	Mooz,uf,fur	{ Revered.
Moosh,tuk	{ Comfortable.	Mo,ta	{ Pernicious.
Moo,sin	{ Prosperous.	Mou,jood	{ Hurtful.
	{ Arranged.	Much,la,ha	Victorious.
	{ Equivalent.	Mugh,roor	Masculine.
	{ Equal.	Mu,hal	Fat. Thick. Coarse.
	{ Resembling.		Present.
	{ Kind. Courteous.		Stubborn.
	{ Difficult.		Proud.
	{ Painful.		Impossible.
	{ Desirous.		
	{ Derivative.		
	{ Old.		

Muh,boob	{ <i>Lovely.</i>	Na-khul,uf	{ <i>Degenerate.</i>
Muh,zooz	{ <i>Beloved.</i>	Na,kis	{ <i>Ignoble.</i>
Mujh,la	{ <i>Cheerful.</i>	Na,la,ik	{ <i>Imperfect.</i>
Mujh,o,la	{ <i>Middling.</i>	Nam-dar	{ <i>Defective.</i>
Muj,noon	<i>Insane.</i>	Na-mee	{ <i>Unworthy.</i>
Muk,bool	{ <i>Agreeable.</i>	Na-moon,-	{ <i>Famous.</i>
Mukh,fee	{ <i>Acceptable.</i>	a,sib	{ <i>Celebrated.</i>
Mul,ool	<i>Hidden.</i>	Na-moo,-	{ <i>Illustrious.</i>
Mum,noon	<i>Sad. Rejected.</i>	wa,fik	{ <i>Improper.</i>
Mun,da	<i>Obliged.</i>	Na-pus,und	{ <i>Disagreeable.</i>
Munjh,la	{ <i>Mild. Gentle.</i>	Na-subr	<i>Unacceptable.</i>
Munjh,o,la	{ <i>Cheap.</i>	Na,ta	<i>Impatient.</i>
Mur,eez	{ <i>Middle.</i>	Na-tum,am	<i>Dapper. Short.</i>
Mur,hoom	{ <i>Middling.</i>	Na-yab	<i>Imperfect.</i>
Mur,toob	<i>Sick. Infirm.</i>	Naz,neen	<i>Rare. Scarce.</i>
Mut,tha	<i>Deceased.</i>	Na,zook	{ <i>Delicate.</i>
Muz,boot	<i>Wet. Damp.</i>	Nee,la	{ <i>Lovely.</i>
Mu,zu,dar	<i>Slow. Stubborn.</i>	Neel,goon	{ <i>Thin. Elegant.</i>
My,la	<i>Strong. Firm.</i>	Nek	{ <i>Tender. Subtil.</i>
My,moon	<i>Delicious.</i>	Nid,ur	<i>Blue.</i>
	<i>Dirty. Defiled.</i>	Nik,um,ma	<i>Cerulean.</i>
	{ <i>Fortunate.</i>	Nir,as	<i>Good. Excellent.</i>
	{ <i>Happy.</i>	Nook,tu,dan	<i>Fearless.</i>
Na-ash,na	<i>Unacquainted.</i>	Noom,a,yan	<i>Useless.</i>
Na-az,moo,-	{ <i>Inexperienced</i>	Nuf,ces	<i>Hopeless.</i>
du		Nuf,sa,nee	<i>Sagacious.</i>
Na-bee,na	<i>Blind.</i>	Nuf,see	<i>Apparent.</i>
Na-buk,ar	<i>Useless.</i>	Nuhs	{ <i>Precious.</i>
Na,char	<i>Helpless.</i>	Nuj,eeb	{ <i>Exquisite.</i>
Na,cheez	<i>Insignificant.</i>	Nuj,is	<i>Carnal.</i>
Na,dan	<i>Ignorant.</i>	Num	<i>Spiritual.</i>
Na,dim	{ <i>Bashful.</i>	Num,keen	<i>Unlucky. Bad.</i>
Na,dir	{ <i>Penitent.</i>	Nurm	<i>Excellent. Noble.</i>
Na,door,oost	<i>Rare. Wonderful.</i>	Nut,khut	<i>Dirty. Filthy.</i>
Na-fuhm	<i>Wrong.</i>	Ooj,ar	<i>Moist. Damp.</i>
Na-fur,man	<i>Stupid.</i>		<i>Brackish.</i>
Na-huk	<i>Disobedient.</i>		<i>Soft. Tender.</i>
Na-ka,ru	<i>Unjust. Improper.</i>		<i>Roguish. Artful.</i>
Na-khoosh	<i>Useless. Bad.</i>		
	<i>Displeased.</i>		

Oo, jud	<i>Ignorant. Rash.</i>	Poor, a, na	<i>Old.</i>
Ool, fut, ee	<i>Friendly.</i>	Poor, go	<i>Talkative.</i>
Ool, ta	<i>Reverse. Opposite.</i>	Poor, kee, nu	{ <i>Malicious.</i>
Oo, lut-poo, lut	<i>Topsy-turvy.</i>		{ <i>Spiteful.</i>
Oom, du	<i>Great. Noble.</i>	Poor, shu, oor	<i>Wise.</i>
Oo, moom	{ <i>Common.</i>	Pop, la	<i>Toothless.</i>
	{ <i>General.</i>	Po, shee, du	{ <i>Concealed.</i>
Oon, cha	<i>High. Tall.</i>		{ <i>Hidden.</i>
Oo, nee	<i>Woollen.</i>	Puch, mel	{ <i>Mixed.</i>
Oop, ree	<i>Foreign.</i>		{ <i>Confused.</i>
Oos, too, war	<i>Firm. Strong.</i>	Pug, la	<i>Mad. Foolish.</i>
Ooth, la	<i>Shallow (vessel).</i>	Puh, la	<i>First.</i>
Ound, ha	<i>Upside down.</i>	Puk, ka	<i>Ripe. Cunning.</i>
Ou, sut	<i>Middling.</i>	Pul, eed	{ <i>Unclean.</i>
			{ <i>Impure.</i>
Pae, dar	<i>Firm. Steady.</i>	Pul, lu-kush	<i>Partial.</i>
Pa, jee	<i>Mean.</i>	Pul, out, ha	<i>First-born.</i>
Pak	{ <i>Pure. Clean.</i>	Pun, sa	<i>Insidid. Watery</i>
Pa, kee, zu		Pur, a, ya	{ <i>Strange.</i>
Pak-saf			{ <i>Foreign.</i>
Par, sa	{ <i>Abstemious.</i>	Pur, e, shan	<i>Distracted.</i>
	{ <i>Chaste.</i>	Pur, hez, gar	{ <i>Abstinent.</i>
Pee, la	<i>Yellow. Pale</i>		{ <i>Chaste.</i>
Phee, ka	{ <i>Insidid.</i>	Push, e, man	<i>Penitent.</i>
	{ <i>Tasteless. Pale.</i>	Push, mee	{ <i>Woollen.</i>
Phool, ka	<i>Inflated. Light.</i>	Push, mee, nu	
Phoor, tee, la	<i>Active. Nimble.</i>	Pust-him, mut	<i>Unambitious.</i>
Phoot	<i>Odd.</i>	Pus, un, dee, du	<i>Commendable.</i>
Phoo, ta	<i>Broken. Cracked.</i>	Put, eel	{ <i>Thin. Flimsy.</i>
Phub, ee, la	{ <i>Becoming. Fit.</i>	Put, la	{ <i>Fine.</i>
Phub, ta		Puz, ee, ra	<i>Acceptable.</i>
Phuph, sa	<i>Insidid.</i>	Py, wun, dee	<i>Ingrafted.</i>
Pichh, la	<i>Last. Modern.</i>	Py, wus, tu	<i>United. Joined.</i>
Pil, pil, a	<i>Soft. Flabby.</i>		
Pin, han	<i>Secret. Hidden.</i>	Ra, ij	<i>Customary.</i>
Pi, ya, ra	{ <i>Beloved.</i>	Ra, na	<i>Lovely. Graceful.</i>
	{ <i>Pleasant.</i>	Rast	<i>Right. True. Just.</i>
Pi, ya, sa	<i>Thirsty.</i>	Rast-baz	<i>Faithful.</i>
Pooch	<i>Absurd. Nonsense.</i>	Resh, mee	<i>Silken.</i>
Pookh, tu	{ <i>Cooked. Wise.</i>	Riz, al	{ <i>Mean.</i>
	{ <i>Sly. Ripe.</i>	Riz, a, lu	
Poo, ra	<i>Entire. Complete.</i>	Roo, ha, nee	<i>Spiritual.</i>

Rook,ha	{ <i>Dry. Rough.</i> <i>Unkind.</i>	Shokh	<i>Saucy. Playful.</i>
Roos,wa	{ <i>Ignominious.</i> <i>Infamous.</i>	Shub,a,nu	<i>Nocturnal.</i>
Ro,shun	<i>Light. Splendid.</i>	Shud,eed	<i>Difficult.</i>
Rou,ghun,ee	<i>Greasy.</i>	Shuf,EEK	<i>Merciful.</i>
Rub,ha,nee	<i>Divine. Godly.</i>	Shuk,eel	{ <i>Handsome.</i>
Rub,i,ee	<i>Vernal.</i>	Shuk,ee,lu	
Ruhm-dil	{ <i>Kind. Tender-</i> <i>hearted.</i>	Shuk,kee	<i>Doubtful.</i>
Rung,a,rung	<i>Various.</i>	Shum,see	<i>Solar.</i>
Rung,een	<i>Colored. Showy.</i>	Shur,eef	<i>Noble.</i>
Run,joor	<i>Sick. Afflicted.</i>	Shur,eer	<i>Vicious. Wicked.</i>
Rus,ee,la	<i>Juicy. Luscious.</i>	Shur,min,du	{ <i>Bashful.</i> <i>Modest.</i>
Rus,mee	{ <i>Customary.</i> <i>Middling.</i>	Sif,la	<i>Mean. Ignoble.</i>
Ruw,a	{ <i>Proper.</i> <i>Allowable.</i>	Sil,put	<i>Smooth. Level.</i>
Ruw,an	{ <i>Flowing.</i> <i>Moving.</i>	Si,yah	<i>Black.</i>
Sa,bik	<i>Former. Anterior.</i>	Si,yah-bukht	<i>Unfortunate.</i>
Sa,bir	<i>Patient.</i>	Si,yah-roo	<i>Unlucky.</i>
Sa,bit	<i>Firm. Durable.</i>	Si,ya,na	{ <i>Cunning.</i> <i>Prudent.</i>
Sa,boot	<i>Whole. Entire.</i>	Soob,ook	<i>Light.</i>
Sa,da	{ <i>Plain. Simple.</i> <i>White. Artless.</i>	Sood-mund	<i>Profitable.</i>
Sa,du	<i>Artless.</i>	Sood,oul	<i>Graceful.</i>
Sa,da-dil	<i>True. Sincere.</i>	Soop,ed	{ <i>White.</i>
Sa,dik	<i>Clean. Clear. Innocent.</i>	Suf,ed	
Saf	<i>Safe. Perfect.</i>	Soo,ha	<i>Red.</i>
Sa,on,la	<i>Sallow.</i>	Soo,ha,na	{ <i>Agreeable.</i> <i>Charming.</i>
Seed,ha	<i>Straight. Candid.</i>	Sook,ha	<i>Dry.</i>
Seet,ha	{ <i>Tasteless.</i> <i>Sickly. Pale.</i>	Soon	<i>Insensible. Silent.</i>
Se,rab	<i>Succulent.</i>	Soon,uh,ra	<i>Golden.</i>
Sha,dab	<i>Verdant. Pleasant.</i>	Soon,san	<i>Dreary. Void.</i>
Sha,ha,nu	<i>Royal. Princely.</i>	Soorkh	<i>Red.</i>
Sha,kir	<i>Grateful.</i>	Soost	<i>Lazy. Languid.</i>
Sha,yis,tu	<i>Wellbred. Polite.</i>	Sooth,ra	<i>Neat. Well.</i>
Shaz	<i>Uncommon.</i>	Sou,da,ee	<i>Insane. Mad.</i>
Shee,reen	<i>Sweet. Pleasant.</i>	Subz	<i>Green.</i>
		Such	<i>True.</i>
		Such,cha	<i>True. Genuine.</i>
		Suf,ra,ee	<i>Bilious.</i>
		Su,hech	<i>Accurate. Just.</i>
		Suhl	<i>Easy. Simple.</i>
		Suh,ra,ee	<i>Wild.</i>


Suj,dar	{ Handsome.	Tee,ru-dil	Malicious.
Suj,ee,la	{ Well-shaped.	Ter,ha	Crooked. Bent.
Suk,eel	{ Heavy. Indi-	Tez	Sharp. Pungent.
Sukh,ee	{ gestible.		Strong.
	Liberal.	Theek	Exact. Just. Fit.
Sukht	{ Hard. Difficult.	Tho,ra	Some. Scarce.
	Obdurate.	Thos	Solid.
Sul,eem	{ Mild.	Thun,da	Cold.
Sul,eem-oot-	{ Affable.	Thut,hol	Jocular.
tub,u	{ Pacific.	Tib,bee	Medicinal.
Sul,ees	Easy. Simple.	Ti,hee-dust	Indigent. Poor.
Sul,o,na	Salt. Tasteful.	Til,a,ee	Golden.
Sum,oo,cha	Entire.	Til,is,ma,tee	Talismanic.
Sung,een	Stony. Heavy.	Tir,chha	{ Crooked.
Sur,a	Rotten.		{ Oblique.
Sur-bul,und	{ Eminent.	Toond-miz,aj	Passionate.
	{ Glorious.	Toon,ook-	{ Peevish.
Surd	Cold. Damp.	miz,aj	{ Whimsical.
Sur,eeh	{ Apparent.	Toor,fu	Wonderful.
	{ Palpable.	Toorsh	Sour. Acid. Harsh.
Sur-gurm	{ Zealous.	Toorsh-roo	Morose. Surly.
	{ Earnest.	Tu,by	Natural.
Sur-kush	{ Rebellious.	Tuh,durz	New.
	{ Insolent.	Tuk,ee	Pious.
Sur-subz	Prosperous.	Tuk,ra,ree	Importunate.
Sus,ta	Cheap.	Tuk,seer,war	Blameable.
Suz,a,war	{ Worthy.	Tuk,ul,loof-	{ Ceremonious.
	{ Deserving.	miz,aj	{ Bitter.
Sya,na	Cunning. Artful.	Tulkh	{ Acrimonious.
		Tulkh-miz,aj	Ill-tempered.
Ta,ban	{ Resplendent.	Tulkh-go	{ Plain-spoken.
	{ Bright.		{ Harsh.
Tab,dar	Luminous.	Tul,ub,gar	Desirous.
Ta,hir	{ Pure. Clean.	Tum,am	Entire. Perfect.
	{ Chaste.	Tun,door,-	{ Healthy.
Ta,li-mund	{ Fortunate.	oost	{ Vigorous.
Ta,li-wur	{ Wealthy.	Tung	Tight. Narrow.
Ta,ree,fee	Commendable.	Tung-	{ Miserly.
Ta,reek	Dark. Obscure.	chushm	{ Niggardly.
Ta,zu	Fresh. Fat.	Tung-dil	Poor.
Tee,ru	Dark. Obscure.	Tung-hal	
Tee,ru-bukht	Unfortunate.		

Tun,ha	<i>Alone. Solitary.</i>	Um,ul,ee	<i>Artificial.</i>
Tur	<i>Moist. Fresh. Juicy.</i>	Un,a,ree	{ <i>Unskilful.</i>
Tur,bi,yut-	{ <i>Docile.</i>		{ <i>Clumsy.</i>
puz,eer	{ <i>Tractable.</i>	Un,de,shu-	{ <i>Thoughtful.</i>
Tur,uh-dar	{ <i>Beautiful.</i>	mund	
	{ <i>Graceful.</i>	Und,ha	<i>Blind. Dark.</i>
Tut,ka	<i>Fresh. New.</i>	Un,doh-geen	<i>Sorrowful.</i>
Tuw,a,na	{ <i>Powerful.</i>	Un,gint	{ <i>Countless.</i>
	{ <i>Strong.</i>		{ <i>Numberless.</i>
Tuw,eel	<i>Long. Tall. Prolix.</i>	Un,mel	<i>Discordant.</i>
Tuw,ung,ur	<i>Rich. Opulent.</i>	Un,mun,a	{ <i>Thoughtful.</i>
Ty,yar	<i>Ready. Complete.</i>	Un,mun,ce	{ <i>Sickly.</i>
			{ <i>Uncommon.</i>
Ub,luk	{ <i>Pyebald.</i>	Un,ok,ha	{ <i>Wonderful.</i>
	{ <i>Parti-colored.</i>	Un,wa	<i>Various. Diverse.</i>
Ub,tur	<i>Worthless.</i>	Ur,oo,see	<i>Nuptial. Bridal.</i>
Ub,ud,ee	<i>Eternal.</i>	Ur,zee	{ <i>Terrestrial.</i>
Uch,chha	<i>Good. Excellent.</i>		{ <i>Earthly.</i>
Ud,eel	<i>Just. Equitable.</i>	Us,eel	{ <i>Noble. Genuine.</i>
Ud,eem-ool-	{ <i>Incompara-</i>	Us,lee	{ <i>Original. Principal.</i>
mis,al	{ <i>ble.</i>	U,yan	<i>Clear. Public. Visible.</i>
Ud,ud,ee	<i>Numeral.</i>	Uz,eem	<i>Great. Grand.</i>
Ud,uk	<i>Difficult.</i>	Uz,eez	<i>Darling.</i>
Uf,sha,nee	<i>Scattered.</i>		<i>Worthy. Precious.</i>
Uf,soor,du	{ <i>Dejected.</i>	Wa,fir	{ <i>Abundant.</i>
	{ <i>Frozen.</i>		{ <i>Plentiful.</i>
Ug,la	<i>Prior.</i>	Wa,hee	<i>Crazy.</i>
Uhl-i-dil	{ <i>Generous.</i>	Wajib	<i>Necessary.</i>
	{ <i>Brave.</i>		<i>Expedient. Proper.</i>
Uh,muk	<i>Foolish.</i>	Wa,kif	<i>Intelligent.</i>
Uj,eeb	{ <i>Wonderful.</i>	Wuh,mee	<i>Hypochondriac.</i>
	{ <i>Surprising.</i>	Wuh,shée	<i>Wild. Savage.</i>
Uk,e,la	<i>Lonely.</i>	Wus,ee	<i>Large. Extensive.</i>
Ukh,eer	<i>Last.</i>	Wuz,nee	<i>Heavy.</i>
Uk,lee	<i>Reasonable.</i>		
Ukl-mund	<i>Wise.</i>	You,mi,ya	<i>Daily.</i>
Ul,ug	<i>Separate.</i>	Yuk,dust	<i>Entire. Uniform.</i>
Um,eeh	<i>Deep. Profound.</i>	Yuk-rung	{ <i>Uniform.</i>
Um,eem	{ <i>Universal.</i>		{ <i>Sincere. Simple.</i>
	{ <i>General.</i>	Yuk-ta	{ <i>Unmatched.</i>
Um,eer,a,nu	{ <i>Princely.</i>		{ <i>Unique.</i>
	{ <i>Lordly.</i>		

Yuz,da,nee	<i>Divine.</i>	Zub,oon	<i>Bad. Unlucky.</i>
Za,hir	<i>Apparent. Evident.</i>	Zu,eef	<i>Weak. Infirm.</i>
Za,hir,ee	<i>External.</i>	Zu,heen	<i>{ Ingenious.</i>
Za,id	<i>Superfluous.</i>		<i>{ Sagacious.</i>
Za,tee	<i>Essential. Natural.</i>	Zul,eel	<i>Mean. Base.</i>
Ze,ba	<i>Beautiful.</i>	Zum,ee,nee	<i>{ Terrestrial.</i>
Zee,rak	<i>Intelligent. Acute.</i>		<i>{ Earthly.</i>
Zid,dee	<i>{ Perverse.</i>	Zur,ba,fee	<i>Embroidered.</i>
	<i>{ Contrary.</i>	Zurd	<i>Yellow. Pale.</i>
Zool,mee	<i>Tyrannical.</i>	Zur,eef	<i>Witty. Jocose.</i>
		Zur,oo,ree	<i>Necessary.</i>

NOUNS—Ism :

Chiefly Abstract and Verbal.

 With the exceptions marked *m.* (for *masculine*) all the following Nouns are of the *feminine* gender.

A,ma,du,gee	<i>Readiness.</i>	Bee,ma,ree	<i>{ Sickness.</i>
A,ram : m.	<i>Ease. Rest.</i>		<i>{ Illness.</i>
A,ras,tu,gee	<i>{ Preparation.</i>	Be,ganu,gee	<i>Strangeness.</i>
	<i>{ Decoration.</i>	Be-hoo,du-gee	<i>{ Absurdity.</i>
Ar,zoo	<i>Desire. Wish.</i>		<i>{ Nonsense.</i>
A,sa,nee	<i>{ Facility.</i>	Be-im,ti,a,zee	<i>Rudeness.</i>
	<i>{ Convenience.</i>	Ben,da,-pun : m.	<i>{ Crookedness.</i>
A,soo,du,-gee	<i>{ Peace.</i>	Be-ud,ub,ee	<i>{ Rudeness.</i>
	<i>{ Tranquillity.</i>		<i>{ Presumption.</i>
A,wa,ru,gee	<i>{ Vagrancy.</i>	Be,za,ree	<i>{ Anger.</i>
	<i>{ Profligacy.</i>		<i>{ Displeasure.</i>
A,za,dee	<i>{ Freedom.</i>	Bha,ra : m.	<i>Hire.</i>
A,za,du,gee	<i>{ Independence.</i>	Bha,ree-pun : m.	<i>Weight.</i>
Az,moo,du-gee	<i>{ Proof.</i>	Bheekh	<i>Alms. Charity.</i>
	<i>{ Examination.</i>	Bhon,da-pun : m.	<i>Ugliness.</i>
A,zoor,du-gee	<i>{ Displeasure.</i>	Bhookh	<i>Hunger.</i>
	<i>{ Vexation.</i>	Bhool	<i>Forgetfulness.</i>
Ba,ree,kee	<i>{ Subtilty.</i>	Bho,la-	<i>{ Artlessness.</i>
	<i>{ Minuteness.</i>		<i>{ Simplicity.</i>
Be-ba,kee	<i>Fearlessness.</i>	Bho,ta-pun : m.	<i>Bluntness.</i>
Be,cha,ru,gee	<i>Helplessness.</i>	Bi,yah : m.	<i>Marriage.</i>

Boo	Smell. Odour.	Dur,a,zee	{ Length. Extention.
Bo,da-pun : m.	{ Pusillani- mousness.	Durd-mun-dee	{ Compassion.
Bojh : m.	Load. Weight.	Dust,khut : m.	Signature.
Bol : m.	Word. Speech.	Dust,gee,ree	{ Aid. Assistance.
Boord,ba,ree	{ Patience. Forbearance.	Ee,jad : m.	Invention.
Boor,a-	{ Badness.	Ee,za	Pain. Trouble.
pun : m.	{ Wickedness.	E,ti,kad : m.	{ Confidence. Faith.
Bud,ee	Wickedness.	E,tir,az	{ Criticism. Animadversion
Bud-bukh,tee	Misfortune.	Fooz,ool- khur,chee	{ Extravagance.
Buh,ra-pun : m.	Deafness.	Fur,i,yad	{ Complaint. Lamentation.
Bukh,shish	Gift. Present.	Fur,khoon,- du,gee	{ Happiness.
Bukh,ta,wur,ee	{ Good	Fur,za,nu,gee	Wisdom.
Bukht,ya,ree	{ Fortune.	Fus,ad : m.	{ Wickedness. Mutiny.
Bur,jus,tu,gee	Fitness.	Fut,ih	{ Victory. Conquest.
Chah	Desire. Love.	Fy,ya,zee	Liberality.
Chal	Gait. Habit.	Gee,la-pun : m.	Moistness.
Cha,la,kee	{ Activity. Expertness.	Gha,fil,ee	{ Negligence. Inattention.
Chik,na-	{ Smoothness.	Gha,rut	{ Rapine. Plunder.
pun : m.		Ghoo,na-	{ Malice. Slyness.
Da,im,ee	Perpetuity.	pun : m.	{ Bathing. Ablution.
Da,wut	Invitation.	Ghoosl : m.	{ Reflection. Consideration.
Dil,a,sa : m.	Consolation.	Ghul,ut,ee	Mistake. Error.
Dil,a,wur,ee	{ Bravery. Boldness.	Ghum : m.	{ Grief.
Dil,so,zee	Sympathy.	Ghum,zud,ug,ee	Sorrow.
Doo,a	Benediction.		
Doob,la-	{ Leanness.		
pun : m.			
Door,oos,tee	{ Rectitude. Propriety.		
Doosh,wa,-	{ Difficulty. Trouble.		
ree			
Dugh,a	{ Deceit. Treachery.		
Dum : m.	Breath. Life.		
Dunk : m.	{ Sting (of a reptile).		

<i>Ghur,ee,bee</i>	{ <i>Humility.</i> <i>Indigence.</i>	<i>Huzm : m.</i>	<i>Digestion.</i>
<i>Ghyr-ha,zir,ee</i>	<i>Absence.</i>	<i>Hy,ra,nee</i>	{ <i>Astonishment.</i> <i>Distress.</i>
<i>Gir,ou : m.</i>	<i>Pledge. Pawn.</i>	<i>Ih,san : m.</i>	<i>Benevolence.</i>
<i>Good,good,-</i>	{ <i>Softness.</i> <i>Delicacy.</i>	<i>Ih,ti,yaj</i>	<i>Necessity. Want.</i>
<i>a-hut</i>		<i>Ij,a,zut</i>	<i>Permission. Leave.</i>
<i>Goos,ta,thee</i>	{ <i>Arrogance.</i> <i>Presumption.</i>	<i>Ikh,tıl,af : m.</i>	<i>Difference (of opinion). Discord.</i>
<i>Gooz,a,rish</i>	{ <i>Request. Re- presentation.</i>	<i>Ikh,ti,yar : m.</i>	{ <i>Authority.</i> <i>Option.</i>
<i>Gooz,ran</i>	<i>Livelihood.</i>	<i>İlm : m.</i>	<i>Science. Knowledge.</i>
<i>Gooz,ur : m.</i>	{ <i>Passage.</i> <i>Transit.</i>	<i>İl,tij,a : m.</i>	<i>Request. Refuge.</i>
<i>Gur,a,nee</i>	{ <i>Weight. Gravi- ty. Dearness.</i>	<i>İl,zam : m.</i>	{ <i>Censure.</i> <i>Conviction.</i>
<i>Gur,mee</i>	<i>Warmth. Heat.</i>	<i>Im,ti,yaz : m.</i>	<i>Discrimination.</i>
<i>Ha,jut</i>	<i>Necessities. Wants.</i>	<i>In,kar : m.</i>	<i>Denial.</i>
<i>Hid,a,yut</i>	<i>Guidance.</i>	<i>İr,a,da : m.</i>	{ <i>Desire.</i> <i>Inclination.</i>
<i>Hifz : m.</i>	<i>Memory.</i>	<i>Ish,a,ra : m.</i>	<i>Sign. Hint.</i>
<i>Hik,a,rut</i>	{ <i>Contempt.</i> <i>Scorn.</i>	<i>Ishk : m.</i>	<i>Love. Affection.</i>
<i>Him,a,yut</i>	{ <i>Protection.</i> <i>Patronage.</i>	<i>Iz,zut</i>	<i>Honor. Grandeur.</i>
<i>Him,mut</i>	{ <i>Resolution.</i> <i>Bravery.</i>	<i>Jhun,jhun,a,hut</i>	<i>Peevishness.</i>
<i>Hirs</i>	<i>Avarice. Greediness.</i>	<i>Joor,ut</i>	{ <i>Courage.</i> <i>Audacity.</i>
<i>Hook,oo,mut</i>	{ <i>Sovereignty.</i> <i>Government.</i>	<i>Ju,wan-mur,dee</i>	<i>Manliness.</i>
<i>İloon,ur-mun,-</i>	{ <i>Skilfulness.</i>		<i>Generosity. Magnanimity.</i>
<i>dee</i>		<i>Kam : m.</i>	<i>Desire. Business.</i>
<i>Hosh,ya,ree</i>	<i>Prudence.</i>		<i>Action. Employment.</i>
<i>Hud</i>	<i>Boundary.</i>	<i>Kar-ru,wa,ee</i>	<i>Usefulness.</i>
<i>Huj,a,mut</i>	<i>Shave.</i>	<i>Khak,sa,ree</i>	{ <i>Humility.</i> <i>Meanness.</i>
<i>Hul : m.</i>	<i>Plough.</i>	<i>Khak</i>	<i>Dust.</i>
<i>Hul,ka-</i>	{ <i>Despicableness.</i>	<i>Kha,mee</i>	{ <i>Immaturity.</i> <i>Inexperience.</i>
<i>pun : m.</i>	{ <i>Lightness.</i>	<i>Khee,ru,gee</i>	<i>Darkness.</i>
<i>Hum-dur,dee</i>	<i>Sympathy.</i>	<i>Khe,tee</i>	{ <i>Husbandry.</i> <i>Crop.</i>
<i>Hum,la : m.</i>	{ <i>Attack.</i> <i>Assault.</i>	<i>Khi,yal : m.</i>	{ <i>Imagination.</i> <i>Thought.</i>
<i>Hurj : m.</i>	{ <i>Loss.</i> <i>Interruption.</i>	<i>Khood-bee,nee</i>	<i>Self-pride.</i>

<i>Khoo</i> d-pus-un,dee	{ <i>Self-conceit.</i>	<i>Kur</i> ,um : m.	{ <i>Liberality.</i> <i>Kindness.</i>
<i>Khoon</i> : m.	<i>Blood. Murder.</i>	<i>Kur</i> ,wa-hut	<i>Bitterness.</i>
<i>Khoor</i> ,-	{ <i>Cheerfulness.</i>	<i>Kurz</i> : m.	<i>Loan. Debt.</i>
rum,ee	{ <i>Delight.</i>	<i>Kusd</i> : m.	<i>Desire. Project.</i>
<i>Khoor</i> ,sun,dee	<i>Contentment.</i>	<i>Kyd</i>	<i>Imprisonment.</i>
<i>Khoosh</i> ,ee	{ <i>Delight.</i> <i>Pleasure.</i>	<i>La</i> ,ghur,ee	<i>Leanness.</i>
<i>Khoosh</i> ,kee	<i>Dryness.</i>	<i>La</i> ,lee	<i>Redness.</i>
<i>Khoosh</i> ,noo,dee	<i>Satisfaction.</i>	<i>Li</i> ,haz : m.	<i>View. Respect.</i>
<i>Khub</i> ,ur	<i>News. Care.</i>	<i>Lus</i> ,sa,nee	<i>Loquaciousness.</i>
<i>Khub</i> ,ur,da-ree	{ <i>Caution.</i> <i>Care.</i>	<i>Man</i> ,du,gee	{ <i>Fatigue.</i> <i>Lassitude.</i>
<i>Khu</i> ,fu,gee	{ <i>Displeasure.</i> <i>Anger.</i>	<i>Ma</i> ,yoo,see	<i>Despair.</i>
<i>Khum</i> ,o,shee	<i>Silence.</i>	<i>Mee</i> ,ras	<i>Heritage.</i>
<i>Khur</i> ,a-	{ <i>Honesty.</i>	<i>Mih</i> ,nut	<i>Labour. Toil.</i>
pun : m.	{ <i>Candor.</i>	<i>Mihr</i> ,ba,nee	{ <i>Kindness.</i> <i>Favour.</i>
<i>Khur</i> ,a,bee	{ <i>Depravity.</i> <i>Ruin.</i>	<i>Min</i> ,nut	{ <i>Favour.</i> <i>Intreaty.</i>
<i>Khurch</i> : m.	<i>Expenditure.</i>	<i>Moo</i> ,ha,-	{ <i>Idiom. Usage.</i>
<i>Khur</i> ,eed	<i>Purchase.</i>	wir,a : m.	{ <i>Comparison.</i>
<i>Khus</i> ,ta,dil,ee	<i>Dejection.</i>	<i>Moo</i> ,ka,-	{ <i>Presence.</i>
<i>Khut</i> ,a	<i>Mistake. Fault.</i>	bil,a : m.	<i>Interview.</i>
<i>Khut</i> ,a,ee	<i>Acidity.</i>	<i>Mool</i> ,a,kat	<i>Help.</i>
<i>Kir</i> ,a,ya : m.	<i>Hire. Rent.</i>	<i>Mud</i> ,ud	<i>Stubbornness.</i>
<i>Ki</i> ,yas : m.	<i>Conjecture.</i>	<i>Much</i> ,la,hut	<i>Loveliness.</i>
	<i>Thought. Supposition.</i>	<i>Muh</i> ,boo,bee	<i>Advice.</i>
<i>Kooch</i> : m.	<i>March.</i>	<i>Mus</i> ,lu,hut	{ <i>Strength.</i> <i>Durability.</i>
<i>Koul</i> : m.	<i>Promise. Saying.</i>	<i>Muz</i> ,boo,tee	
<i>Kuj</i> ,ce	{ <i>Crookedness.</i> <i>Crossness.</i>	<i>Na</i> ,cha,ree	<i>Helplessness.</i>
<i>Kuj</i> -fuh,mee	<i>Stupidity.</i>	<i>Na</i> ,da,nee	<i>Ignorance.</i>
<i>Kulb</i> : m.	<i>Heart.</i>	<i>Na</i> ,fuh,mee	{ <i>Stupidity.</i> <i>Folly.</i>
<i>Kum</i> ,ee	{ <i>Deficiency.</i> <i>Loss.</i>	<i>Na</i> ,khoosh,ee	<i>Displeasure.</i>
<i>Kum</i> -bukh,tee	<i>Misfortune.</i>	<i>Na</i> -sub,ree	<i>Impatience.</i>
<i>Kum</i> -zo,ree	<i>Weakness.</i>	<i>Na</i> ,zook,ee	<i>Delicacy.</i>
<i>Kum</i> -uk,lee	{ <i>Ignorance.</i> <i>Stupidity.</i>	<i>Ne</i> ,kee	{ <i>Goodness.</i>
<i>Kur</i> ,ukh,tee	{ <i>Austerity.</i> <i>Hardness.</i>	<i>Nik</i> ,o,ee	

Nil,a-hut	<i>Blueness.</i>	Rast,ba,zee	{ <i>Fidelity.</i>
Nook,tu,da,nee	<i>Sagacity.</i>		{ <i>Truth.</i>
Nouk,ree	<i>Service.</i>	Rish,wut	<i>Bribe.</i>
Nuf,rut	{ <i>Aversion.</i>	Ri,waj	<i>Custom.</i>
	{ <i>Antipathy.</i>	Rook,ha,hut.	{ <i>Dryness.</i>
Num,ee	{ <i>Moistness.</i>		{ <i>Harshness.</i>
	{ <i>Humidity.</i>	Rookh,sut	{ <i>Leave.</i>
Nur,mee	<i>Softness.</i>		{ <i>License.</i>
Nuzr	<i>Gift (to a Superior).</i>	Roos,wa,ee	{ <i>Ignominy.</i>
			{ <i>Infamy.</i>
Ool,fut	{ <i>Friendship.</i>	Ruh,zun,ee	{ <i>Highway-</i>
	{ <i>Familiarity.</i>		{ <i>robbery.</i>
Oom,du,gee	<i>Nobleness.</i>	Sa,da-dil,ee	{ <i>Simplicity.</i>
Oon,cha,ee	<i>Height.</i>		{ <i>Sincerity.</i>
		Sans	<i>Breath. Sigh.</i>
Pae,da,ree	{ <i>Durability.</i>	Sa,ya : m.	<i>Shade. Shadow.</i>
	{ <i>Permanence.</i>	See,tee	<i>Whistling.</i>
Pa,kee,zu,gee	<i>Cleanliness.</i>	Sha,dee	<i>Pleasure.</i>
Par,sa,ee	{ <i>Chastity.</i>		<i>Delight. Joy. Marriage.</i>
	{ <i>Purity.</i>	Sha,yis,tu,gee	{ <i>Affability.</i>
Pas : m.	<i>Respect.</i>		{ <i>Fitness.</i>
Phan,see	{ <i>Noose.</i>	Shee,ree,nee	{ <i>Sweetness.</i>
	{ <i>Strangulation.</i>		{ <i>Eloquence.</i>
Pi,yar : m.	{ <i>Love.</i>	She,khee	{ <i>Boasting.</i>
	{ <i>Affection.</i>		{ <i>Bragging.</i>
Pi,yas	<i>Thirst.</i>	Sho,khee	{ <i>Mischief.</i>
Poor,go,ee	<i>Loquacity.</i>		{ <i>Playfulness.</i>
Pul,la-kush,-	{ <i>Partiality.</i>	Shuk : m.	<i>Doubt. Uncertainty.</i>
ee		Shur,min,-	{ <i>Bashfulness.</i>
Pur,e,sha,nee	{ <i>Distress.</i>	du,gee	{ <i>Modesty.</i>
	{ <i>Perplexity.</i>	Si,ya,hee	{ <i>Blackness.</i>
Pur,hez : m.	<i>Abstinence.</i>		{ <i>Darkness.</i>
Pur,hez,ga,ree	{ <i>Abstinence.</i>	Si,yah-bukh,tee	<i>Misfortune.</i>
	{ <i>Chastity.</i>	Soop,e,dee	<i>Whiteness.</i>
Push,e,ma,nee	<i>Repentence.</i>	Soor,khee	<i>Redness.</i>
Pus,und	{ <i>Choice.</i>	Soos,tee	{ <i>Laziness.</i>
	{ <i>Approbation.</i>		{ <i>Languor.</i>
Py,wus,tu,gee	{ <i>Contiguity.</i>	Sooth,ra,ee	<i>Neatness.</i>
	{ <i>Union.</i>	Sou,da : m.	{ <i>Madness.</i>
			{ <i>Melancholy.</i>
Ras,tee	{ <i>Justice.</i>	Sub,zee	{ <i>Greenness.</i>
	{ <i>Fidelity.</i>		{ <i>Verdure. Herbs.</i>

Suf,ur : m.	{ Journey. Voyage.	Tung,ee	{ Tightness. Poverty.
Suh,ra : m.	{ Desert. Plain.	Tung-dil,ee	Parsimony.
Sukh,tee	{ Hardness. Harshness.	Tur,bi,yut	Education.
Sul,ah	{ Peace. Concord. Advice. League.	Tur,gheeb	{ Excitement. Temptation.
Sul,tun,ut	{ Empire. Sovereignty.	Tur,jeeh	Preference.
Sur,dee	Coldness.	Tur,jum,- a : m.	{ Translation. Interpretation.
Sur,kush,ee	{ Disobedience. Mutiny.	Tur,uh,da,ree	{ Beauty. Elegance.
Sur,sub,zee	{ Prosperity. Verdure.	Tus,ul,lee	{ Consolation. Comfort.
Ta,li-wur,ee	Good-fortune.	Tus,weer	Picture. Image.
Ta,ree,kee	{ Darkness. Obscurity.	Tuw,ung,ur,ee	Opulence.
Ta,zu,gee	{ Freshness. Plumpness.	Ty,ya,ree	Preparation.
Tee,ru,gee	Obscurity.	Ud,ub : m.	{ Politeness. Respect.
Tee,ru-bukh,tee	Misfortune.	Uf,sos : m.	Sorrow.
Te,zee	Sharpness.	Um,ul : m.	{ Sway. Possession.
Thut,tha : m.	Fun. Jest.	Uf,soor,du,gee	Dejection.
Toor,shee	{ Acidity. Harshness.	Ukl	Wisdom. Reason.
Tu,a,reef	{ Praise. Explanation.	Ukl-mun,dee	{ Wisdom. Sense.
Tuk,reer	Recital.	Wa,da : m.	Promise.
Tul,khee	Bitterness.	Wuzn : m.	Weight.
Tul,ub	{ Pay. Wages. Wish. Demand.	Yuk,een . m.	{ Certainty. Assurance.
Tum,eez	{ Discernment. Judgment.	Zid	Opposition. Obstinacy.
Tun,door,oos,tce	{ Wealth. Vigor.	Zoolm : m.	{ Oppression. Injustice. Injury.
		Zur,dee	Yellowness.

ADVERBS—Zurf.

As in English Adverbs of manner or quality “are formed from Adjectives by adding *ly*”—so in Hindoostanee Adverbs of the same denomination are, in like manner, formed from abstract Nouns (*Vide—Grammar*) by the addition of the Particle *se*: as for example—

Bareek^{ee}-*se* (*Minutely*) from the abstract Noun Ba-ree^{ee} (*Minuteness*).

Behoodugee-*se* (*Nonsensically*) from the abstract Noun Behoodugee (*Nonsense*).

Hoshiyaree-*se* (*Expertly*) from the abstract Noun Hoshiyaree (*Expertness*).

Thus the addition of the Particle *se* will convert any *abstract Noun* in the foregoing portion of this Vocabulary into an *Adverb of manner or quality*.

The following are *Adverbs of time or place*.

A,ge	<i>Before. Forth.</i>	Do-bar	<i>Twice.</i>
A,his,tu	<i>Gently, Slowly.</i>	Door	<i>Far.</i>
Aj	<i>To-day.</i>	Doosh,wa,ree-se	<i>Scarcely.</i>
A,khir.	<i>At last.</i>		
A,khir,ool-umr	<i>Lastly.</i>	Ek-bar	} <i>Once.</i>
		Ek-duf,a	
Bar,bar	<i>Oft. Often.</i>	Fil,four	} <i>Now.</i>
Ba,hum	<i>Together.</i>	Fil,hal	
Ba,hur	<i>Forth.</i>	Fil,joom,lu	<i>Upon the whole.</i>
Bar,ha	<i>Often.</i>	Fil,wa,ki	<i>Indeed.</i>
Ba,re	<i>Once. All at once.</i>	Fuk,ut	<i>Only. Simply.</i>
	<i>At last. At length.</i>		
Ba,ze-wukt	<i>Sometimes.</i>	Ga,he-ga,he	<i>Occasionally.</i>
Be-shuk	<i>Doubtless.</i>	Gah-gah	} <i>Some time or other.</i>
Bhee	<i>Too. Likewise. Also.</i>		
Bhee,tur	<i>Inside. Within.</i>	Ghyr	} <i>Besides. Except.</i>
Bil,fi,ul	<i>Immediately.</i>		
Bil,kool	<i>Quite.</i>	Gooz,re	<i>Ago.</i>
Boor,ee-tur,uh-se	<i>Ill. Badly.</i>		
Bu,hoot	<i>Much. Very.</i>	Han	} <i>Yea. Yes.</i>
Bul,ki	} <i>Rather.</i>	Ha,sil-i-kul,am	
Bih,tur			<i>In fine.</i>
Bus	<i>Enough.</i>	Hoo,e	<i>Ago.</i>
Bu,ghyr	} <i>Besides. Except.</i>	Ho-nu-ho	<i>It must be.</i>

Hoo-too-ho	<i>It may be.</i>	Jul,dee	<i>Quickly. Soon.</i>
Huk-na-huk	{ <i>Right or wrong.</i>	Jy,sa	<i>As. So.</i>
Hum,e,shu	<i>Always. Ever.</i>	Kash	<i>Would that.</i>
Hun,oz	<i>Still.</i>	Kid,hur	{ <i>Whither.</i>
Hur,giz	<i>Ever.</i>		{ <i>Where.</i>
Hur-ja	{ <i>Every-</i>	Kis,ee-ja,	{ <i>Some where.</i>
Hur-ku,heen	{ <i>where.</i>		{ <i>Any where.</i>
Hur-ro,za	<i>Daily.</i>	Kis,se	<i>Whence.</i>
Id,hur	<i>Hither.</i>	Kis-tur,uh	<i>How.</i>
Id,hur-ood,hur	<i>To and fro.</i>	Kis-was,te	<i>Why.</i>
It,tif,a,kun	<i>Haply.</i>	Kha-nu-kha	<i>Willing or not.</i>
I,wuz	<i>Instead.</i>	Khoo,soo,sun	<i>Particularly.</i>
Jid,hur	<i>Whither.</i>	Kub ?	<i>When ?</i>
Jid,hur-tid,-	{ <i>Hither and</i>	Kub,hee	{ <i>Some</i>
hur	{ <i>Thither.</i>	Kub,hee-kub,hee	{ <i>time.</i>
Ji,oon,ji,oon	<i>At what time.</i>	Kub,hoo	{ <i>Ever.</i>
Ji,oon-ti,oon	{ <i>Somehow or</i>	Kub,hee-kub,hee	<i>Seldom.</i>
	{ <i>other.</i>	Kub,bee-nu-	{ <i>Some time or</i>
Jis,wukt	<i>When. Since.</i>	kub,hee	{ <i>other.</i>
Jood,a	<i>Asunder.</i>	Kub,hee-nu,heen	<i>Never.</i>
Jood,a-jood,a	<i>Separately.</i>	Kub,se ?	<i>Since when ?</i>
Joon	<i>As.</i>	Kub,tuk ?	<i>How long ?</i>
Joo,heen	<i>Exactly when.</i>	Kub,ul	<i>Before.</i>
Jooz	<i>Besides.</i>	Ku,han ?	<i>Where ?</i>
Jub	<i>When. Since.</i>	Ku,han,se	<i>Whence.</i>
Jub-ka-tub	{ <i>At the time</i>	Ku,heen	{ <i>Some where.</i>
	{ <i>when.</i>		{ <i>Any where.</i>
Jub,ki	<i>Since.</i>	Ku,heen-nu,heen	{ <i>Nowhere.</i>
Jub,kub,hee	<i>Whenever.</i>	Ku,heen-nu-	{ <i>Some where</i>
Jub,nu,tub	<i>Perpetually.</i>	ku,heen	{ <i>or other.</i>
Jub,se	<i>Since.</i>	Kul	{ <i>To-morrow.</i>
Jub,tuk	<i>While. Whilst.</i>		{ <i>Yesterday.</i>
Jug,a	<i>Up (awake).</i>	Kum,tur	<i>Less.</i>
Ju,han	<i>Where.</i>	Kur,eeb	<i>Nearly. Almost.</i>
Ju,han-ju,han	<i>Where-ever.</i>	Kyoon	<i>Why.</i>
Ju,han-ku,heen	<i>Where.</i>	Kyoon,kur.	<i>How.</i>
Ju,han-ku,han	<i>Wherever.</i>	Ma,da,me,ki	<i>While. Whilst.</i>
Ju,han-tu,-	{ <i>Here and</i>	Moof	{ <i>Gratuitously.</i>
han	{ <i>there.</i>		{ <i>Gratis.</i>

Mub,a,da	<i>Peradventure.</i>	Tou,bhee	<i>However.</i>
Mut	<i>Lest. God forbid.</i>	Tub	} <i>Then.</i>
Mus,ul,un	<i>Don't.</i>	Tub,to	
	<i>For example.</i>	Tub,tuk	} <i>Till then.</i>
Na,gah	<i>Suddenly.</i>	Tuk	
Nee,che	<i>Downward.</i>	Tul,uk	} <i>Up to.</i>
Ni,ha,yut	{ <i>Exceedingly.</i>	Tul,e-oo,pur	
Nip,ut		Tun,ha	<i>Upside down.</i>
Nu	<i>Quite.</i>	Tur,son	<i>Alone.</i>
Nu,heen	<i>Very.</i>		<i>Three days ago.</i>
	{ <i>Nay.</i>	Ub	} <i>Now.</i>
		Ub,hee	
Ood,hur	<i>No. Not.</i>	Ub,tub	{ <i>Presently. Till</i>
Ool,ta	<i>Thither.</i>	Uch,a,nuk	
Oo,pur	<i>Backward.</i>	Uch,chhee, tur,uh	<i>now. Still.</i>
Oot,ha	<i>Up. Upward.</i>	Ug,a,ree	<i>Suddenly.</i>
Our	<i>Up (awake).</i>	Ugh,lub	<i>Well.</i>
Our-ku,heen	<i>More.</i>	Uk,sur	<i>Forward.</i>
	<i>Elsewhere.</i>		<i>Most likely.</i>
	<i>Somewhere-else.</i>		<i>Most. Mostly.</i>
Pas	<i>Often. For the most</i>		<i>part.</i>
Phir	<i>Near.</i>	Ul,a,wu	<i>Besides.</i>
Pur,son	<i>Again.</i>	Ul,but,tu	<i>Truly. Indeed.</i>
	<i>Two days ago.</i>	Ul,ghurz	} <i>In short.</i>
Roo,bu,roo	<i>Before.</i>	Ul,kis,su	
Roz,roz	<i>Daily.</i>	Ul,hal	{ <i>At this time.</i>
Sam,ne	<i>Before.</i>	Ul,ug	
Sha,id	{ <i>Perhaps.</i>	Ul,ug-ul,ug	<i>Presently.</i>
Sha,yud		Un,dur	<i>Apart.</i>
Si-bar	<i>Thrice.</i>	Un,kur,eeb	<i>Separately.</i>
Sirf	<i>Only.</i>	Us,lun	{ <i>Inside.</i>
Such	<i>Indeed.</i>	Uv,wul	
Sum,et	<i>Together with.</i>	Uy,sa	<i>Within.</i>
Suw.e.re	{ <i>Early in the</i>		<i>Almost.</i>
			<i>By no means.</i>
	<i>morning.</i>		<i>First.</i>
Ta	<i>Till. Untill.</i>		<i>Thus. So.</i>
Teen-bar	<i>Thrice.</i>	Woon	<i>In that manner.</i>
Tho,ra-tho,ra	<i>Little.</i>	Wu,ghy,ru	<i>Etcætera.</i>
Ti,oon	<i>So.</i>	Wu,han	<i>There. Thither.</i>
Ti,oon-ti,oon	<i>At that time.</i>	Wu,han-se	<i>Thence.</i>
		Wu,heen	<i>Exactly then.</i>

Wur,nu	<i>Else.</i>	Yu,han-tuk	{ <i>To this time or pitch.</i>
Ya,nee	<i>Viz. Namely.</i>	Yu,heen	
Yon	<i>Thus.</i>		<i>Exactly here.</i>
Yon,kur	<i>So.</i>	Zer	<i>Below. Under.</i>
Yu,han	<i>Here.</i>	Zi,a,du	<i>More.</i>

PREPOSITIONS OR POSTPOSITIONS.

Pre-positions which in English *precede*—in Hindoostanee more generally *follow* their respective Nouns and Pronouns, and are then more correctly termed *Post-positions*. *Vide*—“Grammar.”

A,ge	<i>Before.</i>	Kun,e	<i>Near. With.</i>
Ba,but	{ <i>Respecting. Concerning.</i>	Kur,eeb	<i>Near.</i>
Ba,is		Li,e	<i>For. On account of.</i>
Baud	<i>By reason of.</i>	Maur,fut	<i>By. Through.</i>
Beech	<i>After.</i>	Moo,a,fik	<i>According to.</i>
Bid,oon	<i>In. Among.</i>	Moo,jib	<i>By means of.</i>
Bin	{ <i>Without.</i>	Moot,a,bik	<i>Conformable to.</i>
Bin,a		Nee,che	{ <i>Under. Beneath.</i>
Bu,dou,lut	<i>By means of.</i>	Nis,but	<i>Relative to.</i>
Bud,ul	<i>Instead of.</i>	Nuz,deek	<i>Near.</i>
Bu,ghyr	<i>Without. Except.</i>	Oo,pur	<i>Above.</i>
Bur,a,bur	{ <i>Equal to. Opposite to.</i>	Peech,he	<i>Behind.</i>
Bur,a,e		Par	<i>Over.</i>
Dur,mi,yan	{ <i>Between. Among.</i>	Pas	<i>By. Near.</i>
Gird		Sam,ne	<i>Before.</i>
Hath	<i>Round. Around.</i>	Sath	<i>With.</i>
I,waz	<i>In the power of.</i>	Si,wa	<i>Except.</i>
Ji,hut	{ <i>On account of. On the side of.</i>	Sub,ub	<i>By reason.</i>
Kha,rij		Tu,een	<i>To.</i>
Hha,tir	<i>Without. Outside.</i>	T'ul,e	<i>Under. Beneath.</i>
Kub,ul	<i>For the sake of.</i>	Tur,eh	<i>After the manner of.</i>
	<i>Before.</i>	Turf	<i>Towards.</i>
		Un,dur	<i>Within.</i>
		Was,te	<i>For. On account of.</i>

CONJUNCTIONS—Ra,bit-i-joom,lee.

Bhee	<i>Also. Indeed.</i>	Neez	<i>Also. Likewise.</i>
Bul,ki	<i>But.</i>	Nu,heen,to	<i>Otherwise.</i>
Go,ki	<i>Although.</i>	O	<i>{ And.</i>
Go,ya	<i>As if.</i>	Our	<i>{ Also.</i>
Ila,lan,ki	<i>{ Whereus.</i>	Pur	<i>But. Yet.</i>
	<i>{ Notwithstanding.</i>	Pus	<i>Then. Therefore.</i>
Ihum	<i>Also. Likewise.</i>	To	<i>{ Then.</i>
Ihun,oz	<i>Yet.</i>	Tou	<i>{ If.</i>
Hur,chund	<i>{ Although.</i>	Ug,ur	<i>Although.</i>
	<i>{ Wherever.</i>	Ug,ur,chi	<i>But. Moreover.</i>
Jo	<i>If. When.</i>	Um,ma	<i>{ Since.</i>
Jub,tuk	<i>Until. While.</i>	Uz,bus,ki	<i>{ For as much as.</i>
Khwah	<i>Either. Or.</i>	Wug,ur	<i>{ And if.</i>
Ki	<i>That. Because.</i>	Wur	<i>{ And if not.</i>
	<i>Than. Or.</i>	Wur,nu	<i>{ Unless.</i>
Kyoon,kur	<i>Because.</i>	Ya	<i>Or. Either.</i>
Le,kin	<i>But.</i>		
Mug,ur	<i>Except. Unless.</i>		

INTERJECTIONS—Sout.

Af,reen!	<i>Well done!</i>	Mur,hub,a!	<i>Hail!</i>
Bap,re!	<i>Astonishing!</i>	Sha,bash!	<i>Well done!</i>
Chhee-chhee!	<i>Fy fy!</i>	Tou,bu-	<i>{ Tush! Fy!</i>
Chukh,e!	<i>{ Begone!</i>	tou,bu!	<i>{ Foh!</i>
Chul-chukh,e!		Uf,sos!	<i>Alas! O sad!</i>
Ila!	<i>{ Alas!</i>	Ur,e!	<i>O! Oh!</i>
Ila,e-ha,e!		Wa!	<i>{ Wo!</i>
Hut!	<i>Begone!</i>	Wa,e!	
Hyf!	<i>Alas! O sad!</i>	Wa,wy,la!	<i>{ Bravo!</i>
Khub,ur,dar!	<i>Have a care!</i>	Wah-wah!	<i>Alas!</i>
Kya-khoob!	<i>{ Bravo!</i>	Wy!	<i>O! Oh!</i>
Kya-bat-hy!		Ya!	
Lo!	<i>Lo! Look!</i>		

PRONOUNS—Naib-i-Ism.

Ap	<i>Self.</i>	Bu,hoot	<i>Many.</i>
Bau,ze	<i>Certain.</i>	Do,noon	<i>Both.</i>

<i>Doos,ra</i>	<i>Another.</i>	<i>Kya</i>	<i>Which. What.</i>
<i>Ek</i>	<i>One.</i>	<i>Myn</i>	<i>I.</i>
<i>Fool,a,nu</i>	<i>A certain one.</i>	<i>Our</i>	<i>Other (more).</i>
<i>Ghyr</i>	<i>Other (different).</i>	<i>Sub</i>	<i>All.</i>
<i>Hum</i>	<i>We.</i>	<i>Too</i>	<i>Thou.</i>
<i>Hur</i>	<i>Each.</i>	<i>Toom</i>	<i>You.</i>
<i>Jo</i>	<i>Who.</i>	<i>We</i>	<i>They.</i>
<i>Ko,ee</i>	<i>Any. Some one.</i>	<i>Wo</i>	<i>{ He. She.</i>
<i>Koochh</i>	<i>Some. Any thing.</i>	<i>WooH</i>	<i>{ It. That.</i>
<i>Koun</i>	<i>Who.</i>	<i>Yih</i>	<i>This.</i>

TIME—Zuman.

<i>Ad,hee-rat</i>	<i>Midnight.</i>	<i>Ko,la</i>	<i>{ The 4,500th part of</i>
<i>Aj</i>	<i>To day.</i>		<i>{ a second!</i>
<i>Bi,pul</i>	<i>{ the 150th part of</i>	<i>Kul*</i>	<i>{ To-morrow.</i>
	<i>{ a minute.</i>		<i>{ Yesterday.</i>
<i>Bur,us</i>	<i>Year.</i>	<i>Lound</i>	<i>A hindoo intercalary</i>
<i>Din</i>	<i>Day.</i>		<i>month.</i>
<i>Do-pu,hur</i>	<i>Noon.</i>	<i>Mas</i>	<i>{ Month.</i>
<i>Do-pu,hur-rat</i>	<i>Mid-night.</i>	<i>Mu,hec,na</i>	<i>{</i>
<i>Dun,da</i>	<i>24 Minutes.</i>	<i>Puchh</i>	<i>{ Hindoo lunar</i>
<i>Fuj,ur</i>	<i>Morning.</i>	<i>Pukh</i>	<i>{ Fortnight.</i>
<i>Ghoor,oob-</i>	<i>{ Sunset.</i>	<i>Pu,hur</i>	<i>a watch (or division)</i>
<i>i-af,tab</i>	<i>{</i>		<i>of time varying in length</i>
<i>Ghun,ta</i>	<i>24 Minutes :</i>		<i>with the seasons. Vide—</i>
	<i>also—a bell or clock.</i>	<i>Pul</i>	<i>"Hours of the day."</i>
<i>Ghur,ee</i>	<i>24 Minutes :</i>	<i>Pul,uk</i>	<i>(lit : Eye-lid or Eye-</i>
	<i>also—any instrument for</i>		<i>lash) : the 2,430,000th</i>
	<i>measuring time.</i>		<i>part of a second!</i>
<i>Huf,tu</i>	<i>Week.</i>	<i>Pur,son*</i>	<i>Day-before-yes-</i>
<i>Joog</i>	<i>Age. Era.</i>		<i>terday. Day-after-to-</i>
<i>Kas,ta</i>	<i>{ The 135,000th part</i>	<i>Pur,son-rat*</i>	<i>Night before</i>
	<i>{ of a second!</i>		<i>last. Night after next.</i>
		<i>Rat</i>	<i>Night.</i>

Rit	}	Season.	Tool,oo-i-	}	Sun-rise.
Root			af,tab		
Sal	}	Year. Era	Tur,son*		Two days before
Sun			yesterday.		Two days
Sham			after to-morrow.		
		Evening.	Tur,son-rat		Two nights before
Til	}	The 150th part of a second.	yesterday.		Two nights
Tith			after next.		
		Hindoo lunar Day.			

In the instances marked thus (*) it will be observed that *the form of the verbs* with which the terms may be connected, *determines the tense* in which the speaker may desire them to be understood. For example: James kul jaega—*James will go to-morrow*. George kul ayatha—*George came yesterday* (vide the Grammar). In Calcutta and other places where English clocks generally regulate the divisions of the day, the terms Ghuree, Ghunta, and Dunda are usually understood to refer to the English hour of 60 minutes, but they literally mean a period of 24 minutes only: caution, therefore, is necessary in using these terms, and more particularly when travelling or located in the Mofussul of Bengal and the Provinces of Hindoostan.

The terms bipul, kola, kasta, pul, puluk, and til, though, correctly, applicable only to the fractional periods of time named, for astronomical calculations, are, nevertheless, commonly understood as expressive of a *moment, instant, or second* of time.

INDIAN CHRONOLOGY.

Compiled chiefly from Prinsep's "Useful Tables:"—Dr. Kelly's "Oriental Metrology:"—and the article "Indian Chronology" in the "Encyclopædia Americana."

"Although Astronomy (observes Dr. Kelly) was cultivated by the natives of India at a very remote period, yet few people have profited less by the modern improvements of that science, and hence the obscurity of their numerous calendars, dates, and eras." This obscurity of the calendars of the East is unfortunately not confined to one nation, but exists, in a greater or less degree, in the various calendric systems of the Hindoos, Buddhists, and Moohummudans throughout Bengal, Hindoostan, Burma, Siam, Upper India, China, and the Eastern Islands, all of whom "use a great variety of epochs, some of which are but

little understood, even by themselves, and almost all are deficient in universality and uniformity, so that the same epoch, nominally, will be found to vary many days, or even a year in different provinces."

It would be beyond the object and character of this work to enter into an account, however short, of *all* the systems which guide the natives of India in their numerous divisions of time. It will, it is hoped, be sufficient, for general purposes, to briefly describe those systems a knowledge of which is necessary to the comprehension (as far as practicable through the medium of a simple Hand-book) of the most common Indian Eras : and this much is the more necessary, as law papers, and other important documents frequently bear native dates which it is occasionally necessary to collate with those of the Christian Era.

INDIAN YEARS.

Of the various Indian years, all those used in Bengal and Hindoostan are the sidereal and luni-solar ; of which brief descriptions are given in the following articles.

THE HINDOO SIDEREAL YEAR.

"The Hindoo solar year, as it is improperly called, is strictly sidereal, and is that which is most in use for public business, particularly since the introduction of European power into India. It contains that space of time during which the sun departing from a given star returns to the same in his apparent revolution through the zodiac."

"The Hindoos, for some centuries anterior to A. D. 538, adopted the moveable sphere (precisely the same with what is called the European or Tropical sphere) ; or that in which the sign named *Aries* always begins at the Vernal Equinoctial point, and which probably they received from the West. In A. D. 538 they changed their method, and introduced the *Sidereal Sphere* now in use, which they divided into 12 signs of 2 Lunar Asterisms and a quarter each, the first of which always begins with *Aswini* (Usoonee,) and therefore fixed, in respect of the lunar asterisms ; but the Tropical signs, which they found necessary still to retain for a variety of purposes, continually falling back in respect of the others, by reason of the precession, it became, therefore, necessary to distinguish them from each other, in order to guard against confusion or

uncertainty: this was effected by retaining the names Aries, Taurus, Gemini, &c.* (as in Europe) exclusively for the signs of the Tropical sphere, and the new sidereal signs to be only numerically expressed or designated."—(Bentley's "*Hindu Astronomy*.")

The Signs of the sidereal Sphere, therefore, regulate the Hindoo sidereal Year which "is calculated by the Hindoo astronomers at 365 days, 6 hours, 12 minutes, 30 seconds, or according to some 36 seconds. Therefore in 60 Hindoo years, there will be a day more than in 60 Gregorian years. The difference arises from not taking into consideration the precession of the Equinoxes, which is equal, in reality, to something more than 20 minutes, though by them calculated at 23 minutes.

"Each month contains as many days and parts of a day as the sun endures in each sign; the *civil* differing from the *astronomical* account only from its rejecting fractions of days; each civil year and month being accounted to begin at *sun-rise*, instead of at the exact time of the sun's entrance into the respective signs on the strict astronomical computation. If the fraction exceed 30 ghurees ($\frac{1}{2}$ a Hindoo day), then the civil year or month is accounted to begin one day later than the astronomical.—The effect of this method on *civil reckoning* is to produce differences in the relative length of the months of one or even two days more, or one day less, and to bring about a bissextile year of 366 days, as nearly as possible once in 4 years."

THE HINDOO LUNI-SOLAR YEAR.

"The ordinary Hindoo Luni-Solar year, called *Samvatsara*, is divided into 12 lunar months; an *intercalary month* (*Lound*) being supplied, on a particular principle, once in about 3 years.

"The year commences at the true instant of conjunction of the sun and moon; that is, on the new moon which immediately precedes the commencement of the solar year; falling somewhere, therefore, within the 30 or 31 days of the solar month *Chyā* (*March-April*). The day of *conjunction* (*Umarus*) is the last day of the expired month; the 1st of the new month being the day after conjunction.

"Although the initial element of the year is thus determinate, there are two modes of reckoning the month. In the south of India they begin contemporaneously with the year, on the *conjunction* (*Umarus*), and run through the 30 days in 2

* For their Hindoostanee and Bengalee names—See page 9.

divisions of about 15 days, called Puchh or Pukh (*lunar fortnight*) or Sookul-puchh—Oojear-puchh or Soo,dee (*the light half*); and Krishn-puchh—Undhera-puchh or Bud,ee (*the dark half*), or *wax* and *wane* of the moon.

“ The Lunar month, on the Western side of India and south of the Nurbuda river, begins with the 1st day of the Soodee or *bright* side of the moon. At Benares, Oojyn and the countries north of the Nurbuda, the lunar month begins with the first day of the Budee or *dark* side of the moon. The first is designated the Sookl,a,dee mode of reckoning: and the latter, the Krishn,a,dee. The lunar year begins with the first day of the Sookl Puchh or *bright half* of the moon in Chyt (*March-April*), both north and south of the Nurbuda, in every country in India: but as the dark half of the moon precedes the other, or Sookl Puchh, at Benares, the half lunar month of Chyt is taken from the last lunar month of the year preceding, and considered to belong to it.” (*Jervis' Indian Metrology.*) Thus the variance in the names of the Tamul and Bengal months; the former being in *name* one month behind the other.

“ The lunar months are in all cases named from the solar month in which the Amavasya or *conjunction* happens, so that when two new moons fall within one solar month (for example, on the 1st and on the 30th days), the name of the corresponding lunar month is repeated, the year being then *intercalary* kub,ee,sa or containing 13 months. The two months of the same name are distinguished by the terms adhika (*added*) and nija (*proper or ordinary*).

“ By the Sūrya Sidhānta* system, the intercalated month takes its place in the middle of the natural month; that is of the 4 Puchhs—1, Budee: 1, Soodee: 2, Budee: 2, Soodee: the 1st Budee and 2nd Soodee belong to the natural month, and the 1st Budee and 2nd Soodee to the intercalated month. The Tamul account makes the 1st month of the two the intercalated one.

“ The luni-solar computation is not at present so common as it formerly was, although still much used in some parts of India, and (as explained in the next article) common every where in the regulation of festivals, and in domestic arrangements. Both the solar and luni-solar forms may be used with most of the Indian Eras, though some more particularly affect one form, and some the other.” It has already been elucidated that “ when

* “ Reckoned the most ancient astronomical treatise of the Hindoos, but according to Mr. Bentley, that antiquity extends to no more remote period than A. D. 1068.”

two full moons occur in one solar month, the month is named twice, making a year of 13 months. In the case, also, of a short solar month, in which there should be no full moon, the month would be altogether omitted. All these circumstances render the luni-solar computation a matter of much difficulty, and to reduce it exactly to the English Era, would require a perfect knowledge of Hindoo astronomy. But as the solar reckoning is by far the most general, it need only be observed, that the lunar month precedes the solar month by a lunation at most; and consequently a lunar date may be nearly known from the solar time, which is of easy calculation."

Names of the Lunar Days or Dates.

The Hindoos, throughout India, regulate all their astrological calculations, domestic arrangements, and, with very few exceptions, all their religious Fasts and Festivals by the days of the Moon which are distinguished from the 1st to the 14th of each Puchh (or *Lunar Fortnight*) by the following names:—

Pur,wa.....	1st	} <i>lunar day.</i>	All Femn. Nouns.	Nou,mee	9th	} <i>lunar day.</i>
Dooj..	2nd			Dus,mee	10th	
Teej.....	3rd			Ek,a,dus,ee	11th	
Chouth.....	4th			Do,a,dus,ee	12th	
Pun,chum,ee	5th			Tir,o,dus,ee	13th	
Chbuth.....	6th			Chou,dus or }	14th	
Supt,um,ee	7th			Chut,oor,dus,ee }		
Ush,tum,ee	8th					

"The 15th or last day of the Sookl-Puchh being *full-moon* is termed Poo,run-masee. The 16th or 1st *day* (tith) of Krishn-Puchh assumes the former names—Pur,wa, Dooj, Teej, &c.—but the 15th of this dark semi-lunation, or 30th of the complete month, is denominated Um,a,wus (*conjunction*) which closes the month." (*Dr. Gilchrist*).

In various parts of Bengal and Hindoostan, the Hindoos, in their engagements with each other, and in the dates of documents and letters, use the foregoing terms in the manner illustrated in the following examples:—

Poos bud,ee ek,a,dus,ee—*The 11th day of the dark half of the month Poos.*

Magh Soo,dee Nou,mee—*The 9th day of the bright half of the month Magh.*

Some Hindoo Festivals are even named after the lunar dates on which they occur, as in the instances of the Sree Panchumee or *Fifth lunar day of Sree*: the Junmo Ush,tum,ee or *Eighth*

lunar day of Junmo : the Bhut-Chutoordusee or *Fourteenth lunar day of Bhut*.

The Moohummudans also use lunar dates in documents and correspondence, but referable to their own months ; as for example—*Moourrukhu-i bistoom-i-Sufur*——*Dated the 20th of Sufur*. *Tuhreer-fit-tareekh hushtoom Moohurrum*——*Written on the date 8th of Moohurrum*.

Hindoo Lunar Asterisms or Constellations——Ras.

As already explained, in the article on the Hindoo sidereal year, each of the sidereal signs, now used in the regulation of the sidereal months, contains $2\frac{1}{4}$ lunar Asterisms, or in all 27—the names of which are contained in the following Table :—

<i>Hindoostanee Names.</i>		<i>Stars supposed to be intended.</i>	
1	Us,oo,nee	γ or β Arietis.	3
2	Bhur,nee	35 Arietis.	3
3	Kirt,ik,a	Alcyone.	6
4	Roh,nee	87 Tauri.	5
5	Mir,gis,ra	113, 116, 117 Tauri ?	3
6	Ud,ra	133 Tauri ?	1
7	Poon,ur,bus	β Geminorum.	4
8	Pookh	δ Cancri.	3
9	Sur,e,kha	49, 50 Cancri.	5
10	Mug,ha	Cor Leonis.	5
11	Poor,ba-phal,goon,ee..	70, 71 Leonis.	2
12	Oot,ra-phal,goon,ee ..	β Leonis.	2
13	Hut,hi,ya	7, 8 Corvi.	5
14	Chit,ra.	Spica Virginis.	1
15	Si,watee	Arcturus.	1
16	Bis,ek,ha	24 Libræ.	4
17	Un,oo,rad,ha	β Scorpii.	4
18	Jesh,tha	Antares	3
19	Mool	34, 35 Scorpii.	11
20	Poor,ba-khad	δ Sagittarii	2
21	Oot,ra-khad	ϕ Sagittarii.	2
	Ub,hi,jit	α Lyræ.	3
22	Sra,wun,a	Aquillæ	3
23	Dhun,ist,ha	α Delphini.	4
24	Sut,bhik,ha	λ Aquarii	many.
25	Poor,ba-Bhad,rup,ud,a	α Pegasi	2
26	Oot,ra-Bhad,rup,ud,a	γ Pegasi ?	2
27	Re,o,tee	ζ Piscium	32

Stars in each : on the authority of Dr. Gilchrist.

Ub,hi,jit is a fractional or occasional mansion only, formed out of the 21st and 22nd, consequent to the moon's periodical revolution occupying 27—8 days.

INDIAN ERAS.

Of the Hindoo Eras "all may be classified under four general heads, according to the mode of expressing or of subdividing the year:—1stly, those which are founded on the sidereal division of the months. 2ndly, those which follow the intricate and peculiar luni-solar computations. 3rdly, those reckoned by cycles, and in which the years are generally distinguished by names; a system which spread from India into Tibet, and was long before used in Japan. 4thly, those derived essentially from the Moohummudun Era, though they have since followed the ordinary reckoning of the country."

Of these Eras, the following brief descriptions include the most generally known and used in Bengal and Hindoostan.

 KUL-JOOG OR ERA OF THE IRON AGE.

"All the calculations of the Hindoo astronomical books depend upon the hypothesis of 4 grand periods of time, comprising together 4,320,000,000 years called a Muha-Joog—or *great epoch* of the conjunction of the planets in the beginning of the Hindoo zodiac. The 4 divisions of the Muha-Joog are called the Sut-Joog or *Golden Age*: the Treta-Joog or *Silver Age*: the Dwapur-Joog or *Bronzen Age*: and the Kul-Joog or *Iron Age*, which latter commenced, according to Hindoo astronomers, in March 3102 B. C. and is still current. All astronomical calculations, start from this epoch. It begins with the entrance of the sun into the first Hindoo lunar sign Usoonee. The number produced by subtracting 3102 from any given year of the Kul-Joog will be the Christian year in which the given year begins. The year of the Kul-Joog is most commonly used with solar time."

The year 4913 of the Kul-Joog—commenced on the 12th of April A. D. 1841, corresponding with the 1st of the Hindoo month Bysakh or New-year's-day of this Era.

 SAKA OR ERA OF SALIVAHUNA.

"This Era dates from the birth of Salivahuna, a mythological prince of the Dukhun, who is said to have opposed Vikrama-ditiya, the raja of Oojjyn (Ujjuyana), and may be joined to that of the Kul-Joog, being identical with it as to names of months, divisions and commencement, and differing only in the date of

the year, which is 3180 years more recent than that, and therefore 78 years since the Christian Era. It is much used in the southern and western provinces of India, and papers are frequently dated in both eras." The number 78 must be added to find the equivalent year of the Christian Era. Like the Kul-Joog—the Saka year is most commonly used with solar time.

The Saka year 1763 commenced on the 12th of April, A. D. 1841, corresponding with the 1st of the Hindoo month Bysakh, which is alike the New-year's-day of the Kul-Joog and of this Era.

SUMBUT OR ERA OF VIKRUMADITIYA.

The prince to whom this Era is attributed is supposed, by Hindoo historians, to have reigned at Oojjyn (Ujjuyana) 135 years before Salivahuna, the rival founder of the Saka Era. The Sumbut uses the same months as the Saka and Kul-Joog; but it is more generally used with lunar time. It is asserted to have commenced 57 years before Christ; and is in general use throughout Tilingana and Hindoostan properly so called: it is less used although known in Bengal, Tirhoot, and Nypal, and, according to Colonel Warren, is nearly unknown in the peninsula: it is also used in Goojrat (Guzerat), but begins there about the autumnal equinox. To convert Sumbut into Christian years, subtract 57 from the given year; unless they be less than 58, in which case, deduct that amount from 58, and the result will be the date B. C.

The Sumbut year 1898 commenced on the 24th of March, A. D. 1841, corresponding, this year, with the 1st day of the moon's 2nd quarter (or Soodee-puchh) of the Hindoo month Chytl, the New-year's-day of this Era.

THE ERA OF YEZDIGIRD III, OR PERSIAN ERA :

Used by the Parsees of India.

This Era "was formerly universally adopted in Persia, and is still used by the Parsees in India, and by the Arabs, in certain computations. It began on the 16th of June, A. D. 630. The year consisted of 365 days only, and therefore its commencement (like that of the old Egyptian and Armenian year) anticipated the Julian year by one day in every four years. This difference amounted to nearly 112 days in the year 1075, when it was

reformed by Mulik Shah Julalooddeen, Sooltan of *K'hoorasan*, who ordered that in future the Persian year should receive an additional day whenever it should appear necessary to postpone the commencement of the following year, that it might occur on the day of the sun's passing the same degree of the ecliptic. This took place generally once in 4 years; but after 7 or 8 intercalations, it was postponed for a year. It will be observed that such an arrangement must be perfect, and that this calendar could never require reformation; but it has the inconvenience of making it very difficult to determine beforehand the length of any given year, as well as that of causing a difference occasionally in the computation of persons living under different meridians; those living towards the east sometimes beginning their year a day after others more westwardly situate; the sun rising in the old sign to those in the former situation, who consequently continued in the old year another day; while the others, having their sun rise in the new sign, began a new year. The present practice of the Parsees in India varies in different provinces, some beginning the year in September, and others in October. The months are as follows:—

<i>Fur,war,deen.</i>	<i>Teer.</i>	<i>Mihr.</i>	<i>De.</i>
<i>Ur,di,bi,hisht.</i>	<i>Moor,dad.</i>	<i>A,ban.</i>	<i>Buh,mun.</i>
<i>K'hoor,dád.</i>	<i>Shuh,ri,yoor.</i>	<i>A,door.</i>	<i>Sup,un,dar,mooz.</i>

These have each 30 days, and the intercalation of 5 or 6 days occurs at the end of Aban.

“To reduce this Era to the Christian year, add 630 to the given year, and the sum will be the year of the Christian Era in which the year begins, according to the practice of the Parsees. Every day of the Persian month has a different name.”

In part confirmation of the foregoing account an intelligent Parsee gentleman, residing in Calcutta, states that there are in Bombay two sects or tribes of Parsees, *Kudmees* and *Rusmees*, who differ a few days in the commencement of their year; the *Kudmee* 1st month beginning on a late day in August, or on an early day in September; the *Rusmee* 1st month beginning on a late day in September or on an early day in October: thus the Parsee year 1211, with the *Kudmees*, commenced on the 30th of August—with the *Rusmees* on the 29th of September, A. D. 1841.

But, on the same authority, the intercalation (by the Parsees called—*Gutha-gumbhar*) is stated to be 5 days only, and to follow the last month *Supundarmooz*.

The following is Dr. Kelly's account of this Era, which it will be noticed differs from Mr. Prinsep's in the want of

intercalations :—“ Yezdegard is a Persian Era, which dates from A. D. 630, and reckons by solar time, but it does not appear that this Parsee year strictly accords with any known measure of time, evidently for want of due application of intercalary days, for it is observed, in comparing dates in the *Bombay Almanac* for the last 28 years, that it has lost 7 days, that is, a day in every 4 years, the year 1800 being October 9th, 1169, and the year 1829 October 2nd, 1198.”

This statement, like the former, was referred to the Parsee gentleman already mentioned, but without obtaining a satisfactory clue to the discrepancy between the two authorities quoted. The “ *Bombay Almanac*,” however, for one of the years subsequent to 1829 very probably conveys a solution of the doubt.

The MOOHUMMUDUN ERA OR ERA OF THE HIJIRUT—

“ Dates from the flight of Moohummud to Medina, which event took place in the night of Thursday, the 15th of July, A. D. 622. The Era commences on the following day—viz: the 16th of July.” The word Hijirut correctly means—*Separation* or *Departure*, in which sense it is applied, by Moohummuduns, to the asserted separation of their Prophet from his friends, on his departure from Mecca to Medina.

The Moohummudun Year—

“ Is purely lunar, consisting of 12 months, each commencing with the appearance of the new moon, without any intercalation to bring the commencement of the year to the same season. It is obvious that by such an arrangement, every year will begin much earlier in the season than the preceding, being now in Summer, and, in the course of 16 years, in Winter. Such a mode of reckoning, so much at variance with the order of nature, could scarcely have been in use beyond the pastoral and semi-barbarous nation by whom it was adopted, without the powerful aid of fanaticism, and even that has not been able to prevent the use of other methods by learned men in their computations, and by Governments in the collection of Revenue. It will also be remarked that, as the Moohummuduns begin each month with the appearance of the new moon, a few cloudy days might retard the commencement of a month, making the preceding month (a day) longer than usual. This, in fact, is the case, and two parts of the same country will sometimes differ a day in consequence; although the clear skies of those countries where Islamism prevails, rarely occasion

much inconvenience on this head. But in Chronology and History, as well as in all documents, they use months of 30 and 29 days, alternately, making the year thus to consist of 354 days; 11 times in 30 years, one day is added to the last month, making 355 days in that year. Consequently, the average length of a year is taken at $354\frac{11}{30}$ days, the twelfth of which is $29\frac{11}{30}$, differing from the true lunation very little more than three seconds, which will not amount to a day in less than 2260 years, a degree of exactness which could not have been attained without long continued observations.

“The intercalary year of 355 days occurs on the 2nd, 5th, 7th, 10th, 13th, 15th, 18th, 21st, 24th, 26th, and 29th years of every 30 years.

“**RULE.** Any year being given, to know whether it be intercalary or not, divide by 30, and if any one of the above numbers remain—the year will be one of 355 days.

“To reduce the year of the Hijirut to that of the Christian, the following mode, though not strictly accurate, is sufficiently so for most purposes. The Moohummudun year being a lunar year of 354 days, 33 such years will make 32 of Christian years. It is merely necessary, therefore, to deduct one year for each 33 in any given number of Moohummudun years, and add 622 (the Christian year from which the Hijirut commences), and the result is the corresponding year of the Christian Era.”

The Moohummudun year 1257 commenced on the 23rd of February, A. D. 1841.

INDIAN ERAS DERIVED FROM THE HIJIRUT.

Fuslee or Harvest Years.

Independent of the Eras described in the foregoing articles, there are four others, in common use “for financial and other civil transactions,” which, though they follow the solar and luni-solar systems, were, nevertheless, derived from the Moohummudun year. These are—

1. The FUSLEE ERA—Fuslee Sun. *Of the Upper and Western Provinces.*
2. The BENGALIE ERA—Sun-i-Bun,ga,la. *Of the Lower Provinces of Bengal.*
3. The VULAYUTEE ERA—Vul,a,yut,ee Sun: or UMLEE YEAR—Um,lee Sun. *Of Orissa.*
4. The TAMUL FUSLEE or FUSLEE ERA *of the Dukhun or Peninsular of India—known there as the Fuslee Sun or Vul-*

ayuttee Sun, though distinct from the years (Nos. 1 and 3) under the same names in the Upper Provinces and Orissa.

The circumstances connected with all these Eras, Mr. Prinsep states, were enveloped in some obscurity till Captain Thoresby communicated, to that gentleman, an extract from a Persian manuscript volume (in possession of a native gentleman at Benares) which set at rest the most important doubts in which the matter had previously existed. From the extract in question—the following account is quoted:—

“ After the Emperor Ukbur had extended his dominions by the conquest of Bengal and a portion of the *Dukhun*, there were several modes of computing time prevalent in different parts of the kingdom:—as the *Sumbut*, with its lunar months and solar years:—the *Bengalee* era in which the year began with the arrival of the sun at the vernal equinoctial point, and the months were regulated by his passage through the 12 signs of the zodiac:—and the *Dukhune* Era, which comprehended lunar months, and a lunar year beginning on the 12th of the light half of the month *Bhadon*. These differences occasioned a good deal of perplexity to the accountants and other public officers: at length some of them drew the attention of the Emperor to the subject, who after deliberating with his ministers, desired that the 3 foregoing Eras should be made to agree with the year of the *Hijirut* 964 (963?), and that appropriate names should be given to them. Accordingly, it was decided that the *Sumbut* in upper *Hindoostan* should be named *Fuslee*, and should commence with the month *A,sin* (*Koonwar*) in which the collection of land-tax for the following seasons is first made. The Era introduced into Bengal was denominated *Sun-i-Bungala*, and the year was continued there, in the period of its commencement, on the sun entering *Aries*, as heretofore. This was likewise the case in the *Dukhun*, where the new year was called *Vulayuttee* because it was received from the *Vulayut* of *Hindoostan*, and the annual revolution continued to be dated on the 12th *Bhadon*. These 3 Eras, therefore, owe their origin to the fiat of the Emperor Ukbur, and they are formed upon the basis of the *Moohummudun* Epoch, but the annual revolutions accord with those of the Eras which they superceded.—Thus the object of Ukbur was merely to equalize the name or number of the year all over his vast empire, without interfering with the modes of subdivision practised in different localities; and this explanation will materially simplify the understanding of the subject of the 4 harvest years.

“ The *Bengalee* sun, the *Vulayuttee* sun or *Umlee* year of *Orissa*, and the *Tamul Fuslee* year, may be always considered

identical in character with the Saka solar year, while the Fuslee of the western provinces may, in like manner, be classed with the luni-solar Sumbut there current.

“The reason of a year’s variation in the denomination of the Bengalee sun will at once be seen on comparing the commencement of each.

“The Hijirut year 963 began on the 26th Nov. 1555, N. S. The concurrent Fuslee year 963, began on the 1st of the *lunar* month A,sin, which fell on the 10th Sept. 1555.

“The Vulayutee year 963, on the 1st of the *solar* month A,sin, which occurred on the 8th Sept. 1555.

“But the Bengalee sun 963, began on the 1st Bysakh, falling within the same Hijirut year, which was necessarily that of the 11th April, 1556.

“The number 592 must be added to convert the Fuslee and Vulayutee Eras into Christian account, if less than 4 of their months have transpired, and 593 years, if more; also 593 for the first 9 months of the Bengalee sun, and 594 for the rest.

“The Tamil or Fuslee year, of the Peninsula, or *Duk,hun* (Deccan), however, differs 2 years from the preceding, being apparently in advance of them. This can only be caused by its having branched off from the Hijirut as a parent stock at a later period.” The rule for converting this Era into Christian years, is to add 590 to the given year of the Fuslee—the result of which will be the Christian year.

The following statement shews the English and Native dates concurrent with the commencement of each of these Eras, corresponding with A. D. 1841.

1. The *Fuslee* 1249 began on the 1st of the *lunar* (and *lound*) month A,sin, corresponding with the 17th of September (?).

2. The *Bengalee* 1248 began on the 1st of the *solar* month By,sakh, corresponding with the 12th of April.

3. The *Vulayutee* 1249 began on the 1st of the *solar* month A,sin, corresponding with the 16th of September.

4. The *Tamil Fuslee* 1551 began on the 12 (16?)th of July to which date the annual commencement of this year is fixed by the Madras Government.

THE TABEEKH ILAH OF ERA OF UKBUR.

“This Era was established by the Emperor Ukbur in the 13th year of his reign (A. H. 992—A. D. 1584), many years after his introduction of the Fuslee Era, as Ubool Fuzul says—“in order to remove the perplexity that a variety of dates unavoidably occasions.”—The Era commenced with Ukbur’s reign.

The days and months are both natural solar, without any intercalations. The names of the months and days correspond with the ancient Persian (*See Persian Era*). The months have from 29 to 30 days each. There are no weeks, the whole 30 days being distinguished by different names; and of those months which have 32 days, the 2 last are named *roz-o-shub* (*day and night*), and to distinguish one from the other are called 1st and 2nd.

“The Epoch of the Ilah Era consequently falls on Friday, the 5th Rubee-oos-sanee, A. H. 963, corresponding with the 19th February, 1556, N. S. which number must be added to bring its dates into Christian account. It is used on inscriptions, coins, and records of Juhangir’s and the following reigns, but generally coupled with the Hijiruf date.”

✍ The concurrent dates of the English, Bengalee (*Bengal*), Fuslee (*Fussily*), Vulayutee (*Willaity*), Sumbut, and Hijiruf (*Hidgeree*) Eras are inserted at the head of each of the Bengal Government Regulations—i. e. down to Feb. A. D. 1831.


HINDOO MONTHS AND SEASONS.

The Hindoo year, whether solar, sidereal, or luni-solar, is divided into 12 months, and the months into 3 seasons of 4 entire months—or 6 seasons of 2 entire months each. In the solar year each month commences with the sun’s entrance into a fixed sign of the zodiac. The commencement of each Hindoo month, consequently, ranges from the 10th to the 16th of its corresponding English month, and ends about the same date in the month following. Thus, according to Messrs. Smith and Co.’s Bengal Almanac, the *civil* commencement of the Hindoo months throughout the present year (1841) varies from the 11th to the 16th of the English months, their length also varying from 29 to 32 days each.

The following Tables shew the order of the months and their corresponding seasons: the latter, of course, varying with the latitudes, in which they fall, throughout India. The arrangement of 3 seasons is given on the authority of Dr. Gilchrist, and that of the 6 seasons on the authority of Prinsep’s “Useful Tables.”

The Hindoo Months and Three Seasons—


With their corresponding English months, and the fixed zodiac signs by which they are governed.

 The mean range of the Thermometer, in the shade, from morning to afternoon, throughout the 12 English months, (commencing with April) is added on the authority of the "Bengal Almanac," for 1841.

Hindoo Month.	Corresponding English Months.	Corresponding Zodiac Sign.	Thermo- meter.	Seasons. Rit or Root.
By,sakh	Apr. & May	♈ Ari.	82 to 92	} Dhoop,kal or Gurin,ee: the hot Season.
Jeth	May „ June	♉ Tau.	85 „ 98	
Us,arh	June „ July	♊ Gem.	90 at noon*	
Sa,wun	July „ Aug.	♋ Can.	80 to 89	
Bha,don	Aug. „ Sept.	♌ Leo	80 „ 90	} Burk,ha,kal or Bursat: the rainy Season.
A,sin	Sept. „ Oct.	♍ Vir.	78 „ 85	
Ka,tik	Oct. „ Nov.	♎ Lib.	75 „ 80	
Ug,hun	Nov. „ Dec.	♏ Sco.	70 „ 75	
Poos	Dec. „ Jan.	♐ Sag.	58 „ 65	} Seetkal or Ja,ra: the cold Season.
Magh	Jan. „ Feb.	♑ Cap.	52 „ 65	
Pha,goon	Feb. „ Mar.	♒ Aqu.	58 „ 75	
Chyt	Mar. „ Apr.	♓ Pis.	68 „ 82	

* In the lower provinces of Bengal, the Rains, which usually commence about the 15th of June, keep the Thermometer below 90.

The Hindoo Months and Six Seasons:

 The names of the months in Bengalee, and those of the seasons in Hindoostanee.

Months.	Seasons.
By,sakh & Joish,tee	} Bus,unt-Root Mild or Spring Season.
A,sarh & Sra,bun	} Grek,hum-Root Hot or Summer Season.
Bhad,roon & As,sin	} Burk,ha-Root Rainy Season.
Kar,tik & Ug,gro,hun	} Sur,ut-Root Close of the Rains.
Pous & Magh	} Sis,ur-Root Dewy Season, or 1st Winter.
Phal,goon & Choi,tro	} Hem-Root Cold Season, or 2nd Winter.

MOOHUMMUDUN MONTHS—

As used by the Turks, Persians, Arabians, and Moosulmans of India : with the *chronological* length, in days, of each month.

1	Moo,hur,rum,	30	7	Ruj,ub,	30
2	Suf,ur,	29	8	Shab,an,	29
3	Rub,ee-ool-ou,wul,	30	9	Rum,uz,an.	30
4	{ Ru,bee-ool-a,khir or		10	Shou,wal,	29
	{ Rub,ee-oos-sa,nee, ..	29	11	Zee,kadu,	30
5	Jum,a,i-ool-ou,wul, ..	30	12	Zee,hij,ju,	29 or 30
6	{ Jum,a,i-ool-a,khir or		☞ See the article—"Moo- humudun Era."—page 180.		
	{ Jum,a,āi-oossa,nee,..	29			

DAYS OF THE WEEK—HINDOO and MOOHUMMUDUN.


Both Moohummuduns and Hindoos, like the Christians, divide the week into seven days, the Hindoo (or Bengalee) names of which "are derived from the Planets in precisely the same order as those of Europe*." (*Vide* "Astronomy," page 8.)

<i>Hindoostanee.</i>	<i>English.</i>	<i>Bengalee.</i>
It,war	<i>Sunday</i>	Ro,bee-bar
Peer	<i>Monday</i>	Som-bar
Mung,ul	<i>Tuesday</i>	Moon,gool-bar
Boodh	<i>Wednesday</i>	Bood-bar
Joo,mu,rat	<i>Thursday</i>	Brish,poo,tee-bar
Joo,mu	<i>Friday</i>	Shook,ro-bar
Sun,ee,chur	<i>Saturday</i>	Shoo,nec-bar

Most Moohummuduns in commercial intercourse with Christians, or in their service, are familiar with the European division of the week, and when making engagements or receiving instructions for any fixed evening or night, recognize the European system, and engage or act accordingly. It is, however, ever necessary to bear in mind that the Moohummuduns, like the Jews (*making the evening and the morning the first day*), commence their week with the Saturday evening—and thus

* See Bonnycastle's "Introduction to Astronomy," 9th ed : by Young : page 144-5.

throughout the week *begin each day with sun-set*. The Christian Saturday evening is, consequently, the Moohummudun Sunday evening: the Christian Sunday evening the Moohummudun Monday evening; and so on throughout the week—each day, with the Moohummuduns, ending as the sun sets. This peculiarity in the commencement of the Moohummudun day is occasionally the source of apparent contradictions, against which Judges, Magistrates, Military Officers, and others, acting under the Government, are ever necessitated to be guarded, or in cases of trial, examination, or court-martial—Moohummudun witnesses might, unwittingly or wilfully, mislead justice by swearing to the occurrence of a fact, or to the presence or absence of an individual at a certain place, on a Sunday evening, in accordance with their own established notion of the evening named, though according to the English division of time, their evidence, if strictly examined or clearly understood, would prove to bear direct reference to the evening of Saturday instead of that of Sunday. Under the same misunderstanding, a Moohummudun servant might naturally anticipate, *by a whole day*, the instructions of his European employer, by performing, on a Saturday night, a duty which was really intended for the Sunday night—as the *Saturday night* (Suneechur kee rat) of the master, would be the *Sunday night* (Itwar kee rat) of his servant, whose Saturday night would be the Christian and Hindoo *Friday night* (Joo, mu kee rat). Thus a Moohummudun observant of his own rule, if speaking of the English *last evening* (kul kee rat)—would say *this evening* (aj kee rat).

 A very ingenious Table of “Calendric Scales”—for finding the European day corresponding to any day of the Hijirut or Moohummudun Era, is included in the Second Part of Prinsep’s “Useful Tables.”

HOURS OF THE DAY—HINDOO and MOOHUMMUDUN.

The principle on which the natives of India have marked out the greater divisions of time depending on the apparent course of the sun having already been explained, and their coincident agreement with the ordinary and similar divisions established throughout Europe exhibited,—the attention of the reader is now solicited to a brief summary of those minuter sub-divisions by which to a greater extent the economy of life is regulated.

There are many local modes in use for dividing time, but the following is believed to be the most generally used and understood :—

60 Tils	=	1 Bipul.
60 Bipuls	=	1 Pul.
60 Puls	=	1 Ghuree or Dunda.
60 Ghurees	=	1 Din—Day.

A ready means of estimating the value of these several divisions of time is conveyed in the following table of such quantities as coincide with the horometrical divisions of England :—

150 Tils	=	1 Second.
150 Bipuls or		
2½ Puls	=	1 Minute.
1 Ghuree	=	24 Minutes.

The extreme delicacy of these divisions might lead a stranger to expect some mechanical means commensurately adapted to the registry and comparison of their several quantities; for these purposes, however, it is scarcely possible to conceive any thing either less adapted or more inartificial than the means provided and used.

A 24 minute Sand-glass is occasionally preferred, but the more common instrument is a thin brass cup (Kutoree), being perforated at the bottom, and “previously adjusted (says Dr. Gilchrist) astronomically by an astrolabe” to contain as much water as, with its own weight, will just sink it when placed on the smooth surface of some water protected, in a large vessel, from all disturbing causes; thus, in a period of time—1 Ghuree equal to 24 minutes, the cup, by its own weight, pressing on the surface of the water—fills and sinks. This marks the end of the Ghuree, and, exclusive of the sand-glass, is the only means known or used by the natives of Bengal and Upper Hindoostan for the purpose named; though Dr. Kelly, with reference, doubtless, to the natives of the Peninsula, states that, besides this “most common mode of measuring time”—“They use the Clepsydræ, or water clocks, being vessels through which water runs in a certain time, similar to sand in an hour-glass.”

To what interruptions and accidents these modes of dividing time must be constantly exposed, it is easy to imagine, and not less so to suppose that, where practicable and obtainable, the less troublesome and more perfect means presented by European skill and ingenuity are readily substituted and adopted.

The introduction of English clocks and watches has, in a great measure, obviated both the necessity and use of the

means just described, but as they are still, in some degree, associated with the customs of the great, and to a great extent countenanced by the practice of the native armies, under native powers, it is essential to the object in view that the reader should further understand the mode in which the greater divisions of the Indian day are regulated.

The day of 24 hours, as already stated, is divided by the natives of India into 60 Ghurees, or 8 Puhurs—Watches: viz.—*four day-watches* (char puhur din), and *four night-watches* (char puhur rat): the artificial day begins at dawn and closes at sun-set; this renders it necessary to increase or diminish the length of the puhur according to the season of the year, and the latitude of the place. In the tables annexed to this article will be found a brief view and arrangement of the puhurs or *watches* at the four principal periods of the year: viz.—

The Summer and Winter Solstices, and
The Vernal and Autumnal Equinoxes.

The first and second columns contain the English *hours* and *minutes*, and in the third column, corresponding or answering thereto, the *ghurees*, opposite to which, in the fourth column, stands the *number* which it is the duty of the Ghuriyalee (*Time-keeper*) to strike upon his *Gong* (Ghuriyal) at the instant indicated by the sinking of the brass cup (Kutoree) already mentioned: the fifth column contains the number of *Chimes* (Gujur) which it is usual, at the expiration of the Ghurees allotted to each Puhur, to strike in addition to the strokes just previously made, and in the sixth column the *number* of the Puhur which, with a bolder and louder stroke, the Ghuriyalee indicates on the Gong at the end of that Puhur or *Watch*.

The first day-watch of the Summer Solstice consists of nine Ghurees; the Ghuriyalee therefore strikes the Gong nine times, and immediately chimes nine also, and being the end of the first Puhur, he strikes the Gong very loudly once. At the end of the second day-watch, which consists of eight Ghurees, he strikes the Gong eight, and immediately chimes seventeen—that being the number of Ghurees in the first and second Puhur; two loud strokes on the Gong then indicate the end of the second Puhur. The third day-watch consists of eight Ghurees—which number being struck on the Gong is immediately followed by twenty-five chimes—the united number of Ghurees in the first, second and third Puhurs: three loud strokes on the Gong then indicate the end of the third Puhur. The fourth Puhur consists of nine Ghurees; nine strokes are therefore given, and closely following thirty-four chimes—in-

dicating the united number of Ghurees in the first, second, third, and fourth Puhurs, and these followed by four sonorous strokes on the Gong indicate the end of the fourth Puhur or day-watch.

The same mode of procedure marks the night-watches,—the chimes consecutively consisting of the number of Ghurees contained in the previous Puhurs, as just explained in the day-watches.

The length of the Puhurs, it will be seen, varies according to the season of the year, contracting or expanding according to the length of the day.

During the Summer Solstice the length of each Puhur varies as follows:—

1st day-watch	9 Ghurees.
2nd „ „	8 „
3rd „ „	8 „
4th „ „	9 = 34.

1st night-watch	7 „
2nd „ „	6 „
3rd „ „	6 „
4th „ „	7 = 26.

Total 60

During the Equinoxes—

1st day-watch	8 Ghurees.
2nd „ „	7 „
3rd „ „	7 „
4th „ „	8 = 30.

1st night-watch 8 Ghurees.

2nd „ „	7 „
3rd „ „	7 „
4th „ „	8 = 30

Total 60

During the Winter-Solstice the day-watches contract and the night-watches lengthen.

1st day-watch	7 Ghurees.
2nd „ „	6 „
3rd „ „	6 „
4th „ „	7 = 26

1st night-watch	9 „
2nd „ „	8 „
3rd „ „	8 „
4th „ „	9 = 34

Total 60

Thus at each period respectively making the united number of Ghurees equal to 60—or 24 hours of English time.

In the Company's Army the system is greatly modified: each Regimental Sand-glass or Kutoree being regulated to *one hour*; the strokes of the Ghuriyal correspond with the hours of the English time, and at 4, 8, and 12 are followed by chimes to mark the division of the day and night into 6 Watches, of four hours each.

The Ghuriyal or *Gong* consists of a large circular plate of bell-metal which is suspended by a string and struck with a wooden *Mallet* (*Moogree*). The sound of many of these instruments in the possession of opulent natives is extremely sonorous and mellow, and being usually heard throughout their respective neighbourhoods serve the purpose of public clocks to the inhabitants.

SUMMER SOLSTICE—Ras-oos-Sur,tan.

DAY-WATCHES.

1st Day-Watch.

Puh,la (or Ek) Pu,hur Din.

<i>English Time.</i>		<i>Ghur,ee.</i>	<i>Bells— Ghun,ta.</i>	<i>Guj,ur—Chimes.</i>	<i>Ek Pu,hur—1st Watch.</i>
<i>A. M.</i>					
V.	36'	1st.	1		
VI.		2nd.	2		
„	24'	3rd.	3		
„	48'	4th.	4		
VII.	12'	5th.	5		
„	36'	6th.	6		
VIII.		7th.	7		
„	24'	8th.	8		
„	48'	9th.	9		

3rd Day-Watch.

Tees,ra(or Teen) Pu,hur Din.

<i>English Time.</i>		<i>Ghur,ee.</i>	<i>Bells— Ghun,ta.</i>	
<i>P. M.</i>				
XII.	24'	1st.	1	<i>Guj,ur—Chimes. Teen Pu,hur—3d Watch.</i>
„	48'	2nd.	2	
I.	12'	3rd.	3	
„	36'	4th.	4	
II.		5th.	5	
„	24'	6th.	6	
„	48'	7th.	7	
III.	12'	8th.	8	
			25	
			3	

2nd Day-Watch.

Doos,ra (or Do) Pu,hur Din.

IX.	12'	1st.	1	Guj,ur—Chimes. Do Pu,hur—2d Watch.	
„	36'	2nd.	2		
X.		3rd.	3		
„	24'	4th.	4		
„	48'	5th.	5		
XI.	12'	6th.	6		
„	36'	7th.	7		
XII.		8th.	8		17
					2

4th Day-Watch.

Chou,tha(or Char) Puh,urDin.

III.	36'	1st.	1	Guj,ur—Chimes. Char Pu,hur—4th Watch.	
IV.		2nd.	2		
„	24'	3rd.	3		
„	48'	4th.	4		
V.	12'	5th.	5		
„	36'	6th.	6		
VI.		7th.	7		
„	24'	8th.	8		34
„	48'	9th.	9		4

SUMMER SOLSTICE—Concluded.

NIGHT-WATCHES.

1st Night-Watch.					3rd Night-Watch.						
Puh,lee (or Ek) Pu,hur Rat.					Tees,ree (or Teen) Pu,hur Rat.						
English Time.		Ghur,ee.	Bells— Ghun,ta.		English Time.		Ghur,ee.	Bells— Ghun,ta.			
P. M.					A. M.						
VII.	12'	1st.	1	Guj,ur—Chimes. Ek Pu,hur—1st Watch.	XII.	24'	1st.	1	Guj,ur—Chimes. Teen Pu,hur—3rd Watch.		
"	36'	2nd.	2		"	48'	2nd.	2			
VIII.		3rd.	3		I.	12'	3rd.	3			
"	24'	4th.	4		"	36'	4th.	4			
"	48'	5th.	5		II.		5th.	5			
IX.	12'	6th.	6		"	24'	6th.	6			
"	36'	7th.	7								
2nd Night-Watch.					4th Night-Watch.						
Doos,ree (or Do) Pu,hur Rat.					Chou,thee(or Char)Pu,har Rat						
X.		1st.	1	Guj,ur.—Chimes. Do Pu,hur—2d W.	II.	48'	1st.	1	Guj,ur—Chimes. Char Pu,hur.—4th W.		
"	24'	2nd.	2		III.	12'	2nd.	2			
"	48'	3dr.	3		"	36'	3rd.	3			
XI.	12'	4th.	4		IV.		4th.	4			
"	36'	5th.	5		"	24	5th.	5			
"		6th.	6		"	48'	6th.	6			
XII.					V.	12'	7th.	7			

VERNAL AND AUTUMNAL EQUINOXES.

Etid,al-i-Ru,bi,ee our Khur,ee,fee.

DAY-WATCHES.

1st Day-Watch.

Puh,la (or Ek) Pu,hur Din.

<i>English Time.</i>		<i>Ghur,ee</i>	<i>Bells— Ghun,ta.</i>	<i>Guj,ur.—Chimes.</i>	<i>Ek Pu,hur—1st Watch.</i>
<i>A. M.</i>					
VI.	24'	1st.	1		
„	48'	2nd.	2		
VII.	12'	3rd.	3		
„	36'	4th.	4		
VIII.		5th	5		
„	24'	6th.	6		
„	48'	7th.	7		
IX.	12'	8th.	8	8	1

3rd Day-Watch.

Tees,ra (or Teen) Pu,hur Din.

<i>English Time.</i>		<i>Ghur, ee.</i>	<i>Bells— Ghun, ta.</i>	
<i>P. M.</i>				
XII.	24'	1st.	1	<i>Guj, ur. — Chimes. Teen Pu, hur — 3rd Watch.</i>
„	48'	2nd.	2	
1.	12'	3rd.	3	
„	36'	4th.	4	
II.		5th.	5	
„	24'	6th.	6	
„	48'	7th.	7	
			22	

2nd Day-Watch.

Doos,ra(or Do) Pu,hur Din.

IX.	36'	1st.	1	Guj,ur.—Chimes. Do Pu,hur—2nd W.	
X.		2nd.	2		
„	24'	3rd.	3		
„	48'	4th.	4		
XI.	12'	5th.	5		
„	36'	6th.	6		
„		7th.	7		
XII.					

4th Day-Watch.

Chou,tha(or Char) Pu,hur Din.

III.	12'	1st.	1	Guj,ur.—Chimes Char Pu,hur—4th W.	
„	36'	2nd.	2		
IV.		3rd.	3		
„	24'	4th.	4		
„	48'	5th.	5		
V.	12'	6th.	6		
„	36'	7th.	7		
VI.		8th.	8		

VERNAL & AUTUMNAL EQUINOXES—Concluded.

NIGHT-WATCHES.

1st Night-Watch.				
Puh,lee (or Ek) Pu,hur Rat.				
English Time.		Ghur,ee.	Bells— Ghun,ta.	
P. M.				
VI.	24'	1st.	1	Chimes. Guj,ur.— Ek Pu,hur—1st Watch.
„	48'	2nd.	2	
VII.	12'	3rd.	3	
„	36'	4th.	4	
VIII.		5th.	5	
„	24'	6th.	6	
„	48'	7th.	7	
IX.	12'	8th.	8	

3rd Night-Watch.				
Tees,ree (or Teen) Pu,hur Rat.				
English Time.		Ghur,ee.	Bells— Ghun,ta.	
A. M.				
XII.	24'	1st.	1	Chimes. Guj,ur.— Teen Pu,hur—3rd Watch.
„	48'	2nd.	2	
I.	12'	3rd.	3	
„	36'	4th.	4	
II.		5th.	5	
„	24'	6th.	6	
„	48'	7th.	7	
			22	

2nd Night-Watch.				
Doos,ree (or Do) Pu,hur Rat.				
IX.	36'	1st.	1	Chimes. Guj,ur.— Do Pu,hur—2nd W.
X.		2nd.	2	
„	24'	3rd.	3	
„	48'	4th.	4	
XI.	12'	5th.	5	
„	36'	6th.	6	
„		7th.	7	
XII.			15	

4th Night-Watch.				
Chou,thee(or Char)Pu,hur Rat.				
III.	12'	1st.	1	Chimes. Guj,ur.— Char Pu,hur—4th W.
„	36'	2nd.	2	
IV.		3rd.	3	
„	24'	4th.	4	
„	48'	5th.	5	
V.	12'	6th.	6	
„	36'	7th.	7	
VI.		8th.	8	

WINTER SOLSTICE——Ras-cool-Jud.ee.

DAY-WATCHES.

1st Day-Watch.

Puh,la (or Ek) Pu,hur Din.

<i>English Time.</i>		<i>Ghur, ee.</i>	<i>Bells—</i> <i>Ghun, ta.</i>	<i>Chimes.</i> <i>Gujur.—</i> <i>Ek. Pu, hur—1st Watch.</i>
<i>A. M.</i>				
VII.	12'	1st.	1	
„	36'	2nd.	2	
VIII.		3rd.	3	
„	24'	4th.	4	
„	48'	5th.	5	
IX.	12'	6th.	6	
„	36'	7th.	7	7 1

3rd Day-Watch.

Tees,ra (or Teen) Puhur Din.

<i>English Time.</i>		<i>Ghur,ee.</i>	<i>Bells— Ghun,ta.</i>	<i>Guj,ur.—Chimes.</i>	<i>Teen Pu,hur 3rd Watch.</i>
<i>P. M.</i>					
XII.	24'	1st.	1		
„	48'	2nd.	2		
I.	12'	3rd.	3		
„	36'	4th.	4		
II.		5th	5		
„	24'	6th.	6	19	3

2nd Day-Watch.

Doos,ra (or Do) Pu,hur Din.

X.		1st.	1	Guj,ur—Chimes Do Pu,hur—2nd W.	
„	24'	2nd.	2		
„	48'	3rd.	3		
XI.	12'	4th.	4		
„	36'	5th.	5		
XII.		6th.	6		13

4th Day-Watch.

Chon,tha(or Char)Pu,hur Din.

II.	48'	1st.	1	Guj,ur — Chimes. Char Pu,hur—4th W.
III.	12'	2nd.	2	
„	36'	3rd.	3	
IV.		4th.	4	
„	24'	5th.	5	
„	48'	6th.	6	
V.	12'	7th.	7	

WINTER SOLSTICE—Concluded.

NIGHT-WATCHES.

1st Night-Watch.

Puh,lee (or Ek) Pu,hur Rat.

<i>English Time.</i>		<i>Ghur,ee.</i>	<i>Bells— Ghun,ta.</i>	<i>Chimes.</i>	<i>Ek Pu,hur—1st Watch.</i>
<i>P. M.</i>					
V.	36'	1st.	1	<i>Guj,ur. — Chimes.</i>	<i>Ek Pu,hur—1st Watch.</i>
VI.		2nd.	2		
„	24'	3rd.	3		
„	48'	4th.	4		
VII.	12'	5th.	5		
„	36'	6th.	6		
VIII.		7th.	7		
„	24'	8th.	8		
„	48'	9th.	9		

3rd Night-Watch.

Tees,ree (or Teen) Pu,hur Rat.

English Time.		Ghur,ee.	Bells— Ghun,ta.	Chimes.	Teen Pu, hur—3rd Watch.
A. M.					
XII.	24'	1st.	1	Guj,ur. —	3
„	48'	2nd.	2		
I.	12'	3rd.	3		
„	36'	4th.	4		
II.		5th.	5		
„	24'	6th.	6		
„	48'	7th.	7		
III.	12'	8th.	8		
			25		

2nd Night-Watch.

Doos,ree (or Do) Pu,hur Rat

IX.	12'	1st.	1	Chimes. — Guj,ur. — Do Pu,hur—2nd Watch.	
"	36'	2nd.	2		
X		3rd.	3		
"	24'	4th.	4		
"	48'	5th.	5		
XI.	12'	6th.	6		
"	36'	7th.	7		
XII.		8th.	8		17
					2

4th Night-Watch.

Chou,thee(or Char) Pu,hur Rat.

III.	36'	1st.	1	Chimes. — Guj,ur. — Char Pu,hur—4th Watch.	
IV,		2nd.	2		
"	24'	3rd.	3		
"	48'	4th.	4		
V.	12'	5th.	5		
"	36'	6th.	6		
VI.		7th.	7		
"	24'	8th.	8		
"	48'	9th.	9		34
					4



THE BRITISH INDIAN COINS

From "An Anglo-Indian Domestic Sketch".

INDIAN NOTATION AND NUMERATION.*(From Dr. Kelly's "Oriental Metrology.")*

"In India, as in England, figures increase tenfold from the right hand to the left hand, but they differ in their Notation and Numeration. This difference may be exemplified by the 9 digits, which in England are divided into periods of 3 figures, but in India into periods of 2 figures only, except the last three.

"Thus, according to English Notation, they are pointed 987,654,321, and read—Nine hundred and eighty-seven millions, six hundred and fifty-five thousand, three hundred and twenty-one: but in India they are pointed 98,76,54,321, and read—Ninety-eight *Crores*, seventy-six *Lacs*, fifty-four thousand, three hundred and twenty-one.

"Hence it appears that 1 Lac=100 Thousand, and 100 Lacs or 10 Millions=1 Crore.

"Thus a Lac of Roopees, at 2s. each, equals £10,000 sterling, and a Crore equals a Million of Pounds sterling."

For "Numerals"—See page 1.

INDIAN MONETARY SYSTEM.

Compiled from Kelly's "Oriental Metrology:" Prinsep's "Useful Tables;" and the Government "Regulations" and "Acts."

HISTORICAL VIEW OF THE MONIES OF INDIA.

"In order to understand the present state of the Monies and Mint Regulations of the Presidencies of India, some general view of their history seems necessary.

"These Monies or Coins, although consisting but of few denominations, are extremely various in their intrinsic value, owing to the establishment of numerous mints by different authorities, both native and foreign. Before this variety took place, that is, while the Mogul Emperor was the sole sovereign of Hindoostan, the monetary system was very simple and uniform. There was, throughout his dominions, but one kind of silver coin, denominated the *Sicca Roopee*, as being of a certain weight called the *Sicca*, which was the standard or Unit for sizing all other weights. It answered to 179½ English Grains, and was divided into 10 Massa, and also, like the Roopee, into 16 Annas, and each anna into 12 pies.

"There were, however, gold Coins, particularly the Mohur, which was of the same weight as the *Sicca Roopee*, and both

were of extreme fineness. One Mohur generally passed for 16 Sicca Roopees ; but this proportion varied according to the market price of Gold, as Silver was the measure of value.

“ When the native Princes and other Powers established Mints in their respective Territories, they professed to follow the standard of the Emperor, but, in the course of time, most of them varied from it, particularly in the purity of their coins. This diversity in the currency rendered the employment of *Shroffs* necessary, who are a kind of money-brokers and assayers, appointed to set a value upon such coins as require examination ; and these officers are still very numerous and necessary.

“ With a view to reduce those various Coins to a uniform standard, an imaginary money was adopted, called the *Current Roopee*, to which all others were to be compared before they were entered into merchants’ books. This ideal standard took its proportion from the Sicca Roopee, newly coined, 100 of which were reckoned to equal 116 Current Roopees. Such difference, or per-centage, was called the *Batta*, a term used in the comparison of all other Roopees with this imaginary standard.

“ It may be observed that, had the value of the *Sicca Roopee* been preserved uniform, it might have superseded the necessity of the current Roopee, but it was subject to frequent alterations. Thus, during the first year after coinage, it bore the Batta of 16 per cent. ; during the second year it was reduced to 13 ; and during the third and subsequent years the Batta was only 11 per cent. Then such Coins were denominated *Sunat* (Sunwat) Roopees.

“ These different values were ascertained by the date of the Coin, as each piece was stamped with the year of its mintage ; that is, according to the number of Suns (*Years*) the Emperor had reigned.

“ Such was the confused state of the Monies of India until about the middle of the last century, when the East India Company commenced a reform of the Coins and Currency in Bengal, which has been since continued there from time to time, as well as at the other Presidencies ; with all due attention to pre-existing contracts.”

BENGAL GOVERNMENT REGULATIONS.

Relative to Coins, Monies, and Mint Proportions.

“ In 1773 a Regulation was enacted at Calcutta, by the governor general in council, that Roopees coined in future at

that Mint should bear the impression of the 19th Sun, it being the 19th year of the Emperor Shah Alum's reign. Such coins were minted at the full standard of the Emperor's coins; but, with a view to put an end to the confusion of altering the value of those coins annually, it was ordered that—when-ever they became worn to a certain degree, they should be put out of circulation, and recoinced, or sold as bullion. Thus all new Roopees continued to be marked as of the 19th Sun, and such became the only legal tender of payment throughout the Provinces of Bengal, Bahar, and Orissa.

“ In 1793 an important Regulation took place in the Mints of Calcutta, Patna, Dacca, and Moorshidabad, in which some necessary improvements were introduced in the proportions between Gold and Silver, and in the quantity of alloy; still however, keeping the Sicca Roopee at its full standard value with respect to the quantity of pure metal.

MINT PROPORTIONS OF 1793.

Coins.	Weight. Touch. Pure.		
	Gr. Troy.	per Cent.	Gr. Troy.
Nineteenth Sun Gold Mohur...	190.894	99.25	189.456
Nineteenth Sun Sicca Roopee.	179.666	97.92	175.923

With Halves and Quarters in proportion.

“ Gold Mohurs coined at Calcutta in 1769, and those coined after 1792 there and at the subordinate Mints, before mentioned, were declared a legal tender in all public and private transactions throughout the provinces of Bengal, Bahar, and Orissa, at the rate of 16 Sicca Roopees of the 19th Sun for 1 such Mohur.

“ In 1803 Government ordered an extensive Silver coinage to be struck at the Mint of Furrookhabad, for Agra, and certain ceded and conquered Provinces, according to the following standard.

	Wt. Gr.	Touch.	Pure Silver.
Lucknow Roopee of the 45th Sun, 173	95.5		165.215

With Halves and Quarters in proportion.

1812.

“ In 1812 a Silver coinage was ordered to be struck at Benares, for the use of that Province, and certain ceded and conquered Districts, according to the following standard.

	Wt. Gr.	Touch.	Pure Silver.
Benares Roopee,	175	96.5	168.875

With Halves and Quarters in proportion.

“ The foregoing standards, however, were modified in 1819, and the Furrookhabad Mint ordered to supply Benares and its neighbouring Districts.” (*Gov. Reg. 11 of 1819.*)

	<i>Wt.</i>	<i>Gr.</i>	<i>Alloy.</i>	<i>Pure Silver.</i>
New Furrookhabad Roopee,	180.234	15.019	165.215	

With Halves and Quarters in proportion.

“ It may be observed that the last modification consisted only in the increase of Alloy, in order to render the Coins more hard and durable.”

1818.

In December, 1818, the high standards established (in 1793) for the Gold Mohur and Sicca Roopee, having been found productive of many inconveniences, inasmuch as they were ill calculated to resist the wear and defacement to which coins are necessarily exposed, the provisions of the former Regulations were rescinded, and a new coinage adopted: but, as a reduction in the value of the Sicca Roopee, from its being in a great measure the money of account, both in public and private transactions, would necessarily have changed the terms of all existing contracts, and might have been productive of embarrassment and trouble, the intrinsic value of the Roopee remained unaltered: the new Calcutta Sicca Roopee consequently contained the same quantity of fine silver as before, and circulated on the same terms.

The Mint proportions of Gold and Silver being, it was believed, at that time, inaccurately estimated, and it being desirable that an uniformity in this respect should exist at the three presidencies of Calcutta, Madras, and Bombay, it was deemed advisable to make a slight deduction in the intrinsic value of the Gold Mohur coined at Calcutta, in order to raise the relative value of fine Gold to fine Silver from the rates then existing of 1 to 14. 861 to that of 1 to 15; the Gold Mohur continued to pass current at the rate of 16 Roopees. (*Vide—Gov. Reg. 14 of 1818.*) “ This proportion of 16 to 1 arose from the difference of pure weight in the coins; for had they been alike, the Mint and current proportions, viz. 15 to 1, would have been the same, as at the other Presidencies.”

MINT PROPORTIONS OF 1818.

	<i>Grains.</i>	<i>Alloy.</i>	<i>Pure Metal.</i>
Gold Mohur— <i>Weight</i> ,	204.710	17.059	187.651
Sicca Roopee, .. “	191.916	15.993	175.923.

With Halves and Quarters in proportion.

1833.

In July, 1833, as a further step in the improvement of the Indian Currency, a Government Regulation (*No. 7 of 1833*) was passed "for altering the weight of the new Furrookhabad Roopee and for assimilating it with the legal currency of the Madras and Bombay Presidencies; for adjusting the weight of the Calcutta Sicca Roopee, and for fixing a standard unit of weight for India."

Under this Regulation the weight and standard of the new coins were as follow :—

	<i>Weight.</i>	<i>Fine.</i>	<i>Alloy.</i>
	<i>Grains.</i>	<i>Grains.</i>	<i>Grains.</i>
Calcutta Sicca Roopee,	192	176	16
Furrookhabad Roopee,	180	165	15

With Halves and Quarters in proportion.

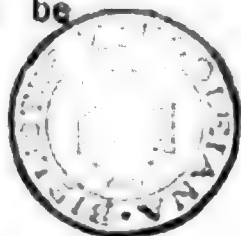
Of these coins the Calcutta Sicca or Moorshidabadee Roopee was the legal currency of the three provinces of Bengal Proper, Bahar, and Orissa : whilst the Furrookhabadee Roopee or Roopee of Upper India, was identical in value with the Roopee of Madras and Bombay ; the relation, however, of one coin to the other was reduced to great simplicity—one Furrookhabad, Madras, or Bombay Roopee being equal to 15 annas sicca precisely.

The same Regulation established the use of the Tola or Sicca Weight to be equal to 180 grains Troy, and to be the unit from which all other denominations of weights were to be derived. *Vide—"Indian Weights."*

All these coins bore Persian Inscriptions.

New Government Currency of 1835.

From the 1st of September 1835 a new era commenced in the Government Currency of India. Under two new Acts (Nos. 17 and 21 of 1835) a new coinage was established "at the Mints within the territories of the East India Company : " viz.—
SILVER : a Roopee, denominated the *Company's Roopee*—a *half Roopee*—a *Quarter Roopee*—and a *Double Roopee*. **GOLD** : a *Gold Mohur* or fifteen Roopee piece—a *Five Roopee Piece* equal to the third of a Gold Mohur—a *Ten Roopee Piece*, equal to two-thirds of a Gold Mohur—and a *Thirty Roopee Piece* or *Double Gold Mohur*. **COPPER** : a *Pice*, equivalent to the 64th of the Company's Roopee—a *Double Pice*—and a *Pie* or one-third of a Pice. Of these the gold and silver coins bear on the obverse the head and the name of the reigning Sovereign of the united kingdom of Great Britain and Ireland, and on the reverse the designation



of the coin in English and Persian, and the words EAST INDIA COMPANY in English. "The Copper coins bear on the obverse the arms of the East India Company, and on the reverse the designation of the coin in English and Persian, and the words "EAST INDIA COMPANY."

The Standards of these several coins are as follow :—

Company's Roopee... $\left\{ \begin{array}{l} \frac{1}{12} \text{ or } 165 \text{ grains of pure silver : and} \\ \frac{1}{12} \text{ or } 15 \text{ " of alloy.} \end{array} \right.$

Gold Mohur. $\left\{ \begin{array}{l} \frac{1}{12} \text{ or } 165 \text{ " of pure gold : and} \\ \frac{1}{12} \text{ or } 15 \text{ " of alloy.} \end{array} \right.$

And the other Coins, Silver and Gold, in the like proportion.
*Copper Currency :—*a pice weighing 100 grains Troy.

And the other Copper Coins in the like proportion.

The fixed diameters of the several new silver Coins are as follow :—

The Double-Roopee — one inch and a half.

The Roopee — one inch and two-tenths of an inch, or one-tenth of a foot.

The Half-Roopee or Eight-anna Piece — 95-hundredths of an inch.

The Quarter-Roopee or Four-anna Piece — three quarters of an inch.

From the 1st of January 1838 the Calcutta Sicca Roopee ceased to be a legal tender, though received by the Collectors of Land Revenue, and at all other public Treasuries by weight, and subject to a charge of 1 per cent for re-coinage.

Thus at the present time (Oct : 1841) the Company's Roopee—the new Gold Mohur—and Copper Pice, with their respective corresponding fractional coins, form the standard currency of the three Presidencies of Bengal, Bombay and Madras. Their relative value is illustrated in the following—

Table of British Indian Currency.

3	Pie	=	1	Pice.
4	Pice	=	1	Anna.
16	Annas	=	1	Roopee.
15	Roopees	=	1	Mohur.

Cowries (*the shells of the Cypræ moneta*) are also used by the natives throughout Bengal and Hindoostan, for small or fractional payments, and are reckoned as follows :—

4	Cowries	make	1	Gun,da.
20	Gun,das	"	1	Pun.
5	Pun	"	1	Anna.

But their value is subject to considerable fluctuation.

New Gold Mohurs are a legal tender at their valuation of 15 Rupees each—but cannot be demanded in payment, and copper Pice are only a legal tender to the extent of one Rupee.

The Company's Rupee and other Silver Coins are good legal tender throughout the Company's Territories in Bengal and Hindoostan, provided such Coins have not lost more than 2 per cent in weight, or been clipped, filed, or otherwise defaced or worn than by use : a just and necessary regulation—as *clipping, filing, punching* and *loading with base metal*, and even *coining*, are very common rogueries in India, and great caution, therefore, is ever necessary in the settlement of all *cash* Receipts and Payments.

Of the very few exceptions to the general adoption of the new Currency in money transactions, Government Promissory Notes, commonly called *Company's Paper*, is an instance : these being still valued, according to the old practice, in *Sicca Rupees*, though paid in Co.'s Rupees.

Sicca Rupees are converted into *Company's Rupees* by adding the difference or *batta* between their relative values—6 Rupees 10 annas, 8 pie per Cent. and these into Pounds Sterling, at 2 Shillings per Rupee, by dividing the number by 10, and pointing in the English manner, according to the following Example :—

Convert into Company's Rupees and Pounds Sterling—

Sicca Rupees....	10,20,345
Add batta at 6 : 10 : 8 per Cent.	68,023
	<hr/>
Co.'s Rupees	10,88,368
	<hr/>
Pounds Sterling ..	108,836 : 16s.

European Merchants, and others who, on their arrival in India, must open accounts in the currency of the country—will find the task greatly simplified by reference to a recent and very useful Calcutta publication—"Bennett's American System of Practical Book-Keeping adapted to the Commerce of India," by Mr. C. N. Cooke. The work includes numerous elucidative Notes, and (as Appendix) certain important legislative Acts, and "a short Treatise on Banking in India."

EXCHANGES OF INDIA.

Bills and Remittances.

The course of Exchange by Bills and Remittances between the three Presidencies of India and London (and vice versa) varies, as in other countries, according to their demand, "and there is generally a small difference of price between buying and selling Bills at the same place, as there is in the purchase and sale of other articles." The ordinary course of Exchange between Calcutta and London, on mercantile Bills, is about 1 shilling and 11 pence per Company's Roopee (or 10 Rs. 7 annas per pound sterling): and between London and Calcutta about 2 shillings and 2 pence per Co.'s Roopee (or 9 Roopees, 3 annas, 9 pie per pound sterling).

Accounts.

The general Exchange in the settlement of Accounts between India and London is 2 shillings to the Company's Roopee, at which rate the E. I. Company convert their Roopees into pounds sterling, though in India, on Military Pay and Allowances, they charge their Servants at the Exchange of 2s. and 6d. to the Co.'s Roopee (or 8 Rs. to the pound sterling).

Current Roopees.

The Government Accounts of the Bengal Presidency for many years prior to the 1st of May 1794-5 were kept in *Current Roopees*, but from that date a Government Order directed that the Presidency Accounts should no longer be kept in *Current* but in *Sicca* Roopees. In the East India House, however, the Company continued the old system of converting their India Accounts from *Sicca*, *Sonat*, and other Currency into *Current Roopees*, and these into Pounds Sterling at the Exchange of 2s. till the establishment of the new coinage of 1835 induced the adoption of one currency in the Government Accounts both at home and abroad.

Purchase and Sale of Bills.

"It is not customary in Exchange operations between Calcutta and London to purchase or sell Bills of Exchange at a premium or discount, though such is the custom in Exchange transactions with the great marts of the Upper Provinces of Bengal, and of Madras and Bombay." *Cooke's Indian "Book-Keeping."*

Gold and Silver Currency.

The Exchange Prices of the various Coins of Europe and America, like the courses of Exchange on Bills, vary accord-

ing to their demand ;—like Bills, too, they bear distinct prices to the *Buyer* and *Seller*. The following statement (compiled from the “ *Bengal Hurkara Price current*”) exhibits the average rates at which the Coins named sold during the years 1840-41.

Sovereigns <i>Each.</i>	{	1840. Jan. to June—Rs. 10 : 3 : 6.
		July to Dec.—10 : 5 : 6.
	{	1841. Jan. to June—Rs. 10 : 12 : 9.
		July to Oct.—10 : 14 : 0.
Spanish Dollars <i>Per Hundred.</i>	{	1840. April to June—Rs. 222.
		July to Dec.—223 : 3 : 9.
	{	1841. Jan. to June—Rs. 221 : 2 : 9.
		July to Oct.—220 : 8.
Mexican Dollars <i>Per Hundred.</i>	{	1840. April and May 220 : 8.
		June 223 : 8. July to Dec. 222 : 6 : 9.
	{	1841. Jan. to June—219 : 15.
		July to Oct.—219 : 14.
Doubloons <i>Each.</i>	{	April 1840 to Feb. 1841—Rs. 33. March to June,
		1841, Rs. 33 : 12. July to Oct. Rs. 34 : 4 : 6.
Dutch Ducats <i>Each.</i>	{	April 1840 to March—April 1841—Rs. 5.
		April—May to Oct. 1841—Rs. 4 : 14 & 4 : 15.
Joes or Peazas. April 1840 to Oct. 1841—uniformly @ Rs. 20.		

Other Coins of Europe and Asia are also usually procurable from the *Surrafs* or Native Bankers at varying prices according to the demand.

INDIAN WEIGHTS.

Compiled from Mr. Prinsep's “ *Useful Tables*”—and Dr. Kelly's “ *Oriental Metrology*.”

The weights of India, as may be easily imagined, consequent to the frequent changes in its Governments, and the difference in the commercial usages of its numerous inhabitants, hindoo and moohummudun, vary in almost every province within its immense boundaries ; and hence, despite the exertions of its british rulers, but little improvement has yet been effected towards an equitable uniformity in the various “ domestic or market weights, which are localized in a thousand distinct foci under as many modifications of prices, customs, and modes of calculations and subdivision.”

In 1833 the Bengal Government (by Reg. 7 of that year) effected a grand reform in the ponderal system of the Company's principal territory by establishing the *Tola* or *Sicca Weight* (identical with the weight of the *Company's Roopee*) as the *Unit* by which the principal legal commercial weights—

and the weights of the Calcutta and Saugor Mints should be regulated. The weights were consequently revised according to the following TABLE :—

Bengal Commercial Weights.

<i>British India Weights.</i>				<i>English Troy Weights.</i>			
				lbs. oz. dwt. grs.			
4 Dhan	=	1 Rut,tee	=	"	"	"	1.875
8 Rut,tee	=	1 Ma,sha	=	"	"	"	15
12 Ma,sha	=	1 Tola	=	"	"	7	12
5 To,la	=	1 Chhut,ank	=	"	1	17	12
4 Chhut,ank	=	1 Pao	=	"	7	10	"
4 Pao or	}	1 Ser (Seer)	=	2	6	"	"
16 Chhut,ank							
5 Ser	=	1 Puser,ee	=	12	6	"	"
8 Puser,ee or	}	1 Mun	=	100	"	"	"
40 Ser							

" India (says Mr. Prinsep) does not, properly speaking, possess dry or liquid measures. Where these are employed they depend upon, and in fact represent, the Seer (Ser) or the Mun weight." This, with reference to Bengal, Bombay and the Upper Provinces of Hindoostan is correct—but not so with reference to Madras and other parts of the Indian Peninsula, which, as may be seen by reference to Dr. Kelly's "*Oriental Metrology*," have their respective established measures of capacity. In Bengal and the Upper Provinces all goods, whether dry or liquid, are sold by weight. There are certain articles, which are usually sold by measures—but these, however, are all referable to the weights named in the above Table, each article, as lime, milk, grain, &c., having its own peculiar measure regulated by the weight from which it derives its name, from the *Mun* down to the *Chhutank*.

" The **Mun** (or that weight to which it closely accords in value, and to which it is legally equivalent in the new scale) has been hitherto better known, among Europeans, by the name of *Bazar Maund*, but upon its general adoption (under Reg. 7 of 1833) for all transactions of the British Government, it should be denominated the *British Mun* (Ungreeze Mun) to distinguish it at once from all other weights in use throughout the country.

" The **Puser** is, as its name denotes, a five-ser weight, and therefore (with the Pao) should not form an integrant point of the scale ; but as its use is very general it has been introduced for the convenience of reference.

" The **Ser** being the commonest weight in use in the retail business of the Bazars in India, and being liable, according to

the pernicious system hitherto prevalent, to vary in weight for every article sold as well as for every market, is generally referred to the common unit, in native mercantile dealings, as the *Ser* of so many *Tolas* (or *Siccas*, *Barces*, *Takas*, &c.), the standard or *Bazar Ser* being always 80 *Tolas*.

"The **Chhutank** is the lowest denomination of the gross weights, and is commonly divided into halves and quarters (called in Bengalee—*Kacha*); thus marking the line between the two series, which are otherwise connected by the relation of the *Ser*, &c. to the *Tola*.

"The **Tola** is chiefly used in the weighing of the precious metals and coins; all bullion at the Mints is received in this denomination, and the tables of bullion produce are calculated per 100 *Tolas*. It is also usual at the Mints to make the subdivisions of the *Tola* into *annas* (sixteenths) and *pie*, in lieu of *Mashas* and *Ruttees*.

"The **Masha**, **Ruttee**, and **Dhan** are chiefly used by native goldsmiths and jewellers. They are also employed in the native valuation by assay of the precious metals: thus 10 *Mashas* fine—signifies 10-12ths pure, and corresponds to the "10 oz. touch" of the English assay report on silver. There is a closer accordance with the English gold assay scale, inasmuch as the 96 *ruttees* in a *tola* exactly represent the 96 carat grains in the gold assay pound, and the *Dhan* the quarter grain.

"The accordance of the *Mun* weight (of 40 *Sers*) with the 100 *lbs. Troy* of England affords a ready means of ascertaining its relative value in the standards of other countries employed in weighing the precious metals, since tables of the latter are generally expressed in *lbs. troy*.

"The same degree of correspondence cannot be expected between the Indian weights and the *avoirdupois* system of England; but, as the latter are employed in all the transactions of commerce excepting those of bullion and some other trifling articles,—rules for their conversion may prove useful.

Since 35 *Sers* are exactly equal to 72 *lbs Avoirdupois*, the following simple and accurate rules will effect their mutual conversion.

RULE 1.

To Convert Indian into Avoirdupois Weight.

1. Multiply the weight in *Sers* by 72, and divide by 35: the result will be the weight in *lbs. Avoirdupois*.
2. Or—multiply the weight in *Muns* by 36, and divide by 49: the result will be the weight in *cwt. Avoirdupois*.

RULE 2.

To Convert Avoirdupois into Indian Weight.

1. Multiply the weight in *lbs. Avoirdupois*, by 35, and divide by 72: the result will be the weight in *Sers*.

2. Or—multiply the weight in *cwts.* by 49, and divide by 36: the result will be the weight in *Muns*.

“ For facility of recollection this rule may be expressed in *arithmetical rhyme* thus—

“ Of *hundred weights* should you incline
A sum in *Indian muns* to fix ;—
First multiply by forty-nine—
And then divide by thirty-six.”

One Ton = 27.222 *Muns*, or $27\frac{1}{4}$ Mun nearly.

One Mun = $82\frac{2}{7}$ lbs. Avoirdupois exactly.

“ The readiest practical method of reducing the Indian into the English system, *where the utmost accuracy is not required*, is derived from the equation—300 *Muns* = 11 Tons. Hence the following rules in addition to the foregoing:—

1. Add a tenth to a sum of *Muns*, and divide by 30: result—the weight in Tons.

2. Multiply a sum in *Tons* by 30, and deduct an eleventh from the product: result—its value in *Muns*.

3. Deduct one-third from a weight in *Muns*, and increase the remainder by one-tenth: result—the weight in *cwts.* nearly.

4. Add one-half to a given weight in *cwts*, and diminish the sum by one-eleventh: result—the equivalent in *Muns* nearly.

“ The British Indian system of weights having been ordered by Reg. VII. 1833, to supersede the bazar weights previously used (of which the unit was the old Moorshidabad roopee weight of 179.666 troy grains, called the *sicca weight*), in all Government transactions, a corresponding adjustment was made of all the weights in use at the several Government offices of the metropolis—the custom-house, the mint, the treasury, the bank, and the police; and sets of standard Ser and Tola weights of brass were ordered to be prepared at the mint for distribution to all the collectors' offices of the Bengal presidency.

“ The regulation in question expressly avoided enforcing the change by any penal enactment, trusting that the sense of public convenience would quickly ensure its substitution for the irregular system *still* prevalent; and directing only that the verification and adjustment of all weights at the Calcutta

and Sagur assay offices, should be made for the future in accordance with the new scale.

“ In the ordinary dealings of commerce, the difference between the bazar weights and the new weights is not recognizable : indeed the errors of single large weights are generally found to exceed the amount of modification now introduced : no inconvenience therefore remains from the still general use of the old bazar weights, while the principal European mercantile establishments of the town, as well as all the native bullion merchants, have already had their weights adjusted to the new system.”

When it may be desired to estimate the difference between the old and new system, it will be necessary simply to bear in mind that the new *mun* is one *chhutank* and a quarter, nearly, heavier than the old bazar *maund* : which proportion would induce an increase in the price of articles, if weighed by the *new* weights, but charged according to the *old* standard, to the trifling extent of one-fifth per cent, or three annas in a hundred *roopees*.

Company's Indian Factory Weights.

“ There is another species of weight employed in some branches of the commerce of Calcutta which it will be necessary to expel before uniformity can be established. This is the system of Factory Weights originally used by “ the English factory at Bengal,” and now generally retained in the commercial transactions of the Government, although long since superseded in their customs and revenue business by the bazar weights.

“ It would appear to have been adopted in 1787 to save calculation in the home remittances of produce, three factory *muns* being almost exactly equal to two hundred weight *Avoirdupois*.

“ A moment's inspection of the Calcutta price-current will be sufficient to prove the great inconvenience which the retention of the two-fold system must cause. Some articles are quoted at “ *sicca roopees per bazar maund**,” other at “ *sicca roopees per factory maund*,” and others again at “ *current roopees per factory maund*,” the current *roopee* being an imaginary money, of which 116 are assumed equal to 100 *sicca* !

“ To increase the perplexity, the same article is often estimated in a different scale as it comes from different places ;

• The terms *Maund* and *Seer*, occasionally quoted in this work, it should be remembered, are corruptions of the native names—*Mun* and *Ser*.

thus, Radanagore and Bauleah silk are sold per *bazar* seer : while Kasimbazar and Gonatea silk, per *factory* seer. Tin, iron, verdigris, Japan and English copper per '*sicca roopees and factory maund* :—steel, zinc, lead, mercury, and South American copper, per *current roopees and factory maund* !—Gum Benjamin is sold by *factory*—all other gums by *bazar* weight ; —stick lac by the former, but shell lac and lac dye by the latter !

“ Many more examples might be furnished of similar inconsistency. Saltpetre, indigo, silk, the produce of the Straits, and metals are the principal articles sold by the factory maund ; while grain, sugar, cotton, most articles of food, and all of retail bazar consumption, are sold by the bazar weight.

“ The old bazar maund was defined to be ten per cent heavier than the factory maund ; therefore the latter will be equal to 74 lb. 10 oz. 10.666 dr. Avoirdupois ; the seer to 1 lb. 13 oz. 13.866 dr. and the chhutank to 1 oz. 13.366 dr.

“ From the simple relation of the factory to the bazar weight, there can be no difficulty whatever in substituting the latter in its place, in the valuation of such articles of commerce as are still estimated by the former ;—nothing more being necessary than to *add ten per cent to the prices formerly quoted per factory maund*. Thus ; indigo sold at 100 or 200 roopees per factory maund, will now be 110 or 220 roopees per *mun*, and so of other goods. As such goods are invariably weighed at the custom-house on the new system, and the duty or drawback calculated accordingly, it is only a source of perplexity to buy and sell by the obsolete weight ; and to retain two species of weights in a ware-house, must obviously open the door to continual mistakes, if not occasionally even to fraudulent interchange.”

Table of Indian Factory Weights.

		1 Chhut,ank	=	„	1	13.866	} Avoir :
16	Chhut,ank=1	Ser	=	1	13	13.866	
40	Ser	=1 Mun	=	74	10	10.666	

Mr. Prinsep gives a Table for the conversion of factory weights into new *muns* accurately, but he states that “ in ordinary practice the following simple rules will suffice :—

1. Deduct one-eleventh from the weight in factory maunds, sers, or chhutanks ; the result will be the weight in British Indian (or bazar) muns, sers, and chhutanks.

2. Add ten per cent to the price per factory mun, &c. the result will be the price per British Indian (or bazar) mun, &c.”

Current Roopee Prices.

“The apparently perplexing practice of estimating the values of some articles in “current roopees per factory weight,” is met with a very simple method of expressing their equivalents according to the new system, so as to obviate any supposed difficulty in eradicating long established habits: for 100 current roopees being equal to $\frac{10000}{118}$ or 86.207 sicca roopees, and one factory maund being equal to .90744 mun; the ratio of the two modes of valuation will be as 100 to $86.207 \div .90744$, or 95 exactly. Hence may be deduced the following simple rules:—

1. Deduct five per cent from the price or value quoted in *current roopees per factory weight*, and the result will be its equivalent in *sicca roopees per bazar (or new) weight*.
2. Add one and a third per cent to the price or value quoted in *current roopees per factory weight*, and the result will be its equivalent in *Furrookhabad, Madras or Bombay roopees per bazar (or new) weight*.

Company's Indian Salt Mun.

“The only other denomination used extensively at the presidency is the salt mun or maund, which is $2\frac{1}{2}$ per cent heavier than the bazar mun, having 82 tolas to the ser. It is much to be regretted that this absurd weight should not only have been retained, but that after the promulgation of the new regulation, the Government ordered a completely new and expensive series of brass weights to be made up for the Salt Board, at considerable cost, on the old system! It would, of course, have been just as simple to order the weighments of salt to be made with the new mun, and $2\frac{1}{2}$ per cent surplus to be levied on the gross amount to cover wastage; the weights would then have been convertible to general use, whereas now they are confined to one specific purpose.”

Varieties of the Indian Mun.

“The mun (maund) of India may, as a *genus*, be divided into four different *species*:—

1. That of Bengal containing 40 sers, and averaging about 80 lbs. avoirdupois.
2. That of Central India (Malwa, Ajmeer, &c.) generally equal to 40 lbs. avoirdupois, and containing 20 sers (so that the ser

of this large portion of the continent assimilates with that of Bengal).

3. The mun of Guzerat and Bombay, equal to $\frac{1}{4}$ cwt. or 28 lbs., and divided into 40 sers of a smaller grade.

4. The mun of southern India, fixed by the Madras Government at 25 lbs. avoirdupois.

"There are, however, many other varieties of mun, from 15 to 64 sers in weight, which it is unnecessary to particularize." In like manner, almost every native weight varies throughout the Provinces of India.

MADRAS AND BOMBAY WEIGHTS.

"In the Madras and Bombay Presidencies, the weights of commerce have been long since made to conform with the avoirdupois system by assuming the nearest approximation in pounds to the local mun, and adjusting the latter to it. Thus at Madras the mun is assumed as equal to 25 lbs avoirdupois; and at Bombay the more convenient equivalent of 28 lbs, or one quarter cwt. has been adopted for the standard mun. As these weights (especially the latter) are convenient by their direct relation to the commercial unit of England, it is neither to be expected nor to be wished that they should be exchanged for the weights of Bengal. Indeed it should be remembered, that the use of purely English weights even in Calcutta counting-houses can lead to no confusion:—it is the introduction of a fictitious native weight, like the factory mun, that is objectionable as being neither Indian nor English.

"The Ser at Madras contains 8 Pollams of 10 Pagodas each; so like that of Bengal it has the subdivision into 80 parts. In the Malabar system, also used at Madras, $2\frac{1}{2}$ Pollam (Fanam) make a Ser, and the Tolam occupies the place of the Mun; it is equal to 23. 192 lb.

"The Ser at Bombay is divided into 30 Pice, or 72 Tanks, of 72 troy grains each.

"A practical estimate of the relative value of the Madras and Bombay Muns, compared with the Bengal Mun, may be held in the memory by means of the following simple ratios:—

10 Madras muns = 3 muns, $1\frac{1}{2}$ ser, Bengal, nearly.

3 Bombay muns = 1 mun, 2 ser, Bengal, nearly."

Madras Commercial Weights.

		<i>Troy Weight.</i>	
		<i>lbs.</i>	<i>oz.</i>
10 Pagoda or gold Star } Pagodas.....	= 1 Pollum	= „	14
8 Pollum	= 1 Ser ..	= „	10
5 Ser	= 1 Viss ..	= 3	2
8 Viss	= 1 Mun..	= 25	„
20 Mun	= 1 Candy	= 500	„

“ The above are the weights adopted generally in Madras, but those used in the Jaghire (the territory round this city belonging to the Company), as also in several other parts of the Coromandel Coast, are called the Malabar weights.

Malabar Weights.

“ The Pollum weighs 9 Pondicherry roopees, 1 cash, equal to 1624 grains. The Tolam is equal to 23.192 lbs.

2½ Pollum	= 1 Ser.
5 Ser	= 1 Visay.
8 Visay	= 1 Tolam.

“ Various weights as well as measures are used along this coast.” (*Dr. Kelly's "Oriental Metrology."*)

“ The average weight of the gold star Pagoda is 52.4 grains. Therefore 10 such pagodas weigh 524 grains, which is 23 grains less than 14 oz. Avoirdupois.” *Madras New Almanac*, 1841. Dr. Kelly states that “the precious metals among the natives (at Madras), are sold by the Pagoda weight, which is reckoned at 52.56 grains; but English Troy weight is used by Europeans, both for gold and silver, whether wrought or unwrought.”

Bombay Commercial Weights.

		<i>lbs. oz. dr.</i>		
30 Pice or 72 Tank	= 1 Ser..	= „	11	3½
40 Ser	= 1 Mun..	= 28	„	„
20 Mun	= 1 Candy	= 500	„	„

“ By the above weights all heavy or gross goods, except grain, batty, and salt are weighed.


“ The Bombay Ser, in retail business, is mostly computed at 11 oz. 4 dr., and is divided into halves, quarters, eighths, &c. which are reckoned in Tanks.

“ In Bombay it occurs in mercantile transactions, that calculations are sometimes made in Bengal Muns, and Surat

Muns, which two weights are sometimes reckoned at 50, 40½, 41, 43½, and 44 Sers; and sometimes in Surat candies of 20, 21, and 22 Muns.—Such indeed is the variety that in dealing, it is customary to stipulate on the kind of weight or measure that must be used." (*Dr. Kelly.*)

Bombay Gold and Silver Weights.

6 Chowe....	=	1	Goonze..	=	1.79 gr.
2½ Goonze ..	=	1	Vall	=	4.75 "
40 Vall	=	1	Tola	=	179 "

 Mr. Prinsep's work, from which the foregoing articles on the weights of India are chiefly compiled, contains a number of ingenious and useful illustrative Tables, the insertion of which, however, in this work, would be superfluous. To Merchants, Tradesmen, and others having frequent transactions in Indian Weights and Currency—the most practical and useful compilation on their exchanges yet published is Mr. J. Muller's "Indian Tables" which are copious, correct, and methodical, and therefore a safe authority, and easy of reference. For miscellaneous *useful* information—Mr. Prinsep's *Tables* are what they profess to be, but much of their contents are adapted rather for the Study than the Ware-room or Counting-house.

INDIAN DRY AND LIQUID MEASURES.

As already stated (page 206)—the measures of Bengal, Bombay, and Upper India are all referable to the weights of their respective provinces: thus measures (constructed of metal, wood, cane, and earthen ware) adjusted to the ser and other weights are frequently used in Calcutta and its vicinity, as a more speedy or convenient mode of dispensing grain, oil, &c., but milk appears to be the only domestic article sold exclusively by measure. The grain measures, however, are distinguished by the names conveyed in the following table.

Bengal Grain Measure.

5 Chhut,ank	=	1 Koon,kee	=	1 Pao, 1 chhut,ank.
4 Koon,kee	=	1 Rek	=	1½ Seer.
4 Rek	=	1 Pa,lee	=	5 Seers.
20 Pa,lee	=	1 Soa,lee	=	2½ Muns.
16 Soa,lee	=	1 Ka,boon	=	40 Muns.

Madras Measures of Capacity.

		<i>Cub. Inches.</i>	
	1 Olluck =	11.719	
8 Olluck =	1 Puddy =	93.752	
8 Puddy =	1 Marcal =	750	= { 27 lbs. 2 oz. 2 dr. water.
5 Marcal =	1 Parah =	3750	
400 Parah =	1 Garce =	300,000	(Madras Almanac.)

“ The Marcal and lesser Measures, when made of wood, are round, and rimmed with iron or brass. The Marcal is $9\frac{3}{16}$ inches deep, and $10\frac{3}{8}$ inches diameter inside, and therefore weighs 27 lbs., 2 oz. 2 dr. Avoirdupois of spring water: hence 43 Marcals are equal to 15 Winchester Bushels. The Parah measures 2 feet square, and $6\frac{1}{2}$ feet deep.”

“ When grain is sold by weight, 9256½ lbs. equal 18 Candies. 12½ Maunds are a Garce, which is nearly 17½ Winchester Quarters.

“ The Puddy, by which milk, ghee, oil, and some other liquids are sold, is equal to the Puddy in grain measure, containing 8 Ollucks, thus—

8 Olluck	=	1 Puddy (or Measure).
8 Puddy	=	1 Marcal
20 Marcal	=	1 Candy = 64 Gallons.

(*Dr. Kelly's Oriental Metrology.*)

Bombay Grain Measure.

			<i>lbs.</i>	<i>oz.</i>	<i>dr.</i>
2 Tippree	=	1 Seer	=	0	11 3.2
4 Ser	=	1 Paily or Adowly	=	2	12 12.8
16 Paily	=	1 Parah	=	44	12 12.8
8 Parah	=	1 Candy	=	358	6 4

17 Paily or Adowly are sometimes allowed, in wholesale dealing, to one Parah.

Batty Measure.

2 Tippree	=	1 Seer.
7½ Ser	=	1 Adowley.
20 Adowly	=	1 Parah
6½ Parah	=	1 Candy.
4 Candy or } 25 Parah	=	1 Moorah.

“ A bag of rice is computed to weigh 168 lbs. avoirdupois, or 6 Muns, and a Candy to contain 25 Winchester Bushels;

but in all computations respecting corn, rice &c., there is much uncertainty in the measure, as well as variety of weight, according to the nature of the grain."

Bombay Salt Measure.

Cubic Inches. Winchester M.

10½ Adowly	= 1 Parah	=	1607.61	=	6 Gallons.
100 Parah	= 1 Anna	=	160761	=	75 Bushels.
16 Anna	= 1 Rash	=	2572176	=	12 Quarters.

The Anna is computed to weigh 2½ Tons, and the Rash 40 Tons.

Bombay Liquid Measure.

(Spirits and Country Arrack.)

The Ser weighs 60 Bombay Roopees, and equals 1 lb. 8 oz. 8½ dr.; and 50 Sers make the Mun, or 76 lbs. 11 oz. 7 dr.

INDIAN LINEAR MEASURES.

"The semi-introduction of European measures in the British Indian Territories, and in the Dutch and Portuguese Settlements before them," added to the arbitrary system which appear to have guided the natives themselves, from a very remote period, have left the linear measures of India in a state of great confusion.

"There is this peculiarity in the linear systems, that the basis of all is the same; the *cubit* or human fore-arm: and this unit is found in Oriental countries, as in those of the west, divided into two spans, and 24 fingers' breadths. Thus under the Hindoo Princes, the Hath (in Sanskrit—*Hasṭa*) was equal to 2 Vitesti or Spans, and to 24 Ungoores. The Ungoorree or Ungool (*Finger*) is divided into 8 Jo (Sanskrit—*Yava*) or Barley-corns.

"The subdivisions of the *Yava*, proceeding downward to the *paramanus* or most minute atom, according to the arithmetical works of the Hindoos, are, of course, theoretical refinements, which it is unnecessary to notice: a full account will be found in Mr. H. Colebrooke's treatise in the 5th volume of the "*Asiatic Researches*." Proceeding upwards, 4 *Haths* or Cubits are

equal to a *Danda* or Staff: and 2000 *Dandas* make a *Krosa* or *Kos*, which should be, by this estimation, 4000 yards English, or nearly $2\frac{1}{4}$ miles. The *Kos* is generally, for convenience, now called equal to 2 English miles. 4 *Krosa* = 1 *Yojana*, nearly 10 miles. The *Lilavati* also states that 10 *Haths* make 1 *Bans* or Bamboo, and 20 *Bans* in length and breadth = 1 *Niranga* of arable land.

“ That the Cubit was of the natural dimension (of 18 inches, more or less) can hardly be doubted; indeed where the *Hath* is talked of to this day among the natives, the natural human measure is both understood and practically used, as in taking the draft of water of a boat, &c. In many places also, both in Bengal and in South India, the English Cubit has been adopted as of the same value as the Native measure.

“ The *Guz* or Yard, now in more general use throughout India, is of Moohumadan introduction: whether this be derived also from the Cubit (for the Jewish Cubit is of the same length) is doubtful; but like the *Hasta*, it was divided into 24 *Tussoos*, or Digits, corresponding more properly to Inches.

“ The *Ilahy Guj* of *Ukbur* (established as the sole standard measure of his Empire) was intended to supersede the multiplicity of measures in use in the 16th century, and in a great degree it still maintains its position as the standard of the Upper Provinces. In general, however, different measures are employed in each trade, and the Cloth Merchant, in particular, has a distinct *Guj* of his own. Thus the Cloth *Guj* has assimilated in many places to two *Haths*, or one Yard; and the frequent employment of English tape-measures, as well as carpenter's two-foot rules, will ere long confirm the adoption of the British standard to the exclusion of the Native system, for the linear measure of articles in the Bazaars.”

The true length of the *Ilahy Guj* was the subject of zealous investigation by Mr. Newnham and Major Hodgson, in 1824, “ when it was found to be the basis of all the records of land measurements and rents of Upper India.—As might have been expected no data could be found for fixing the standard of *Ukbur* with perfect accuracy; but every comparison concurred in placing it between the limits of 30 and 35 English Inches; and the great majority of actual measures of land in *Rohilkhund*, *Delhi*, *Agra*, &c., brought it nearly to an average of 33 inches.”

Sometime subsequent to the investigation just mentioned, the Government, anxious for a general standard which should meet, as far as possible, the existing circumstances of the country, abandoned the further prosecution of the theoretical

question, and assumed an arbitrary value of the *Ilahy Guz* at 33 Inches, which in 1825-6, was ordered to be introduced in all the revenue-survey records, with a note of the local variation therefrom on the village maps, as well as a memorandum of the measure in English acres.—Mr. H. Mackenzie thus describes the convenience which the adoption of this standard (sanctioned at first only as an experiment and liable to reconsideration) would afford in comparisons with English measures.—

“Taking the *jureeb* (side of the square *Beegha*) at 60 *guntehs*, or 60 *guz*, the *Beegha* will be 3600 square *guz*, or 3025 square yards, or 5-8ths, of an English acre (3 roods, 5 perches). The *jureeb* will be equal to 5 chains of 11 yards, each chain being 4 *guntehs*. In those places where the *jureeb* is assumed at 54 *guz* square, it would equal 4½ chains, giving 2450¼ square yards (or 2 roods, 10 perches). In either case the conversion from one to another would be simple, and the connection between the operations of the surveyors and the measurements of the revenue officers would be easily perceived.”—

“This convenient *Beegha* of 3600 square *Ilahy Guz*, or 3025 square yards, or 5-8ths of an acre, may now be called the standard of the Upper Provinces. It is established also at Patna, and has been introduced in the settlements of the Sagur and Nerbudda Territories.

“Rennel’s general estimate of the area of Bengal in *Beeghas* of 1600 square yards merely followed the measure in use at Calcutta. In general terms the *Beegha* of Bengal may be assumed at 1600 square yards or about 1-3rd of the English acre, and a little more than half of the up-country *Beegha*.

“In Madras Sir T. Munro established a measure (called *ground* or *mauny*) of 60 × 40, or 2400 square feet, of which 24 make a *cawney* = 57,600 square feet = 6400 square yards, or exactly 4 Bengal *beeghas*. The Madras *cawney* is to the English acre as 1 to 1.3223, or as 121 to 160 nearly. In the *Jageer*, the *ady* or Malabar foot is used, which is 10.46 inches; 24 *adies* = 1 *culy*, and 100 square *culies* = 1 *cawney*, or nearly an English acre. The common *culy*, however, is 26 *adies*, or 22½ feet, which makes the *cawney* = 1 acre, 28¼ perches.”

Bengal Cloth Measure.

				Inches.
3	Jou (Grains)	=	1	Oong,ul = 04
3	Oong,ul (Fingers)	=	1	Gir,ih = 24
8	Gir,ih (Knuckles)	=	1	Hath (Cubit) = 18
2	Hath (Arms)	=	1	Guz (Yard) = 36

Bengal Long Measure.

					<i>ft.</i>	<i>in.</i>
3	Jou	(Grains) =	1	Oong,ul	=	0 04
4	Oong,ul	(Fingers) =	1	Moot,thee	=	0 3
3	Moot,thee	(Hands) =	1	Bil,isht..	=	0 9
2	Bil,isht	(Spans) =	1	Hath....	=	1 6
4	Hath	(Arms) =	1	Bam	=	6 0
1000	Bam	(Fathoms) =	1	Kos (Coss)	=	One

English Mile, 1 Furlong, 3 Poles, and 3½ yards.

Bengal Land Measure.

“Land is measured by the Sqaure Chhuttank which is equal to 45 Square Feet; that is—5 Cubits by 4.” (Dr. Kelly.)

Sq. yards.

16 Chhuttank = 1 Kut,tha (cotta) = 80

20 Kut,tha = 1 Bee,gha = 1600

Hence 30½ Bee,ghas equal one English Acre.

Madras Land Measure.

“Land is generally measured with a Gunter's Scale of 100 Links, or with a Rod of 10 Feet, and reduced to Cawnies, Grounds, and square feet, agreeably to the following Table :—

60 Feet long and	} = {	1 Ground or Mauney =
40 Feet broad ..		2400 Square Feet.
24 Grounds or	} = {	1 Cawney = 57,600
Maunies ..		Square Feet.

“The Indian (Madras) Cawney is in proportion to the English Acre, as 1 is to 1.3223; or as 121 is to 160 nearly.

“In the Jaghire, the Adye, or Malabar Foot, is used, which is 10.46 Inches English :

24 Adees = 1 Kuly

100 Square Kulies = 1 Cawney, or nearly an English Acre. The common Kuly, however, is 26 Adees, or 22½ English Feet, which makes the Cawney one Acre, 28½ Perches.”

Madras Cloth Measure.

“The Covid for Cloth Measure is 18 inches; but the English Yard is generally used.” (Dr. Kelly.)

Bombay Long Measure.*According to Dr. Kelly.*

16 Tussoo = 1 Hath = 18 Eng: inches.

24 Tussoo = 1 Guz = 27 „ „

According to Captain T. B. Jervis.

“In artificer's work in Bombay, measures of length, superficies, and solidity, are as follow:—

1 Tussoo = 1.375 inches.

20 Tussoo = 1 Guz = 27.5 square inches.

Bombay Square Measure.

1 Tussoo = 1.891 square inches.

400 Tussoo or 1 square Guz = 756.25 square inches,
or 5.252 square feet.**Bombay Solid Measure.**

<i>Solid.</i>		<i>Solid.</i>	
1	Tussoo=2.5996	inches.	
20	„ =51.992	„=1	Wuswussa.
400	„ =1.039.844	„=20	„=1 Wussa.
2000	„ =5199.219	„=100	„=5 Wussa=1 quarter Guz, or cubic feet 3.0088.
8000	„ =20796.875	„=400	Wuswussa = 20 Wussa= 1 Guz =12 035 cubic feet.

“In Goojrat and Bombay, sawyer's work is computed by the guz of 32 inches, and of the breadth of 10 inches (or more correctly, 3 adees, or 31.4178 inches, and one adee or 10.4726 inches); a single cut of the saw is accounted double the actual measurement: this practice agrees with European usage, and is said to be assigned to compensate the labor of setting up the timber in a proper position for cutting: timber varying from 5 to 12 inches in breadth is estimated as though it were all of the breadth of 10 inches, the length taken into calculation as usual: in all timber of a large size, the breadth at the largest cut is accounted the breadth for the whole work. If a piece of timber be sawed by the same people into many pieces, they count only the first cut over twice, but if a piece of timber be cut by two sets of sawyers, they have each the privilege of counting the first cut twice.” (*Captain Jervis on the Metrological and Monetary Systems of India.*)

INDIAN COOKERY.

“ One of the great characteristics of oriental cookery is the mixture of acids in all savory dishes. Besides the lime, which answers to the European lemon, the natives of Asia possess the juice of pomegranates and of tamarinds, for which, in Europe, there is no equivalent; and also in Persia a seed, the sumach, which, when dried and pounded, is employed in dredging the **Kubabs**, and imparts to them a fine acid flavor. Curds are also another ingredient very extensively employed, while the general fault, at least in India, is the quantity of oiled butter which is allowed to appear in the gravies when not wholly absorbed by the rice. The Turkish and the Persian mode of cookery far surpass in excellence that of Hindoostan, though occasionally they are a little strong; such, for instance, as a dish of finely-sliced onions fried in butter, and saturated with pomegranate juice, and sent to table with eggs fried in the same butter and placed on the top. Garlic is often allowed to preponderate rather distressingly, but in other cases it is managed with great delicacy, the Delhi cooks perfectly understanding the French method, and boiling it in different waters until it is as mild as almonds. It is then placed whole in the Chutnee. A mixture of sugar, curds, and raisins, in savoury dishes, is also a peculiarity of oriental cookery; and Lucknow especially is celebrated for its sweet pickles. In the native cookery of India, the Moohum-mudan, generally speaking, far excels that of the Hindoo, in which the absence of meat is too abundantly supplied with ghee (clarified butter). The Madras brahmuns, however, are famous for their vegetable curries, and Europeans soon acquire a taste for the butter and onions which form so essential a portion of all.” The foregoing remarks, by Miss E. Roberts (extracted from that lady’s admirably improved edition of Mrs. Rundall’s “Domestic Cookery”), are followed by numerous receipts for the preparation of the more common Indian dishes “which have been adapted to English tables by gastronomes of eminence”—and to these the attention of the Anglo-Indian house-wife may be profitably directed. Native cooks, though in numerous instances very clever, are generally confined in their knowledge of English dishes to the more ordinary, or those of every-day consumption; and an occasional lesson from the mistress, therefore, will tend to the improvement of the native cook, however great his talent or experience. “Although (says Miss R.) the style of living adopted by British residents in India is generally luxurious, native cookery differs so widely from the European style that it is necessary to teach

the servants the method of preparing the elegant novelties continually introduced at home," and thus "the experience previously gained in England" had, by Miss Roberts, "been found exceedingly useful on many occasions." Those who may desire something more than a mere brief *list* of native dishes are referred to the article "Moosulman Cookery" in the "Quanon-e-Islam"—and to a translation from a Persian collection of culinary receipts, published in Calcutta, under the title of "the Khwan Niamut; or Nawab's Domestic Cookery."

The following list of Indian dishes and confections (chiefly Moosulman) includes the most common only, and such as occasionally form portion of a course on an English table, or a Moohummudan table at which, in social intercourse with natives, the European may, perchance, be an occasional guest.

Ab,sho,ru: *Lemonade*; variously made, and by the Mooghuls, commonly used as a condiment with Poolaos.

Ash-i-jou: *Barley-water*. *Water-gruel*.

Ba,dam-tukh,tee: f. a flat lozenge-shaped confection, made of curds, sugar, boiled milk, and cocoanut milk.

Ba,loo-sha,bee: f. a square-shaped confection made of sugar, boiled milk, and almonds.

Bhat: *boiled rice*: the common accompaniment of curry.

Ba,kur-kha,nee Ro,tee (from Bakur-khan—a moohummudan name): f. a large Hindoostanee *Cake*, of which the ingredients are flour, milk, ghee, cream, almonds, curds, cardamoms, and salt.

Bha,jee: f. } Greens or vegetables fried with onions, turmeric and chillies.
Bhoo,ji,ya: f. }

Bi,ri,ya,nee Khich,ree: f. }
Bhoo,nee Khich,ree: f. } *Fried Khich,ree*.

Boo,ra,nee: f. the fruit of the *Egg-plant* sliced, fried, and served up mixed with curds, chillies, garlic, and salt.

Bul,dar: a wheaten *Cake*, with ghee, in separate layers, like english pastry.

Bur,a: a small *Cake* made of pulse-flour, chillies, garlic, and salt; fried, and eaten with curds.

Bur,ee: or } *Curry Balls*; pulse, with proportions of chillies,
Bur,ee: f. } ginger, onions, garlic, and salt, made into small balls, dried in the sun, and cooked with meat curry.

But,a,sa (lit: *Bubble*): a sugar confection of a spongy consistency, or, as its name implies, filled with air.

Boon,di,yan: f. *Sugar-drops*.

Bur,fee: f. a square and oblong *Sugar-confection*.

Char: better known as "Mooloogoo-tunny"—which see.

Chasht : f. *Breakfast* : literally—the middle hour between sunrise and noon, and hence the name of the meal eaten at that time.

Choo,ra : plain *rice*, after repeated preparations of soaking and drying, parched, and then beaten flat.

Chup,a,tee-ro,tee : f. a hindoostanee unleavened thin *cake* ; made of *flour* (ata), kneaded with water, in the proportion of one seer to sixteen or more cakes, and baked.

Chut,nee : f. *Sauce*.

Deh,lee-kee-Chut,nee : f. *Dehlee Sauce* of which the ingredients are equal portions of green mangoes, raisins, mustard seed, green ginger, garlic, dried red chillies, and salt, with certain proportions of onions, sugar and vinegar, mixed, after various preparations, in a stone jar which is closed and exposed to the sun. It is said to keep good for years.

Du,hee : *Curds* or *coagulated Milk* : by Europeans, in Calcutta and Madras, commonly called *Tyar*.

Dun,dan-mis,ree : f. *Barley-sugar*.

Do,pi,ya,zu (lit: *two onions*) : a meat curry, without gravy. The "Dopeenza curry" of Miss E. R.

Dum,pookht : the "Dumpokht" of Miss E. R., who describes it as "the dish mentioned in the Arabian Nights as the kid stuffed with pistachio nuts."

Dum,pookht-pool,a,o : a hindoostanee *Poolao*, differing slightly from *Yukh,nee-pool,no* in the mode of cooking.

Fa,loo,du : *Wheat Flummery*.

Fir,nee : f. a hindoostanee *Pudding*, made of rice or soojee and milk, with proportions of sugar and spices, boiled.

Ga,o,dee,du : *Bread* or short oblong *Cakes*.

Ga,o,-zub,an (lit: *cow's-tongue*) : f. *Bread*, in shape, resembling *neats-tongue*, and thence its name.

Gir,da : large round *Bread* ;—from *girda*, round.

Gool-gool,a : a confection made of the same ingredients as the *Poo,a*, but formed in *balls*.

Gool-hut,tee : f. *Rice-gruel* or rice boiled to a pap.

Go,ta (vul: *Gool,ka*) : ripe cocoa-nut and beetle-nut in small slices, with coriander-seed and other spices, parched ; usually forming a kind of dry dessert after a moohummudan meal, and during the nights of the mohurum fast. In east indian families better known under the name of—*Mookh-ba,cha*.

Goop-choop-ka-Lud,doo : a ball-shaped confection, made of flour, curds, sugar, and cocoanut milk, fried in ghee.

Goor-tukh,tee : f. "a confection differing from the *Ba,dam-tukh,tee* in the substitution of molasses for sugar, and the omission of almonds.

Haz,ree : *Breakfast*. f. **Haz,ree Khana**—v. *To Break-fast*.

Hoo,sy,nee-Kub,ab : meat, in small pieces, skewered, with alternate slices of onions and ginger, cooked into a curry. The "Hossyneer Kubab" of Miss E. R.

Hul,wa : a hard-baked confection, of which the usual ingredients are soojee, sugar, almonds, and spices, baked. The best Hulwa is the Arabian, in the preparation of which the principal materials are said to be camel's-milk, sugar, and almonds.

Hul,wa-so,Lun : a hard, flat confection, somewhat like English "hard-bake," made of wheat, ghee, and thick syrup, with the addition, usually, of almonds, raisins, and spices, mixed, under various processes and fried.

Hur,ee,ru : a *Caudle*, of which the ingredients are soojee, sugar, milk, almonds, water, aniseed and cardamoms.

Il,a,chee-da,na : *Cardamom Comfits*.

Im,rut,ee : f. a confection, made of the same ingredients as the **Jul-e,bee**, but ring-shaped.

Ja,wa : *Rice-gruel*.

Jul,e,bee : f. a confection made of flour, milk, and ghee, like macaroni, in hollow tubes, in the form of flat round coils, fried in syrup with which they become charged.

Jul-pan : literally—*water and pan* : light food between meals : a native luncheon.

Ka,cha-gol,a : a ball-shaped confection, of which the usual ingredients are curds, sugar, milk, and cocoa-nut milk.

Kee,ma : *minced meat*.

Kha,gee,na : *Omelette*.

Kha,ja : a hindoostanee sweet-meat, like pie-crust.

Kha,na : *Dinner. Food. Eatable*. (v. *To eat*.)

Kheer-tukh,tee : f. a square shaped confection, made of curds, sugar, boiled milk, and cocoa-nut milk.

Khich,ree : f. a hindoostanee rice-dish, of which there are several varieties : the usual ingredients of all being rice, pulse, ghee or butter, onions, cassia leaves, and spices ; in some instances colored with turmeric, and garnished with hard boiled eggs and fried onions, in like manner with **Pool,ao**. A favourite breakfast dish with Europeans. The "Khicharee" of Miss E. R.

Khich,ra : **Khich,ree** made of several varieties of pulse, and cooked with meat.

Kho,ee : f. plain *rice*, parched in its husk, and therefore differing from **Mooree** in the simple exception of not being previously soaked.

Khoosh,ka ; *boiled or cooked rice*.

Khuj,oor (lit : a *date*) : a hindoostanee confection, made of wheat flour, sugar, poppy-seeds, &c. and fried.

Khūm,ee,ree-ro,tee (from *khūm,eer*—*Leaven*) : f. *Leavened Bread*.

Khut,tee-chut,nee : f. a hindoostanee acid condiment, of which the ingredients are chillies, tamarinds, onions, garlic, salt, &c.

Kof,ta : hindoostanee *Force-meat Balls*, fried in ghee. The "Koftahs" of Miss E. R.

Kool,ma : *Sausage* or *Haggis*.

Koo,lee,cha : *Biscuit*.

Kor,ma : a hindoostanee rich *Stew*, of which the usual ingredients are meat, in small pieces, ghee, curds, onions, garlic, ginger, salt, and spices.

Kub,ab : *Roast*; though as an *adjective* this word is often prefixed to *fried* as well as *roasted* meat.

Kul,i,ya : *Curry*. See "Sal,un."

Kub,ab-khut,a,ee (from *Khuta*—*Chinese Tartary*) : small flat cakes, made of minced meat, prepared with certain proportions of ginger, onions, curds, ghee, lemon-juice, salt, and spices, fried.

Kub,ab-pur,sund : a hindoostanee dish, made of the same ingredients as the *Kubab-Khut,a,ee*, the meat being tied with thread in small pieces to a spit, basted with the other materials, and then roasted over a charcoal fire.

Kuch,ou,ree : f. a puff-patty, made of flour, and pulse (*mash-kulæe*), with proportions of ghee and salt, fried in ghee.

Kur,hee : f. a hindoostanee dish, made of pulse meal, curds, turmeric, ginger, onions, garlic, chillies, coriander, and salt, fried, and usually eaten with rice or bread.

Loung-chir,e : small cakes made of the flour of the hairy-podded kidney-bean (*mash*), with proportions of garlic, onions, ginger, chillies, coriander, and salt, fried, and served up with tamarind sauce.

Lud,doo ; a common indian sweetmeat made of flour, sugar, and cream, in the form of balls.

Lud,doo-Kub,ab : hindoostanee roast meat-balls, differing from *Kofta* in being roasted.

Mit,ha,ee : f. *Sweet-meat*.

Moo,ruh,ba : *Preserve*.

Moo,ree : f. plain *rice*, freed from its husk, swollen by soaking, and then parched.

Mo,tee-choor-ka-Lud,doo : a ball-shaped confection, commonly made of flour, sugar, almonds, raisins, and whole peppers : the flour, mixed with water, being first so strained through a sieve as to fall in drops into a pan of boiling ghee, from which they are taken and then mixed, with the other ingredients, into balls.

Mun,da : a round confection cake, made of curds and sugar.

Mul,a,ee : f. Milk inspissated by boiling. *Cream*.

Mul,ee,da : a hindoostanee dish, consisting of pounded bread or wheaten cake, mixed with certain proportions of ghee, sugar, pepper, and cardamoms. This dish, in Hindoostan, is frequently given to horses.

Moo,loo,goo-tun,ny (or Char) literally *Pepper-water* : a description of broth, in which the chief ingredients are pepper and tamarind, with proportions of spices. A favourite dish with Europeans, but most common to Madras.

Nan : *Bread*.

Nookl : a *Dessert* : fruit, cake, &c. eaten with wine.

Nook,ti,yan : f. Sweetmeat shot.

Ookh,ra : plain *rice*, prepared like Khoe, and then covered with syrup and dried.

Pa,pur : a light thin cake, made of pulse with proportions of cummin-seed, salt, and spices, fried in ghee.

Pup-ree : f. a thin crisp cake, made of flour, spices, sugar, &c.

Pee,tha : a pastry puff, filled with scraped cocoa-nut and sugar or molasses, and spices, previously fried in ghee ; and the whole finally cooked by steam.

Pe,ra : } a confection in flat cakes, but of various shapes,
Pe,ree : f. } made chiefly of sugar, with the addition of some
ingredient by the name of which it is distinguished from its
numerous other varieties, as—Nariyul-ka-Pera ; Doodh-ka-
Pera ; Chhene-ka-Pera ; Gool,a,bee-Pe,ree.

Poo,a : *Pancakes*, made of flour, ghee, sugar or molasses, mixed with water or milk, and the addition, sometimes, of plantain, fried in ghee.

Phool,ka : light thin bread cakes.

Pool,a,o : a hindoostanee dish, of which the principal ingredients are rice and meat, with certain proportions of ghee, curds, green ginger, onions, garlic, salt, and spices, parboiled and fried. A favourite European dinner dish. The " Polao or Pillaw " of Miss E. R.

Pool,a,o-i-mugh,zi,yat : Sweet Poolao with the addition of almonds, pistachio-nuts, &c.

Poor,ee : f. wheaten cakes fried in ghee.

Pur,at,ha : wheaten cakes, in layers, with plenty of ghee, fried or baked.

Ra,e,ta : a hindoostanee dish, made of curds, pumpkin, ginger, garlic, chillies and salt, boiled.

Reo,ree : f. *Indian Comfits*.

Ro,tee : f. *Bread*.

Rou,ghun,ee-ro,tee (from Rou,ghun,ee—*greasy*) : f. hindoostanee short-bread, made of soojee, milk, ghee, and salt.

Sal,un or **Kul,i,ya** : *Curry*—the well known indian Stew, of which there are several varieties, fish—flesh—fowl—and vegetable; the usual ingredients in all being ghee or butter, ginger, garlic, turmeric, chillies, salt, and spices. Curry is the usual accompaniment of *Khichree* and *Poolao*, but is more commonly served up with plain boiled rice in a separate dish. The Hindoos and many east indian families, in fish Curries, substitute *mustard oil* for *ghee*, but oil curries are very seldom relished by Europeans.

Se,wyn : f. *Vermicelli*. *Macaroni*.

Sa,dee-Khichr,ee : f. *plain Khich,ree*.

Seekh-Kub,ab : *Spit-roast*.

Sha,mee-Kub,ab : *hindoostanee Cutlets*.

Sheer-bir,inj : f. *hindoostanee thin rice baked pudding*.

Sheer-mal : f. *large flat bread*.

Shur,but : *Eau sucre*. *Lemonade*.

So,ha,lee : f. *Fried cakes*.

Sum,o,sa : a triangular shaped patty.

Til,wa : a flat cake-like confection, made of molasses, and covered with *Til*—*Sesamum seed* : hence its name.

Yukh,nee : f. *Gravy*. *Broth*.

Yukh,nee-Pool,a,o : a rich *Poolao*.

Zur,da : a sweet *Poolao*, colored with saffron. See the "*Zurdu*" of Miss E. R.

GAMES, SPORTS, AND PASTIMES.

Ba,zee, Shik,ar our *Khel*.

Bag-Buk,ree : *Tiger and Goats* : an indian juvenile game, differing from the english game *Fox and Geese* only in using 16 smaller pieces (goats) instead of 21.

Chon,gan : a persian game resembling the english *Cricket* or *Tennis*, but played on horseback.

Chul,na-phir,na . *Walking*.

Churh,na : *Climbing*.

Chou,sur : f. } an indian game of chance, differing from Puch-
vulgarly } chee,see in the substitution of *Dice* (*Pa,sa*) for
Chou,pur : f. } Cowry-shells : the dice being four or six sided,
four inches long, and half an inch thick on every side : these
are not thrown from boxes, but lengthways from the hand.
The dice used in upper India are very small, and are there
called *Git,tukh*.

Doob,kee-marna : *Diving*.

Dour,na : *Running*.

Dund : an indian gymnastic exercise, performed by placing the



body, horizontally, in equilibrium, on the hands and points of the feet : and by a peculiar curved motion of the body *forwards* causing

the chest to touch or nearly touch the ground *as illustrated in the 1st of the annexed two figures*: then, from that position, by extending the arms to their full length, raising the body, *backwards*, to the posture *illustrated in the 2nd figure*, and repeating the exercise. Captain Clias, in his excellent "Elementary Course of Gymnastics" states that many of the scholars in the Royal Military Institutions in England "make this exercise 40 times following on the arms and the points of the feet, without falling:"—but this is mere boys' play compared with what is done in India: an english medical gentleman now settled in Calcutta usually performing 150 Dundis daily throughout one part of the year, and that being far short of the number through which many of the natives of Upper India will go—more especially the regular Pub,luwans—or professional Wrestlers. The Dund is exercised under various forms, as *reversely*, with the face upwards, or *on one hand*, the right and left, alternately; all alike tending to the strengthening of the muscles and back, and to the opening of the chest.

Ghoo,lel : f. *Pellet-bow*.

Ghoo,le,la : *Pellet*.

Ghoor,dour-kur,na : *Racing*.

Gop,hun : f. a *Sling*.

Gun,jee,fa : hindoostanee playing Cards; of which a pack includes double the number contained in an english pack, and eight instead of four suits or colors; viz:—Shum,sher, Taj, Bur,at, Soorkh, Ghoolam, Kim,ash, Suf,ed and Chung.

Gyan-Chou,sur (lit : *Intellectual Chousur*) : f. an indian game of chance differing from Chousur, in the rejection of dice, the players, at discretion, taking the highest or lowest number on the dice.

Kab,tyn : an indian game of chance, with dice which are thrown against a gbur,a (*Earthern water-pot*), the game depending on throwing the number called.

Khup,ra : broad-pointed *Arrow*.

Koosh,tee : f. *Wrestling*.

Kub,a,da : practising *Bow*.

Kum,an : f. *Bow*.

Kub,ud,dee : f. a common indian boys' game—resembling the english game of *Prisoners' Base*.

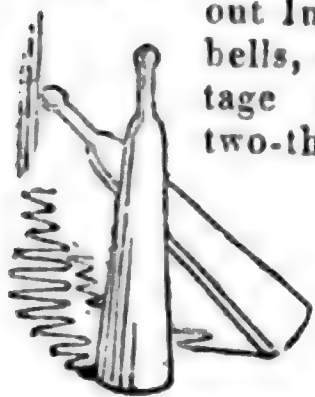
Le,zum : f. a hindoostanee *gymnastic Bow*, formed of tough bamboo, and strung with an iron chain, between the links of which are usually fixed a few rings or thin plates of iron or bell-metal, two or three to a link, these jingling as the Bow is used. The nock part of the chain is formed of solid iron adapted to the form of the hand in which it is grasped when exercising. The exercise consists in bending the chain to the utmost stretch of the arms, by each hand alternately, and thus strengthening the arms and chest: the exercise being varied under every position in which the bow can be held, whether horizontally—perpendicularly—sideways—or over-head.

Lut,a,ee : f. a hindoostanee *Kite-string-Spindle* or *Roller*, made of bamboo.

Lut,too : a boy's *Top*.—**Luttee** : f. *Top-string*.

Lys : *Practising Arrow*; sometimes thrown by the hand.

Moog,dur : *Indian Clubs*: used in pairs by the natives throughout India for the same purposes as English Dumb-bells, over which, however, they possess the advantage of more varied exercise. "Although but two-thirds of the body, viz., from the loins up-



ward, are called into operation in this exercise, its importance must be estimated by the fact that they are precisely those requiring constant artificial practice, being naturally most exempted from exertion. As an adjunct to TRAINING, there is nothing

in the whole round of gymnastic performances that will be found of more essential service than this exercise with Indian Clubs. It demands but little muscular exertion, and such as it does require calls chiefly upon that portion of the system which it finds in a state of comparative repose." For the necessary instructions in this elegant exercise—the reader is referred to Mr. Walker's "*Manly Exercises*" as revised by Craven, from which the foregoing extract is taken. *Moog,durs* are made of various sizes, varying, in weight, from 8 to 24 pounds each *Moog,dur*.

Moogh,ul-Put,han : a common indian game, resembling draughts, sixteen cowry-shells or pebbles, being used as men, and played on a checquered board or cloth.

Mud,rung,um : *Four tigers and sixteen sheep* : a similar game to *Moogh,ul-Put,han*.

Nurd : f. *Counter*, *Chess-man*, &c. *Draughts*, &c. : any game played with counters.

Nuk,kee-moonth : f. an indian game, somewhat similar to the english juvenile game of *Odd or Even*.

Puch,chee,see : f. next to Chess, the most popular game in India: usually played by four—sometimes by two persons on a checquered board or cloth, containing four rectangles, with their narrow sides so placed as to form a square in the centre (*as illustrated in the annexed figure*); each rectangle being divided into 24 small squares, in treble rows of 8 squares each, and furnished with four ivory or wooden cones (called *Got*, *Gotee*, or *Nurd*), as men, of a peculiar color for distinction, which are regulated in their movements towards the centre square, as the goal of the winning pieces, by the highest throws of six cowry shells, as dice, these counting according as the apertures fall uppermost. Each player takes a rectangle (or two rectangles if there be two players only)—and plays in turn; the highest possible throw being 25 or *Puch,chees*—from which the game derives its name; though seven cowry shells are occasionally used—and in that case a player may throw as high as 30. It appears, on the authority of Dr. Herklot's "*Qanoon-e-Islam*," that the natives in the *Dukhun* never play this game for money, but it is otherwise in Bengal and the Upper-Provinces—where gambling at this and other games is one of the most common national vices.

Put,ung-ba,zee : *Kite-play :* } The paper Kites of India differ
Put,ung-oo,ra,na : *Kite-flying :* } greatly in their construction from those of England; the ordinary shape, a diamond-square, under which they are formed in India being, in England, termed *Chinese*, though there rarely used, and still less admired: they have no tails, but are, nevertheless, managed with amazing skill by the natives of India, who frequently raise them to an incredible height; the lines used for this purpose are chiefly of thin and strong cotton or silk well twisted; about 40 or 50 yards of the line nearest the kite being covered with a fine size, containing a mixture of levigated glass. Kite-flying in England is confined to boys, but it is otherwise in India where the sport is pursued by both sexes of all ages—not, however, for the mere pleasure of raising one kite against another—but that of destroying rival kites by cutting their strings. In the entertaining "*Observations*" of Mrs. Ali,* the reader is informed that the *Moo-hummuduns* fly kites at all ages—she having seen men in years, even, engaged in this amusement.—“ Many native

* “ Observations made during a twelve years’ residence in a Mussulmaun’s Family in India.” By Mrs. Meer Hassan Ali.

ladies (states Dr. Gilchrist), as well as men, but especially *Moolhummuduns*, are very dexterous in flying kites. Some times, in the great cities, thousands of these kites are seen floating in the air, to the great amusement of their respective owners, and indeed of the spectators, who often take considerable interest in the numerous contests perpetually presented by the intentional crossings of the several cords, which being armed, as already described, are calculated "to cut the thread of life," and precipitate their several opponents. No sooner is the crossing of an adverse cord felt by the vibrations of that in the hand, than a sawing motion is given to each by the respective operators, when, in less, commonly, than a minute, one of the kites is seen to give way. On this sometimes are pending considerable wagers. This amusement generally takes place during the cool of the evening, on the flat tops of the houses. The inhabitants of the *zunana* (*hurum*) enjoy it either from their compounds (or enclosed areas), or on the roofs of their chambers, on terraces so built up with thin brick wall as to conceal them from their neighbours."

Dr. Herklots names three varieties of the Indian Kite : " 1, *Kunkowa* : 2, *Took, kul* : and 3, *Pufung* or *Chung*, a large paper kite, 4 feet by 5, bent back by thin rattan stays, which produce pleasing sounds, not unlike that of the *Æolian Harp* ; it can only be flown in very windy weather, when it sometimes requires more than one person to hold it ; it is raised by means of a thin rope instead of twine, and sometimes flown at night, with a lanthorn fastened to its long tail." A favourite fancy device for many Indian Kites is that of a bird with its wings distended.

Shut, runj : f. *Chess*. The moves of some of the pieces in the strictly oriental game of Chess differ from those of the European game (called *Fur, ung Shut, runj*) : for instance—the Queen moves obliquely one square at a time, the Bishop moves obliquely three squares at a time, and that without hindrance from an intermediate piece ; and the Pawn never moves more than one square at a time. This game is called *Roo, mee Shut, runj*—*Turkish Chess*.

Shik, ar-kur, na : *Hunting. Shooting.* *Su, war-ho, na* : *Riding.*

Tas : *Cards.* *Tak-joost* : the juvenile game of *Odd or Even*.

Tukh, tu-nurd : (from *tukhtu*—*board* : *nurd*—*draught*) : *Backgammon*.

Teer-un, da, zee (from *Teer*—*Arrow*) : f. *Archery*.

Ukh, a, ra : "the *Palæstra*—for wrestling, and other feats of agility." (*Dr. Brett.*)

DANCING AND SINGING—Nach,ua our Ga,na.

Dancing and Singing are unknown to the Orientalists as accomplishments of private life—the practice of both being confined to professional people whose services are hired by the opulent who (unlike the natives of Europe) are never themselves the performers, but the mere indolent ear and eye witnesses of the performances of others. “The feelings of the Hindoos (says Mr. Ward) are exceedingly shocked at seeing English ladies *degrading* themselves, as they call it, into dancing girls.” But, though opposed to the practice in themselves, the natives of India, hindoo and moohummudun, are great patrons of these accomplishments in others, and thus professional dancers and singers, chiefly females, of both classes, and of numerous grades and characters abound throughout India. The profession of the *dancer* is always united with that of the singer, though in numerous instances professional *singers* do not practice dancing. The songs of the hindoos embrace various subjects, but the most common are those which describe the deeds of their gods, and the amours of Krishna in particular. The women who dance and sing at the nach entertainments given to Europeans, however, and in the courts of native princes, are invariably Moosulmanees whose songs are of a less objectionable character, though the majority are redundant in the praises of love and wine, and the gestures of some of the dancing singers are too often more wanton than graceful.

Captain Willard (whose work is elsewhere named) states that “The dance as it is now practised in Hindoostan is comparatively of modern date; music having been in more ancient times dedicated almost solely to religious purposes, the dance was likewise practised by persons actuated with religious zeal and warlike enthusiasm, till both were subsequently prostituted by interested performers for the entertainment of the luxurious. Dances being accompanied with songs, and the theme of the latter being changed from pious hymns to love ditties, the actions of the one were necessarily conformed to the words of the other; and this in a short time could not fail, amongst so voluptuous a people as conquered the degenerate sons of India, to change into that effeminate and meretricious style in which it is at present. Indeed the want of morals amongst its professors of both sexes is the primary cause of the present derogation of this elegant science amongst the natives, from its original dignity.” The same author asserts that “several practical musicians of both sexes are even now to be met with, who, although ignorant of the theory of music, may for extent, sweetness, pliability,

and perfect command of the voice, rival some of the first-rate minstrels of Europe. *Moohummud Khan* and *Serho Bae* (of Banda), among others, being living examples of superior vocal powers." Dr. Buchanan in his "Journey through Mysore, Canara, and Malabar," thus speaks of the same class of people. "In the opinion of some Europeans nothing can be more silly and unanimated than the dancing of the women, nor more harsh and barbarous than their music; while others, perhaps from long habit, have acquired a relish for the latter, and have even been captivated by the women."

The profession of the female dancer is too frequently coupled with the calling of the courtesan, and thus, though there are numerous exceptions to this demoralizing custom, the names which particularly apply to the one class, are, in some instances, though arbitrarily, understood to be synonymous with those of the other, as illustrated in the word *Kun, chun, ee* and other examples conveyed in the following list on the authority of *Shakspeare's Dictionary*.

Ba, ee : a dancing girl. *Bae, jee* : a mother bawl.

Bhukt : a hindoo performer for entertainment : a dancer.

Choo, na-puz, nee : a dancing girl.

Dom, ra : a caste of *Moosulmans*, the males of which are musicians, and the females sing and dance in the company of females only.

Dom, nee : a female *Dom, ra*.

Dha, ree : a kind of musician : a singer.

Dha, rin : a female singer.

Ga, in or *Ga, yun* : a female singer.

Gu, wy, ya : a singer (of any class).

Kun, chun : a cast of people whose females are dancers.

Kun, chun, ee : a female *Kunchun* : a dancing girl : a courtesan.

Kul, a, wunt : a kind of singer and musician.

Kut, thuk : a kind of singer or dancer (hindoo).

Mee, ra, see : or "*Dom, ra*"—which see.

Meer, a, sun : a female *Merasee* or "*Domra*"—which see.

Nach, wy, ya : a dancer (of any class).

Pa, tur or *Pa, toor* : a dancing girl : a prostitute.

Ram, jun, ee : a hindoo dancing girl : a prostitute.

Ma, gudh : a caste of hindoo *Bards* and *Minstrels* who recite the praises of princes, their genealogy, and the deeds of their ancestors, and attend the march of an army to animate the soldiers by martial songs. The *Ma, gudh* are said to have sprung from a *vyshoo* father and *khutree* mother, and, under the name of *Bhat*, are still numerous in some parts of India, especially in *Goojrat*.

JUGGLERY AND TUMBLING—Kul,a,ba,zee.

The astonishing feats in Legerdemain and Gymnastics of Ramoo Samee and other Indians whilst in England have long gained for their tribes a notoriety, to which they are justly entitled, as the best Jugglers and Gymnastic Performers in the world.

There are numerous tribes of *Jugglers* and *Tumblers* (Ba,zee-gur) all varying in the nature of their exhibitions, but all alike clever in their respective performances, which, in many instances, are truly wonderful.

Of these various tribes the most remarkable tribe appears to be "the Nuts, a people totally distinct from all the other inhabitants of the country, and corresponding, in a number of instances with the Gypsies of Europe.* That cast or tribe of Nuts, best known in their profession of Ba,zee-gurs, generally affect to follow the Moohummudan faith, but the Purneah Pee-ries or Budeea tribe, follow either that or the doctrines of Brahma, just as may suit their purpose or their locality." Debauchery and intemperance, to which vices they are too generally addicted, "added to violent exercise during their early years, reduce the period of life among these people to a very short compass."—On their dancing, a part of the duties of the female Nut, much encomium cannot be bestowed: their style of performance is vulgar, and generally indelicate.

"Tumbling, dancing, and singing all come within the exhibitions of the Nuts—and are afforded for a trifling gratuity." Of Moohummudan Jugglers the most common names are Mudaree for a male; and Bhanmufee for a female.

PUPPET-SHOWS—Kuth-poot,lee.

The Hindoostanee puppet-plays are generally acknowledged to be greatly inferior to the *Punch* and *Judy* puppet-plays of England, and they are, without doubt, unworthy of comparison with the once popular Vauxhall Fantociinni plays of Mr. Grey. The Hindoostanee exhibitions, however, are of a more juvenile character than the English, and they frequently evidence much skilful management, and mimic talent in their conductors, though the Puppets are the most ridiculous caricatures of "the human form divine" imaginable. "The Kuth-poot,lee wa,la, or *Puppet-player* (says Dr. Gilchrist) does not confine himself to a small sentry-box-like theatre. On the contrary, when he is to display before any respectable persons, he makes a point

* See Col. Richardson's paper "Asiatic Researches," Vol : 7.

of paying his respects during the day, and of soliciting the loan of either a small tent, a *Kun,at* (screen), a *Shut,run,jee* (carpet), two or three sheets, or some such article, for the purpose of enclosing and covering in the necessary space, so that he and his coadjutors may prepare their parts in secrecy." The entertainment usually takes place by candle light. The *dramatis personæ*, in the Calcutta exhibitions, are usually the Governor General, his family, aide-de-camps, domestic servants, and soldiers! *Scenes*—the interior and exterior of Government House! *Events*—a levee, a mutiny, and adventures with a tiger, alligator and gigantic crane! the whole concluding with the exhibition of a giant spectre-like figure raised from behind the screen with the aid of bamboos and sheets! In upper India the characters are generally Shah Ukbur and his courtier Raja Beerbul and others: and the scene of the drama—the royal Palace of Dehlee. Great caution is necessary in receiving people of this class into a residence, as they are too frequently "in league with rogues of all descriptions," who "rarely fail to profit by the absence of servants from the charge of their master's property"—which is pillaged in one quarter, whilst the attractive *Tum,a,sha* (*Entertainment*) is proceeding in another.

PYROTECHNICS—A,tush-ba-zee.

Dr. Herklots, from whose "Qanoon-e Islam" the following few names are selected, states that the fireworks "in the East are superb," and that "they are of various forms, representing animate and inanimate things; such as trees, tigers, elephants, men, sea-fights, eclipses of the sun and moon, &c.:" all of which, however, are known under various provincial names throughout India. In Calcutta the Chinese, and the French of Chandernagore, have the reputation of being the best Pyrotechnists.

Ban: the common *Rocket*.

Bhoo,een-chukkur: *Ground-wheel*; which, placed on the ground, whirls round to the right and left alternately.

Bhoo,een-chum,pa: *Flower-pots* (round and flat).

Bich,chhoo: literally—*Scorpion*, a sort of *Squib*.

Chhuch,hoon,dur: *Squib*.

Chuk,kur-ban: } *Hand-wheel*.

Chur,khee:

Gho,tu-khor: "Diver; so called, because, being lighted, it is thrown into water (river or tank) when it dives, and every now and then shews itself above water."

- Gool,rez : *Matches*, with or without stars.
 Hoo,luk,a : *Rocket* with stars.
 Huth-phool : *Hand-flower*.
 Hu,wa,ee : *Rocket* : see "Ban."
 Ja,hee : } *Matches* with flowers resembling Jasmine.
 Joo,hee : }
 Moor,ra : *Large Squib*.
 Muh,tab : *Blue-light*.
 Nul,a : *Roman-candle*.
 Nur,ee : *Rocket* without staff.
 Phool,jhur,ee : *Matches* with stars.
 Put,a,kha : *Cracker*.
 Ton,ta : *Serpent*.
 Un,ar : *Pomegranate* or flower pots so shaped.
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INDIAN MUSICAL INSTRUMENTS.

The din and clangor of the musical instruments used by the hindoos on the occurrence of their public festivals, and the deafening discord of their songs or hymns, create a very natural prejudice in Europeans, on their arrival in India, against Indian Music both instrumental and vocal. "The melody of the East" has, nevertheless, received the eulogiums of those whose acknowledged experience and taste fairly guarantee the accuracy of their judgment in its favor when heard under the advantages which alone justify a decision on such a subject. Captain Willard, however, one of the latest advocates in favor of the "intrinsic claim" of Indian Music "to beauty in melody," admits that the musical instruments of India are susceptible of very great improvements both in their materials and construction.

The following brief descriptions of the most common of the musical instruments of India are compiled chiefly from Captain Willard's work,* to which the reader is referred for such further information as he may desire on the subject of Hindoostanee Music.

- Baja : a *Musical Instrument* (of any kind).
 Bela : *European Violin*; in the present day very frequently used by hindoo ballad-singers.
 Banka : a *Horn* of a similar character to the *Toory*, but commonly in the shape of the letter S.

* "A Treatise on the Music of Hindustan,"—by Capt. N. A. Willard. Calcutta : 1834.

Ban,see : **Bun,see** : } *Flute or Fife*. "The flute was formerly
Bans,lee : **Bansree** : } a very favourite instrument, and is said
 to have produced wonderful effects in the hands of the god
 Krishna. There are few professional performers on this in-
 strument now."

Been : a variety of the *Indian Gourd Guitar*; one of the
 most ancient of the musical instruments of
 Hindoostan, differing from the *Tum,boor,a* and
Sit,ar in having a hollow, dried gourd
 at each end, strung with three steel
 and four brass wires : played with plec-
 trums, usually fish-scales, fastened with springs or tied with
 thread to the small and two first fingers of the right hand. "It
 is (says *Captain Willard*) the instrument of the greatest capa-
 city and power; and a really superior Been, in the hands
 of an expert performer, is perhaps, little inferior to a fine-
 toned piano."



Chik,a,ra : a small "Sarungee"—which see.

Da,e,ra : a small variety of *Tambourin* generally about a foot
 in diameter.

Dhol, a large *Drum*, both ends formed of leather, and played on
 with the hands.

Dhol,kee : } a smaller *Drum* than the Dhol, and "the domestic
Dholuk : } and homely companion to the music of the un-
 initiated female."

Do,roo or **Douroo** : a small double-headed hand *Drum*.

Daf : a large *Bass Tambourin*, about three feet in diameter, and
 six inches deep; partly played on by a stick. The **Duf** and
Da,e,ra "may be compared to the *Tambour de basque*, *Ta-
 bret*, or *Timbrel* of the Ancients."

Dun,ka : a small *Bass Kettle-Drum*.

Ghoon,ghroo : *Anklets* of little bells, which jingle as the wearer
 walks or dances.

Jhanjh : large *Cymbals*.

Ka,noon : a kind of *Dulcimer* or *Harp*.

Keeng,ree : a kind of *Sitar*, but differing in having three or four
 hollow dried gourds, and only two steel strings : generally
 used by hindoos.

Khun,jur,ee : a kind of small *Tambourin*, played upon with the
 fingers.

Kur,na : a *Horn*, straight or curved, usually 12 feet long, and
 made of buffalo horn.

Kur,tar : *Castanets* made of wood, ivory, &c.

Moor,chung : *Jews-harp*.

Mri,dung : } a large *Drum*, one of the most ancient of the
Mir,dang : } Indian Drums, and "one of those instru-

ments which accompanied the voice in the more chaste ages."

Mun,jee,ra: small *Cymbals*, in the shape of cups, used to mark time.

Mur,fa: a *Bass Drum*, like the Dhol, but played upon only at one end, with a stick.

Nuk,a,ru: a large *Kettle-drum*, played upon with sticks.

Nursinga: a species of *Horn*.

Poon,gee: the hindoostanee *Snake Drone* of which there are two varieties: one made of leather; the other of a dried hollow wild *Bottle-gourd* (Louka): and commonly used by jugglers and snake-charmers. The pipe of the latter consists of a single or double bamboo reed, usually having 8 holes, and played upon as a flageolet: the tone being "altered to a higher or lower note by stopping the holes with wax or by means of the fingers; in the former case occasioning a momentary pause." Its tones are very like those of the Scotch bagpipes.



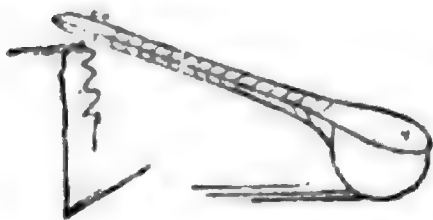
Puk,ha,waj: or "*Mri,dung*"—which see.

Rubab: the *Indian Guitar*, in shape and tone resembling the Spanish Guitar, and played with a horn plectrum held between the fore-finger and thumb. "The Puthans are remarkably fond of this instrument, which is very common at Rampoor."

Sa,rung,ee: the *Hindoostanee Violin*; "strung with four gut strings, and played with a bow, the hairs of which are loose, and tightened with the hand at the time of playing:" there are also usually thirteen metal wires fixed under the gut strings the sounds of which they reverberate. This instrument is of modern invention, and when used is held in the manner of the English bass violin.

Shuk,na,ee: the *Hindoostanee Clarionet*, about a cubit long.

Sit,ar: a modern variety of the *Indian Gourd Guitar* (invented by Umeer Khosro of Delhi); resembling the Tum,boo,ra, but much smaller, and generally having seventeen movable frets: its name derived from the Persian si—three: and tar—a string, as that number of strings is commonly used: of these one is steel—the others



brass. "The Sitar is very much admired, is used both by professional men and amateurs, and is really a very pleasing toned instrument in the hands of an expert performer."

Sur,od: a variety of the "*Rabab*"—which see.

Too,ry : the *Indian Horn*, by Europeans commonly called *Col-lery Horn*.

Ta,sa : a small *Drum*, of a semi-spherical shape, played upon with two sticks, and invariably accompanied by the "*Mur,fa*."

Tub,la : small *Drums*, of modern invention, used in pairs, and played on with two hands; the right for the *treble* (*zeer*), and the left for the *bass* (*bum*). The *Tubla* is the usual accompaniment to the *Sarungee* and other stringed instruments used for the voice; and like the *Mri,dung* and *Dhol,kee*, is played on, in a very peculiar manner, with the fingers and palms of both hands.



Tub,ul : the *Indian Battle Drum* : of enormous size.

Tum,boo,ra : the *Indian Gourd Guilar* : a "very ancient instrument, and the simplest of all those of the guitar kind:" the body generally made of about two-thirds of the dry hollow shell of the wild bottle-gourd: the top covered with a thin board: strung with three or four wire strings—one brass, the rest steel: used to prolong the key-note, and to fill up pauses in song.

Ul,gho,za : a *Flageolet*—about a span long.

Ur,ghun,oon : a kind of *Organ*.

Musical Terms.

Bum : the *Bass* in music.

Dhoon : f. *Sound* : used in contradistinction to "*Rag*"—*Tune*.

Geet : a *Song* : *Singing* : a species of ancient songs, chiefly in *Sanskreet*.

Gram : the first or lowest note of an octave : in some measure equivalent to the English *key-note*.

Griha : the *key-note*.

Im-i-moosukee : the *Science of Music* : the invention of which by the *Hindoos* is attributed to their god *Maha-deo*.

Rag : a *Hindoo Tune*.

Sungeet : *Music*.

Surgum : *Gamut*.

Tal : *time* or *measure* of melody.

Tuppa : a modern species of song.

T,hat : a musical *Mode*.

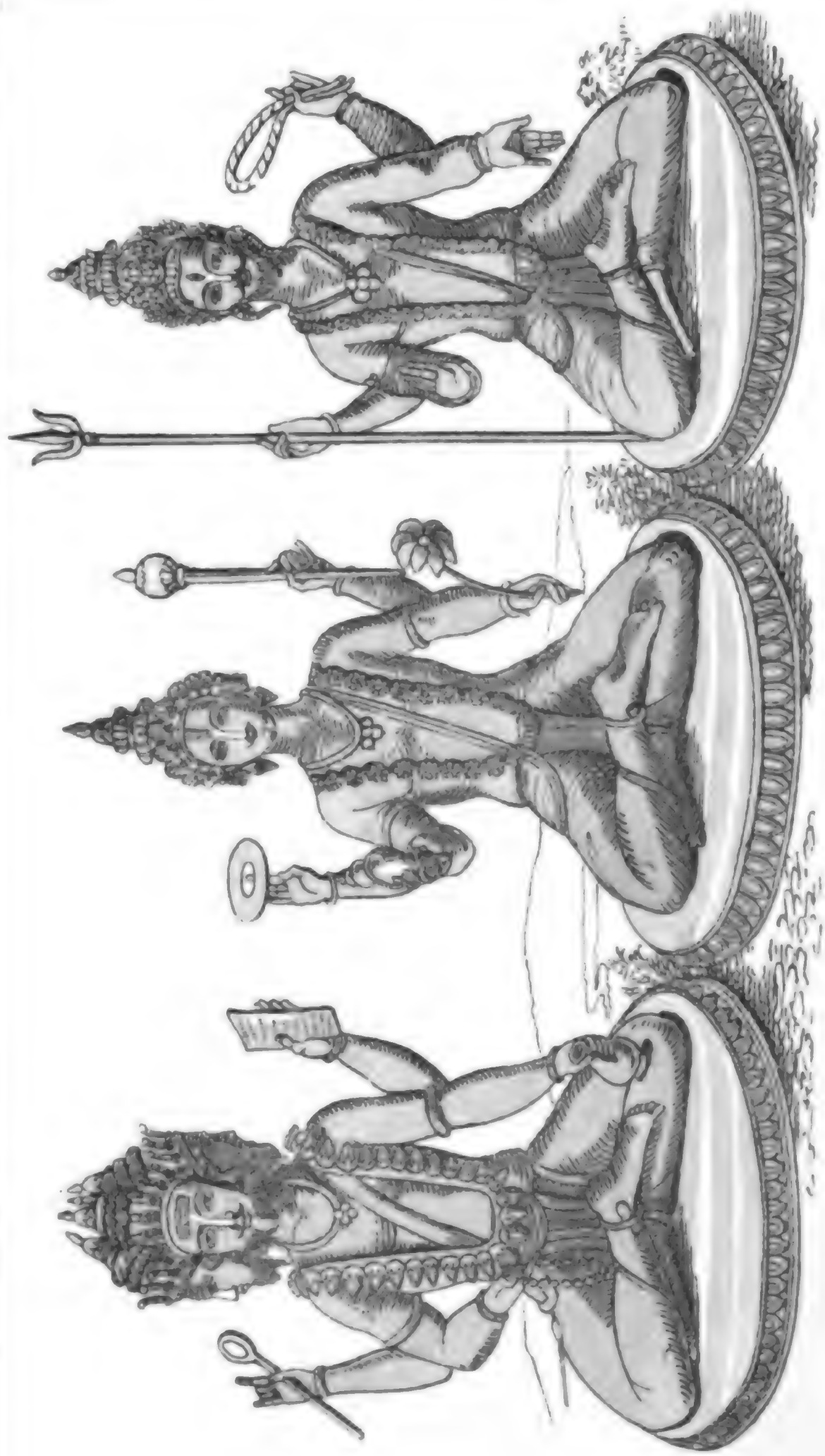
Zeer : f. the *Treble* in music.

HINDOO PUBLIC ENTERTAINMENTS.

The Hindoos at various periods of the year, but more especially in the months of Jeth, Usarb, Sawun, Bhadon and Asin (*May to Oct.*), have certain pantomimic and operatic night entertainments called Jatra—illustrative of various events in the lives of Krishna, Ram, Shib, Doorga and other *dramatis personæ* of the Hindoo Mythology; the entertainment taking place in some large compound or enclosure lighted with flambeaux, and divided into three portions for the separate accommodation of the actors, and the audience—men and women, the latter sitting apart by themselves. Radha and the other female characters introduced are personated by men and boys in women's clothes, and the dialogue of each drama is partly in duets, accompanied with music. The expenses of the entertainment are commonly cleared by subscription, and sometimes by the individual on whose premises it takes place. Though no attention is paid to theatric effect, the actors frequently very powerfully excite the minds of their audience—it is said, on some occasions, even to tears. “By these Jatras (observes Mr. Ward) the popular tales respecting the Hindoo gods become very widely circulated, and riveted on the minds of the populace, who cannot help feeling a strong interest in the system which thus inflames the passions.”—The entertainments founded on the histories of Bidya and Soondy, and the lascivious Krishna are most popular, and draw together the greatest crowds; whilst those taken from the histories of Ram, Shib and Doorga excite much less attention. The actors employed at these and other singing entertainments are of various classes and distinguished by as many names, as—Jatra-wala, Panchallee-wala, Kobbee-wala, Bhukt, &c., each class taking its name from the species of song they sing, or the entertainment they perform.

MOOHUMMUDUN PUBLIC ENTERTAINMENTS.

Jugglery, tumbling, fireworks, and contests at single-stick or small sword exercise, are the common sources of public entertainment with the Moohummudans; singing and dancing being usually confined to the inner rooms or halls of their houses or courts. In the Dukkhun, and other parts of India, on the occasion of the Moohurum Festival, some of the lower class of the people, in the mock characters of fukeers or durweshes, and as tigers, monkies, &c. practise much vulgar buffoonery for the amusement of the people, but, with this exception (if such it can be termed), the Moohummudans have no theatrical entertainments.



BRAHMA.

VISHNOO.

SIVA.

From 'the Church Missionary Magazine' 1876

HINDOO MYTHOLOGY.

Compiled chiefly on the Authority of Ward's "View of the History, Literature and Mythology of the Hindoos."

It would accord with neither the object nor character of this work to enter into a detailed history, however brief, of the hindoo mythology; but as Pagodas, Shrines, and Idols are among the first objects—and hindoo Festivals the usual earliest events in connection with Hindooism to excite the attention and enquiry of Europeans after their arrival in India, the few following pages briefly descriptive of the most popular of the hindoo Deities, and Festivals held in their honor, may, occasionally, in the absence of better and more copious sources of information, prove both interesting and useful. A mere sketch, like the present, must necessarily omit much of that detail which could alone render the subject perfect—however few the difficulties; but the present articles have additional claims on the reader's indulgence in the numerous obstacles which the subject presents to conciseness and perspicuity, for of all the Pantheons raised by Paganism—that of the Hindoos is, without doubt, the most inconsistent and complicated. As truly observed in Dr. Duff's admirable work on India—"contradictions the most irreconcilable pervade all the parts of Hindoo Mythology. Fable rises upon fable, and legend upon legend, with singular profusion and rapidity—each pretending to the lofty character of inspired truth, and yet each at such open war in many vital points with the preceding, that no ingenuity can reduce the mis-shapen mass into a form of a continuous or consistent narrative*."

The hindoos, "unlike most other heathen nations, appeal for the root and origin of their faith and practice to certain books which they hold to be divine:—they appeal to them as authoritative standards, exactly in the same way as Christians are wont to appeal to the Bible." Of these the most ancient is the *Bed* (the asserted production of Bruhma himself) which may be considered as the text book of pure mono-theistic hindooism as originally designed by its founders. Next in antiquity—and subservient in its design and doctrines to the *Bed*, are the *Institutes*, or "system of duties, religious and civil, and of law in all its branches, which the hindoos firmly believe to have been promulgated in the beginning of time by

* "India and India Missions:" by the Rev. A. Duff, D. D. 1839:—in which able and interesting work two chapters are devoted to the subject of Hindooism and its leading Superstitions and Idolatries.

Munoo, son or grandson of Bruhma, or in plain language, the first of created beings, and not the oldest only, but the holiest of legislators*." How long the doctrines of the Bed (or Veda), and the laws of Munoo alone guided the people of India is not clearly known : but certain it is that *Theism* has long yielded to Polytheism which has not lacked its scribes and saints in successfully supporting its pretensions—and *Polytheism*, consequently, under various sects, is now the prevailing religion throughout Bengal and the chief parts of Hindoostan. "The scriptures of this new religion are the Poorans (Puranas), of which there are 18, all alleged by their followers to be the works of Vyasa, the compiler of the Beds ; but, in reality, composed by different authors between the 8th and 10th centuries, although, in many places, from materials of much more ancient date. They contain theogonies ; accounts of the creation ; philosophical speculations ; instructions for religious ceremonies ; fragments of history ; and innumerable legends relating to the actions of the gods, heroes, and sages. Most are written to support the doctrines of particular sects, and all are corrupted by sectarian fables ; so that they do not form a consistent whole, and were never intended to be combined into one general system of belief. Yet they are all received as incontrovertable authority ; and as they are the sources from which the present hindoo religion is drawn, it cannot be surprising to find it full of contradictions and anomalies†."

Pagodas, and other edifices for public worship, of all forms and sizes, and sacred to innumerable deities, exist in every hindoo town and village throughout India ; but though all these deities are acknowledged to have had their origin in one creator—"one great first cause," the created gods are the exclusive objects of temple worship. "It is a painful reflection to every benevolent mind (observes Mr. Ward) that not a single hindoo temple dedicated to the ONE GOD is to be found in all Hindoostan ; nor is any act of worship, in any form, addressed by this people to GOD. The doctrines respecting the divine nature are considered as mere philosophical speculations, totally unconnected with religious services. It is true, indeed, that the hindoos believe in the unity of GOD. 'One Bruhm (God) without a second' is a phrase very commonly used by them when conversing on subjects which relate to the nature of GOD. They believe also that GOD is almighty, all-wise, omnipotent, omniscient, &c., and they frequently speak of him as embracing in his government the happiness of the good, and the subjection or punishment of the bad ; yet they have no idea of GOD performing any act, either of creation or providence, except through the gods : and thus are prevented all the beneficial effects which might have arisen out of

* Sir W. Jones.

† Hon. M. Elphinstone's "History of India."

their notions of the divine perfections,—for in the whole of the reigning superstition the gods alone are seen ; and these gods bear no more resemblance to the one true god, than darkness to light—than vice to virtue.” It is further remarked by the same author that—“ Amidst all the numerous idols worshipped by the Hindoos, there is not one to represent any of the *Virtues*. In this respect the Hindoo Mythology sinks far below the European, for the Greeks and Romans adored virtue, truth, piety, chastity, clemency, mercy, justice, faith, hope, and liberty, and consecrated images and temples to these deities.”

Though neither worshipped nor venerated as the God Almighty and Eternal, it is acknowledged that “ Bruhm, the supreme being, created the world ; but it has not been agreed upon by the hindoo Mythologists, in what manner that important event took place. Some imagine that he first formed the goddess Bhuwanee, or Nature, who brought forth three sons, Bruhma, Vishnoo, and Shiv, whom, having converted herself into three females, she married. The first (or Bruhma) was called the Creator ; the second (Vishnoo) the Preserver ; the third (Shiv) the Destroyer. To these the future arrangement and government of the world were entrusted.

“ Others believe that the elements of the world were enclosed in an immense shell called the mundane egg, which burst into fourteen equal parts, and formed the seven superior and seven inferior worlds. God then appeared on the mountain Meroo*, and assigned the duties of continuing the creation to Bruhma ; of preserving it to Vishnoo ; and of again annihilating it to Shiv.”

Destruction, however, is not Shiv’s only prerogative : as “ to destroy, according to the Bedant (a Hindoo system of philosophy) is only to *generate* and *reproduce* in another form”—so the god of *destruction* is supposed to preside over *generation*, and hence he is frequently represented, in paintings and sculptures, riding on a *white bull*—the symbol of this latter attribute.

Others again assert, that as Vishnoo (the preserving spirit of God) was sleeping on the serpent Ununt, or Eternity, on the face of the waters, after the annihilation of a former world, a lotus sprung from his navel, from which issued Bruhma†, who produced the elements, formed the present world, and gave birth to the god Roodr (or Shiv) the destroyer ; and then produced the human race. (See “ *Hindoo castes*”—page 67.)

“ It will thus be seen, that under either of these systems, on which the creation of the world has been fabled to have been

* “ Considered in any but a fabulous light, *mount Meroo* appears to mean the high land of Tartary, immediately to the north of the Himalaya mountains.” (Shaks : Hin : Dic :)

† “ Can we doubt (asks Sir W. Jones), that the loves and feats of JUPITER GENITOR (not forgetting the *white bull* of EUROPA) and his extraordinary title of LAPIS, for which no satisfactory reason is commonly given, have a connexion with the *Indian Philosophy and Mythology*.” *On the gods of Greece, Italy, and India*. Works—Vol. III. 8vo.

‡ The reader must distinguish between *Bruhm*—the Supreme ; and *Bruhma*—the Creator.

founded, the three great operations of nature—to produce, to preserve, and to destroy, have been assigned to this extraordinary hindoo triad or trinity—Bruhma, Vishnoo, and Shiv,” who, as the personified powers of Bruhm, *the Supreme*, though most commonly worshipped apart from each other, as distinct deities, are occasionally seen, in different parts of India, as a *Trinity* under their Hindoostance synonyme—*Tri-moor'ti*, differently compounded : “ sometimes by a three-faced bust, as in Gharipuri or Elephanta ; or three heads on one body ; and occasionally, with three heads and bodies, on one leg, as in the magnificent Choultry of Trimal Naig, at Madura, in the Carnatic.”

THE HINDOO DEITIES.

The deities in the Hindoo Pantheon, the Bruhmans say, amount to 330,000,000, “ yet all these gods and goddesses (adds Mr. Ward) may be resolved into the three principal ones—Bruhma, Vishnoo, and Shiv : the elements : and the three female deities *Doorga*, *Lukshmee*, and *Suruswutee* ;” almost all the other deities are found to be derived from the three first named, and “ thus (says Sir W. Jones) we must not be surprised at finding, on a close examination, that the characters of all the pagan deities, male and female, melt into each other, and at last into one or two.”

Each of the principal deities is usually represented as riding on—or accompanied by its own peculiar animal conveyance under the general name of *Bahun* ; thus Bruhma's *Bahun* is a goose or swan : Vishnoo's—a kind of half-bird half-man : Shiv's—a bull : Gunesh's—a rat : Katic's—a peacock : Doorgah's—a lion : &c.

Stone sculptures illustrative of the lives or exploits of the principal deities abound in the temples and other buildings in many parts of India, but in the construction of both temple and household idols, as objects of worship, the materials used, under various restrictions, vary according to the will or circumstances of the worshipper. Thus images of gold, silver, copper, brass, crystal, and mixed metal, of various sizes, large and small, are daily worshipped in the private houses of the respective sectarians of the gods represented. “ These are stable and permanent heir looms in a family, and are transmitted from sire to son like any other of the goods and chattels that become hereditary property.” But for the ceremonial purposes of every festival which ends with casting the idol into the river, the framework is made of bamboo or other wood, and straw, coated with clay mixed with cow-dung, chaff and straw, and painted with oil colors ; the hair of common hemp, dyed black ; and the dress and ornaments of muslin, tin and tinsel. The sizes vary from a few inches to ten, twelve, and, it is said, in some parts of India, to even twenty feet ; but the ordinary size of the images made in and near Calcutta is about four feet in height. The only limitation is that of the form which is prescribed

by asserted "divine authority," and hence the uniformity in shape of all the images of any particular deity throughout various and distant provinces. The images may be made by the worshippers themselves, but they are more usually bought ready finished or nearly so, from image-makers who are principally of the potter-caste, "though (Mr. Ward states) many other castes, and even moosulmans, follow this employment*."

All the stone images in Bengal are of black marble, which is obtained from the upper Provinces, and cut by hindoo sculpturists. At Benares some of the images are of white marble. Some of the pagoda images of Doorga, the various forms of Vishnoo, and other deities, are made of the wood of the *ash-leaved bead-tree* (neemb), and vary from one cubit to three cubits in height.

Till the period of consecration, under certain brahmunical incantations, all the idols made for worship are acknowledged to be mere senseless blocks, but from the moment of the bruhman's invocation they are regarded as "the peculiar local habitations" of the several deities they represent, and worshipped accordingly. If after consecration an idol be touched by a woman, a *soodr*, a dog, or any out-caste or european—it is considered as defiled, and, if made of stone, metal, or wood—re-consecrated, or if formed of clay,—cast away.

The public idol Pagodas or Temples throughout India greatly vary in form, size, and materials according to the deity in honor of whom they may be erected, and the circumstances of their founders. In Bengal the most common are those sacred to the service of Jugurnath and other forms of Krishna and Vishnoo : the Linga and other forms of Shiv : and Kalee and other forms of Doorga. The Pagodas of Jugurnath (commonly distinguished by the name of Dewalee) like those at Orissa, usually rise from the foundation in a gradual slope like a sugar-loaf. The Ling Pagodas (generally called Munder, though that name correctly means any edifice of brick or stone), as seen in rows from the river on several parts of its banks between Calcutta and Hooghly, have been aptly compared by Bishop Heber to english tea-canisters ; being square, gothic buildings with rising tapering double roofs. The pagodas to Doorga, and her several forms, are various and not marked by any peculiarities, being flat-roofed, and otherwise. On the occurrence of festivals in honor of deities which have no public pagodas or which end with the destruction of the idols, the house of every opulent orthodox hindoo becomes a temporary temple, the idol occupying the piazza which usually faces the entrance to the roofless vacant area on the ground floor of the building.

* In September last, Ramkoomar Chatturjee, a Bruhman, residing in Calcutta, projected a Lottery, which he advertized in the Exchange Gazette, on certain articles of Jewellery, and the following named temporary wood and clay idols, ready for their respective festivals, as Prizes : viz.—4 Doorgas, one at Rs. 300 : two at 500 ea : and one at 1500. 2 Jugud-dhatrees, at Rs. 100 ea. 2 Sree-Punchoomes (Suruswutees), at Rs. 40 ea. 5 Lukees (Lukshmees), at Rs. 10 ea. 1 Shama (Kalee), at Rs. 100. 1 Rutuntce, at Rs. 50 : and 1 Katie at Rs. 25.

The establishments of the various Pagodas are supported by the endowments of their founders or the daily or periodical contributions of the worshippers. Every Pagoda, as a matter of course, has its officiating Bruhman or Bruhmans; and in numerous instances, bands of hindoo dancing and singing girls, called Devta-Dasees or *Maids of the gods*, who when not engaged in the service of the idol, are "*at home*" to its worshippers in their additional calling of common courtezans; though in some instances they are retained as mistresses by the officiating Bruhmans exclusively. These unfortunate women are taken from any caste, and are commonly bred to their idolatrous profligate profession from childhood: even respectable hindoo mothers, occasionally, with the consent of their husbands, devoting their daughters to this infamous service, in fulfilment of vows made under the condition of realizing certain desired benefits. The dancing of the Devta-Dasees is of one character throughout India; but is more graceful and modest in Hindoostan than Bengal. The songs mostly relate to the licentious actions of the deities, and are consequently extremely impure. The music with which the songs and dances are accompanied consists chiefly of drums, and cymbals, the din of which to European ears is terrific*.

The following brief descriptions of the gods are necessarily confined to a very few of the most popular, whose images or names, arising from the frequent observance of public festivals or customs in their honor, most usually excite the curiosity of strangers on their arrival in India. Brief accounts of the festivals form a separate, though connecting article. Readers who may desire information beyond the limits of these few pages are referred to Mr. Ward's work—Mr. C. Coleman's "*Mythology of the Hindus*"—Major Moor's "*Hindu Pantheon*"—the Rev. J. Maurice's "*Indian Antiquities*"—and the papers of Messrs. Colebrooke—Paterson—Wilford—Sir W. Jones—and others in the "*Asiatic Researches*."

Ba'la'jee: an incarnation of Vishnoo in honor of which the splendid stone Pagoda at Terpati or Tripaty, in Tanjore, about 80 miles from Madras, was built. *Major Moor*.

Ba'rah: the *Boar* or 3rd incarnation of Vishnoo—which see.

* Mrs. Clemons, who, in the disguise of a native woman, gained admittance into the inner court of one of the Conjeveram Pagodas, thus speaks of the dancing girls:—"Their dance consists of a succession of graceful movements with the arms and head, turning into different figures, and resting in picturesque attitudes and groups, but the whole effect was much spoiled by the horrid discord of the music." *Observations at Allahabad, 1841.*

Bhee'mu-chun-dee: *the furious*: a name and form of Kalee worshipped at Bunarus.

Bhudra-Kalee: *the beneficent*: a name and form of Kalee.

Bhug'wan: Bhugwunt: Bhug'wut: or Bruhm—which see.

Bhug'wu'tee: *the supreme goddess*: a name of Parwutee; and also applied to the cow which, by the Hindoos, is regarded as a form of this goddess, and worshipped accordingly.

Bhu'wa: a name of Shib.

Bhu'wa'nee: a name of Parwutee or Doorga.

Bis'wu'kur'ma (from Biswu—*the World*: Kurma—*work*): *the architect of the gods*, and the son of Bruhma; is represented as a crowned white man with three eyes, and holding a club in his right hand. Though no image is made of this deity, he is worshipped in the hindoo months of Ughun, Poos, Chyt, or Bhadon, by all hindoo artificers, to obtain success in business, the principal tool or instrument of each calling being selected as the god's representative, and honored accordingly; feasting, music and songs ending the day's festival. With reference to these festivals, Mr. Ward appositely quotes the reproof of the prophet Habakkuk against the Chaldeans—"They sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous."

Booddh: } *Vulgo*—Buddha; known also as Gotum (*Vulgo*—
Bood'ha: } Gaudma): the national idol deity of Ceylon—
some of the mountainous countries to the N. E. of the Provinces of the Ganges—the Burman Empire—Tibet—Siam—and all the countries between India and China: so that *Booddhism* "has been said, with apparent truth, to be professed by a greater portion of the human race than any other religion." As will be seen on reference to the article Vishnoo. *Booddhism*, though it no longer exists in the plains of India, owes its origin to a native deified sage of Hindoostan, where, for some ages, it once flourished. "In temples (says Mr. Coleman) the images of Buddha (*Booddh*), sitting, standing or lying down, are seen, in great numbers, from three to six inches high—to a colossal size. His images are, however, usually made sitting on a lotus throne or seat, sometimes supported on the backs of elephants, the legs turned up and crossed upon the seat, the soles of the feet being uppermost. The hands are sometimes also crossed, and resting upon the lap: at others, one hand is placed there with the palm uppermost, and the other hanging down over

the right knee"—as illustrated in the annexed figure of a Burman idol.



The countenance is usually benign, placid, and contemplative, indicative of the mild, humane doctrines which he preached.—“The images of Booddha, like those of the Bruhmans, are made of various materials: black and white marble, crystal, the precious and other metals, wood, clay, and compositions of cloth and lacker. Those of the last description are very large, but light and portable.”

Booddhism has no distinction of *castes*: its chief tenets are—disbelief in a first cause: the eternity of matter: metempsychosis or the transmigration of souls: the efficacy of works of merit, and the evil of vice in its effects upon the earth and its inhabitants;—these, of course, severally, involving doctrines and reasonings into which it would, in this work, be irrelevant to enter. The highest state of glory is absorption, or (according to Dr. Buchanan)—“exemption from all the miseries incident to humanity, but by no means annihilation.” The doctrinal duties of the Booddhists are comprised in five commandments which forbid destruction of animal life—theft—adultery—falschood—and the use of spirituous liquors. Other commands for the Priesthood and the superior classes forbid dancing, songs, music, festivals, perfumes, elegant dresses, elevated seats, &c. The Priesthood profess celibacy: live on food furnished, ready-cooked, by the laity: shave their heads and beards: wear plain yellow garments: go barefooted: are the gratuitous instructors of youth: commonly, when walking, carry a hand-punka, as a sun-screen; and at all times appear hospitable and amiable. Despite, however, the mild doctrines of Booddhism, and the amiability of its priests—the Booddhists, as rulers and warriors, are the most diabolically sanguinary people of Asia.—
See—Vishnoo.

Bou’na: the *Dwarf* or 5th incarnation of Vishnoo—which see.

Bruh’m: *God—the Deity—the Supreme*: “the all-pervading, the divine cause and essence of the world, from which all things are supposed to proceed, and to which they return.”

Bruhma: *the Creator*; called also the grand-father of the gods and men, the first deity of the hindoo triad, is usually represented as a red or golden-faced man with four faces, and four arms, holding, as the emblems of his attributes, the *Bed* (or four sacred books) in his 1st hand; a string of beads, or rosary, in the 2d; a water vessel in the 3rd, and a spoon or

alms-dish in the 4th ; and occasionally having near him his Bahun—a goose or swan. Bruhma is, however, regarded as the least of the hindoo deities, and is seldom worshipped, though some observe a festival to his honor at the full moon, in the month of Maugh (*Jan.—Feb.*), when his image, made of clay, with the images of Shiv and Vishnoo, at his sides, is worshipped with the usual accompaniment of Hindoo worship—singing, dancing, and music, and the three images, on the next day, cast into the river. The Brahmuns in their daily worship of the other deities repeat an incantation—containing a description of Bruhma's image, and at noon perform an act of worship in his honor, presenting to him sometimes a single flower ; and also, on the occasion of a burnt-offering, ghee. Animal sacrifices are never offered to Bruhma, nor is he ever adopted as a guardian deity. He has numerous names, and his character, like that of the majority of the hindoo deities, is replete with lewdness and deceit.

Bruh'ma-pootr (from Bruhma—the *Creator* : *pootr—son*) : the river so called, like the Ganges and Jumna, as a deified or sacred river, is much revered, and on the 8th of the increase of the moon in the month of Chyt in particular, on which day sacrifices and gifts are offered on its banks, in many parts of the country through which it flows.

Bul'ram : } the 8th incarnation of Vishnoo—to which refer.
Bul'deo : }

Bur'oon (he who surrounds) : *the god of the waters* : is figured as “ a white man sitting on a sea-animal, with a serpent-weapon in his right hand.” The name of this deity is repeated in the daily worship of the Brahmans, and he is invoked by those who farm the lakes in Bengal, and by the people, in times of drought, to obtain rain, but he has neither public festival nor temple to his honor.

Bur'oon'ee (she who surrounds) : *the goddess of the waters*, and the wife of Buroon.

Chy'tun'yu : *the wise* : a form of Krishna, who, under this name, is said to have been born as the son of a Voidya Bruhman of Nuddeea. Chytunyu, it is said, married at the age of 16, and continued with his family till the age of 44, when, renouncing his poita or brahmuncial thread, he assumed the wandering life of a Dundee, or staff-bearing *Pilgrim*, and, through the agency of his two disciples, Udwoitu and Nityanundu, taught the doctrines now practised by his worshippers ; after which he proceeded to Jugurnath, in Orissa, and there, after “ assuming six arms, and receiving many honors,” it is supposed, ended his earthly existence. His image is that of an

almost naked mendicant, painted yellow ; and the most famous pagoda to his honor, in Bengal, is at Ugur-dweep where he is the subject of an annual festival. The descendants of Udwoitu and Nityanundu, under the name or title of Gosaeen, are still numerous at Shantipoor (Santipoor), Vagna-para, and Khurdu, and, as the owners of the original images of Chytunyu, and, the leaders of the sect, are consequently opulent, and much revered by their followers, who, in Mr. Ward's time, were supposed to form one-fifth of the Hindoo population of Bengal. Chytunyu exhorted his followers to the renunciation of secular life ; pilgrimages to holy places ; freedom in eating with all initiated members of the sect, without regard to caste : repetition of the name of Vishnoo under his names of Huree, Krishna, and Ram, counting with bead-rolls or rosaries made of the stalk of the sacred basil ; and abstinence from fish and flesh, and from the worship of deities to whom bloody sacrifices are offered : but he allowed the *re-marriage* of widows, and the Gosaeens, of the present day, further allow the *dissolution* of marriages, under certain fees, of which they, of course, are the receivers. The anniversaries of the deaths of Udwoitu and Nityanundu, as the apostles of Chytunyu, are observed as festivals, and their images even worshipped, but the images most regarded are those of Chytunyu and Nityanundu at Umbika in Burdwan. The strict mendicant followers of Chytunyu are called Byragees, and are held in high veneration by their secular fellow sectarians who frequently entertain them, and, as acts of merit, "prostrate themselves before these wanderers, wash, and lick the dust of their feet, and devour their orts." The only feasts and fasts observed by the Gosaeens and Byragees are those in honor of Krishna. The facility of union with this class of Vysknuva, Mr. Ward states, "induces nearly all the hindoo women of ill fame to profess the religion of Chytunyu before their death, that they may be entitled to some sort of funeral rites : and as almost all these persons die intestate, and have no relations who will own them, the Gosaeens obtain their effects."

Dev'ee : a name of Parwutee or Doorga. "Devtee or Bluwanee in her mildest form, as generally seen in the South of India, is a beautiful woman, riding on a tiger, but in a fierce and menacing attitude." *Hon : M. Elphinstone.*

Dhurum-tha'koor : a name of *Shiv* under the form of a black stone of any shape, painted red in that part designated the forehead, and placed under a tree ; a common idol throughout Bengal, there being at least one in almost every village.



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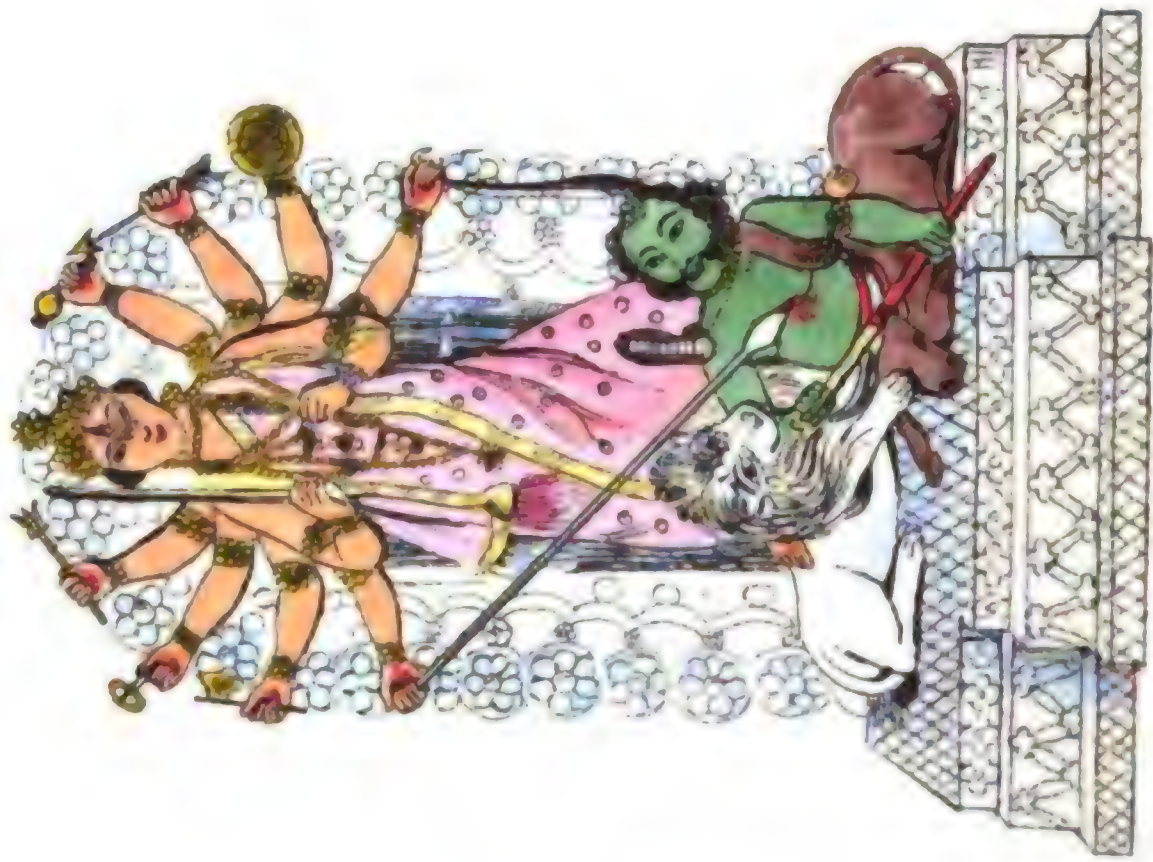
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GUNES.



KATIK



DOORGA.

From Coleman's 'Mythology of the Hindus.'

When placed in a house, a woman, called a *Dyasinee**, attends upon it, and repeats the daily ceremonies. In some parts of Bengal, in the month of Bysakh (April—May), some of the lower orders of the Hindoos observe a festival in honor of this form of Shiv, when barbarities of self-torture, similar to those which characterize the *Sunnyasee* and *Churkh Pooja*, are practised with the addition to their horrors of animal sacrifices. At the villages of *Ponsooree* and *Rayu-kalee*, in Bengal, in particular, the worship of this deity is attended by Hindoos from all quarters of the country; mothers especially seeking his favor for the preservation of their children: to which end some make offerings of their hair, or sit in a supplicating posture, in wet clothes, with "earthen pots, full of burning coals, upon some cloths, on their heads;" occasionally throwing indian pitch into the pan as incense. Beggars sometimes carry the stone adorned with garlands, &c. from door to door, with cymbals, or other music, as accompaniment to their songs in the god's praise; and, in return for charity, usually present a consecrated flower.

Door'ga (difficult of access): "in those parts of the Hindoo *Shastrs* which treat of the production of the world, this goddess is spoken of as the female power, under the name of *Prukritee* or *Bhugwutee*." Under that peculiar metamorphic power so characteristic of the hindoo deities, *Doorga* is said to have appeared in various forms at different periods: thus, as *Sutee* she first became the wife of *Shib*, but renounced her life on hearing her father reproach her husband: in her second advent, as "the mountain born goddess," under the name of *Parwutee*, she again married *Shib*, and, after giving birth to her sons *Gunesh* and *Kazik*, became renowned for her achievements in war, against the giant enemies of the gods: in the form of the ten-armed goddess — she is said to have assumed the name of *Doorga* after a giant of that name whom she conquered; though, in her images, she is represented in the act of effecting a subsequent conquest over *Muheshoo*, a king of the giants, and it is under this form that she is worshipped on the occasion of the *Doorga Pooja*. The image is that of a yellow woman with ten arms, richly dressed and ornamented, standing erect, resting her left foot on the back of a prostrate buffalo, and her right on that of a couchant lion; holding in her hands a spear, an axe, a discus, a trident, a club, an arrow, and a shield. Beneath her is the figure of the giant in the apparent act of rising from the neck of the

* See note to "Punchanun."

buffalo, his body, from the loins, being united to that of the animal, into which he is said to have transformed himself during one period of the combat; his left hand grasping a club, whilst the lion is seizing his right arm in its jaws, and the goddess, with her spear, in the act of piercing his breast, and holding the end of his long hair, and the tail of a serpent in one of her remaining hands: the serpent's body being twisted round the giant's neck, and its head, in a threatening posture, bending over his right shoulder. *Doorga*, as evidenced in the revolting carnage, by animal sacrifice, on the occasion of every festival in her honor, under her various forms and names, is the most sanguinary deity of the hindoo mythology. Some classes of Hindoos, however, and especially the Vyshnuvas, or worshippers of Vishnoo, do not offer animal sacrifices, though they celebrate her chief festival with great shew, substituting pumpkins for animals as offerings. *Doorga* is said to have a thousand names, and, under different forms, is the subject of several annual festivals, of which, in Bengal, the most popular, after the *Doorga Pooja*, are the *Jugudhatree—Unnupoora—and Kalee Poojas*. Many Hindoos adopt *Doorga* as their guardian deity, and as she is considered as the image of the divine energy, her worshippers are called *Shakta*—a word signifying *energy*. Images of *Doorga*, made of gold, silver, brass, &c. are preserved by many and worshipped daily. Many, and especially the Bruhmucharees (Vamacharees), a heterodox sect of Hindoos, on the authority of one of the *Tantras* (or sacred books), believe *Doorga* to have once been incarnate as a jackal (*si,yal*), which animal they therefore worship as a form of the goddess, its image, of stone, being placed in some temples dedicated to *Doorga* and other deities, and worshipped daily. Most Hindoos make reverence to jackals if they pass on a road, and regard as a good omen their passing by on the left hand side. In most of her very numerous forms, as a woman, under various names, *Doorga* is represented as standing or sitting on a lion.

Ghe'too : " the god Ghetoo (a black boiling pot !) is worshipped to remove the scurvy or any kind of blotches on the skin."

Go'pal : *the Cowherd* ; a name of Krishna in his childhood, figured as a naked boy, resting on one knee, with his right hand extended, as in the act of craving sweetmeats from his mother. Images of this form are worshipped at the festivals in honor of Krishna under the usual ceremonies,—but different formulas : and some Hindoos preserve small stone or brass images of the same figure which they worship daily.

Go'pee'nath : *the Lord of the Milkmaids* : a form of Krishna, of recent invention, and particularly popular at Ugur-dweep where the original image exists, and is honored with an annual festival held on the 11th and five following days of the wane of the moon in the month of Chyt (*March—April*).

Gun'esh : by Sir W. Jones called the *Indian Janus* or *God of Wisdom*, is commonly figured as a short, fat, red-colored man, with a long body, an elephant's head, and four arms : each hand generally holding some emblem expressive of one or more of his several attributes. Like most of the hindoo deities, Gunesh appears to have various emblems, of which three or four are selected for each image or painting, *ad arbitrium*, as the caprice or judgment of the artist may direct, but the most common appear to be an *elephant-goad* (ankoos), a *conch-shell* (sunkh), a *ball* (golee), and a *lotus-flower* (kunwul) : some of these occasionally being substituted by a bell, discus, club, axe, bowl of round sweetmeats, &c. Gunesh is commonly represented sitting on a lotus-flower or on his bahan, a rat, which, otherwise, is usually placed near him. He is said, originally, to have had a natural human head, which was, however, though undesignedly, reduced to ashes by a glance of the evil, destructive eye of the planet-god Shoonee (*Saturn*), who, at the suggestion of Bruhma, substituted the head of an elephant which chanced to be the first animal that presented itself. Parwutee or *Doorga*, the mother, though little soothed by the change, was eventually reconciled to it on the assurance of Bruhma, "that amongst the worship of all the Gods—that of Gunesh should for ever bear the preference:" and in accordance with this promise—the hindoos commence every act of public worship with certain ceremonies in his honor. No festival in exclusive honor of Gunesh is held in Bengal, though many choose him as their guardian deity, and paint his image or name, in red, over the doors of their houses or shops, expecting from his favor protection and success. This sect is distinguished by the name of Ganuputiya. Two legends exist relative to the origin of this god, the *first* of which Mr. Ward states to be too obscene to bear translation : according to the *second*—*Doorga*, when once preparing to bathe, in removing the turmeric powder and oil, with which it is usual with many Hindoo women previously to anoint their bodies, collected some of the paste, and formed it "into the image of a child with which she was so pleased that she infused life into it, and called it Hurd-Gunesh," from *hurd—turmeric* : those who acknowledge this legend therefore paint

the image *yellow* ; his emblems, under this name, according to Mr. Ward, are a rope, an elephant goad, a round sweet-meat, and a rod. Sir W. Jones, after a brief comment on the titles and attributes of the *Italian Janus*, observes—“ The *Indian* divinity has precisely the same character : all sacrifices and religious ceremonies, and addresses, even to superior gods, all serious compositions in writing, and all worldly affairs of moment, are begun by pious Hindoos with an invocation of Gunesh :”—but, in these instances of coincidence excepted, Mr. Ward dissents from Sir W. Jones in considering this deity as the Indian Janus, “ for though (says Mr. Ward) he is said to give knowledge to those who worship him to obtain it, this is what is ascribed also to other gods.” With reference to the elephant's head as an assumed type of wisdom—Mr. Ward expresses the belief that the Hindoos “ consider the elephant as a stupid animal,” and think it a reproof to be called “ as stupid as an elephant.” The image of Gunesh, with that of Kātik, is usually placed by the side of *Doorga* on the occasion of that deity's festival.

Gun'esh-jun'a'ee : a name and form of *Doorga* after the birth of Gunesh ; under which she is “ represented as sitting on an egyptian lotus flower, dressed in red, and supporting with one arm the infant Gunesh at the breast, while the other hand rests on the knee of the infant.—A petty festival in honor of this goddess is celebrated in the month of Ughun (*Nov.—Dec*), or Phagoon (*Feb.—March*), on the 7th, 8th, and 9th, of the increase of the moon.”

Gung'a : *the Ganges* : this river, both in the poems, the poorans (or sacred books), and the superstitious customs of the Hindoos, appears to rank highest among the river deities. Gunga is regarded as a female deity, and is said to have descended from Vishnū's heaven, the anniversary of which event is celebrated under the annual “ *Dusuhra*” or “ *Gunga Pooja*,” described in the next section of this work. “ All castes worship Gunga, yet most of the ceremonies at the time of the daily ablutions, with the exception of some forms of praise to this water goddess, are in the name of Shiv and other gods. The Hindoos particularly choose her banks for their worship, as the merit of works performed there, according to the promise of the *Shastr* (hindoo law) becomes exceedingly augmented. In *Bysakh*, *Kātik*, and *Magh* the merit is greater than in other months ; and at the full moon of these months is still more enhanced.” The most extraordinary virtues and purifying powers are attributed to its streams, which are believed to heal the sick—bless the dying—and cleanse the vilest of the

vile from every sin in the calendar of crime, however atrocious, *even murder, the most diabolical, not excepted!* "The Poorans declare that the *sight*—the *name*—or the *touch* of Gunga takes away all sin, however heinous; that *thinking* of Gunga, when at a distance, is sufficient to remove the taint of sin; but that *bathing* in Gunga has blessings in it of which no imagination can conceive! So much is this river revered among the Hindoos, that many Bruhmans will not cook upon it, nor throw saliva into it, nor wash themselves nor their clothes in it. Some Hindoos perform journeys of five or six months to bathe in Gunga, to perform the rites for deceased relatives, and to carry the water to place in their houses for religious and medicinal purposes. The water is also used in the english Courts of Justice to swear upon, as the Koran is given to Moosulmans, and the New Testament to Christians; but many of the more respectable Hindoos refuse to comply with this method of making oath, alleging that their Shastrs forbid them in these cases to touch the water of the Ganges, the Salugram, or a Bruhman:" and under such objection hindoo witnesses are usually allowed to pledge truth, in their evidence, in a way consistent with the peculiar prejudices of their respective castes, or on a declaration dictated by the Bruhman who, in other instances, administers the oath by water. With such reverence for the sanctity—and faith in the virtues of this river it is not strange that Hindoos should desire to enjoy its all-saving power at the hour of death, and regard as lost to future bliss all who slight so glorious a privilege: but of the many superstitions which tend to demoralize and disgrace the Hindoos as a people, this, as ministering, in thousands of instances, to the most cruel, unpathetic, premeditated MURDERS, is one of the most atrociously fiendish. Every Hindoo in the hour of death is hurried, "in the coldest or the hottest weather, to the side of the Ganges, or some other sacred river, if near enough, where he lies, if a poor man, without a covering, day and night, till he expires; with the pains of death upon him he is laid on the earth, and immersed up to the middle in the stream: the river water poured plentifully down his throat if he can swallow it, and his breast, forehead, and arms besmeared with the mud. Leaves of the *purple-stalked Basil* (*Tootsee*) are also put into his mouth: and his relations call upon him to repeat the names of Ram, Huree, Narayun, Bruhma, Gunga, &c." Treatment like this, it may well be conceived, is sufficient to insure a speedy death, however strong the constitution or trifling the complaint, but in

numerous instances, in addition to the barbarities named, frequent applications of the river mud are made to the mouth and nostrils of the poor sufferer, and thus, in such cases, without doubt, many who would otherwise recover, even though unaided by medical skill, are sacrificed under a painful and premature death. In the generality of such cases—testators or those who have aught to leave after death, and poor relatives and dependants who have aught to give during life are the victims. Dr. Buchanan with reference to this custom of exposing the sick and dying at the river-side states, that—"it is optional; not commanded: and, though very common on the banks of the Ganges, is reprobated in many places distant from it;" nevertheless, it prevails through the whole course of the Ganges—and many of its tributary streams. Many Hindoos, particularly pilgrims at Benares, in the hope of immediate entrance into heaven, drown themselves in this river, and even women, occasionally, in fulfilment of vows, offer their children to the goddess, though happily the natural feelings of the *mother*, in these cases, usually induce a compromise, under which the children, though abandoned to the river by their parents, are allowed to be rescued and adopted by others. Christian travellers, and residents on or near the banks of the Ganges (and Missionaries especially) frequently, by timely interference and medical aid, save the lives of poor Hindoos who have come or been brought to the river side to die, and numerous instances have occurred in which the parties so saved have lived long and useful lives, though they seldom return to their families, by whom they are commonly considered as out-casts.—The Ganges itself, as already shown, is the common object of worship, but, in some places, clay idols of the goddess are preserved in clay pagodas, and worshipped daily: her image being that of a white woman, wearing a crown; sitting on a water animal, having in her right hand an egyptian lotus flower, and in her left a lute.

Gur'oor: the bahun of Vishnoo: and the king of birds: is usually figured as a man with the head and wings of a bird (kite or hawk), and "is worshipped at the great festivals before the different images of Vishnoo, but has no separate time of worship. His image is placed in the temples dedicated to various forms of Vishnoo; and some persons receive his name as their guardian deity, and repeat it daily."

Gou'ree: *the fair-complexioned:* a form and name of Doorga, as the wife of Hur—a form and name of Shiv.

Hun'oo'man: the monkey-general and bahun of Ram, the 7th

great incarnation of Vishnool, and the son of the god Pawun, by Unjuna, a female monkey, is believed to be an incarnation of Shiv ; and as such is worshipped by hindoos on the anniversaries of their birth-days to obtain long life, which they suppose that he can bestow, as he is said to be immortal. In some Pagodas his image is set up alone, and in others with the images of Ram and Seeta, and worshipped daily ; the worship of the former being always preceded by a few ceremonies in honor of Hunooman. Many hindoos receive the initiating incantation by which this demi-god monkey becomes their guardian deity, and distinguish themselves by the same mark, on the forehead, as that made by the followers of Shiv. Hunooman, it is believed, will bestow every gratification that can be desired by his worshippers, many of whom, therefore, keep his images, of stone, in their houses, for daily private worship. Hunooman is figured as a black-faced monkey, and is identical, in species, with the *Entellus Monkey** of the Indian Jungles, which animal, though not an object of worship, is held sacred by the hindoos, and distinguished by the same native name as its deified proto-type.

Hur : a form and name of Shiv as the husband of Gouree—a form and name of Doorga.

Hur'ee ; a name of Vishnool.

Hur'ee-Hur : an incarnation of Vishnool and Shiv, in their forms of Huree and Hur, under one body ; having four arms and two feet : Huree being black, and Hur white. This union is said to have originated in an argument between their respective wives as to which of the two gods was the greater, when Vishnool, to prove their equality, entered the body of Shiv—and they became one. Another legend states that Vishnool, having assumed a beautiful female form, was pursued by Shiv, and compelled to seek refuge behind a tree, and there resume his natural form : Shiv, however, at the same moment, embraced Vishnool with such eagerness that the bodies of both became one. " The worship of this image takes place whenever any one pleases. Stone images in

* *Semnopithecus entellus* of F. Cuvier, and Jardine's " Natural History of Monkeys." About 20 years before Mr. Ward's time, " Eeshwara Chundro, the Raja of Nuddeea, spent 100,000 roopees in marrying two monkeys of this species, when all the parade common at hindoo marriages was exhibited. At that time none of these monkeys were to be seen about Nuddeea : now (continues Mr. Ward) they are so numerous that they devour almost all the fruit of the orchards, as the inhabitants are afraid of hurting them."

some places are continually preserved ; and in others a clay one is made, and worshipped, and afterwards committed to the river. Raja Krishna Chundroo Roy (adds Mr. Ward) expended 50, or 60,000 rupees at the consecration of a stone image of Huree-Hur, which may be still seen at Gunga-Vasu, near Nuddeea." Animal sacrifices are not made to this deity.

In'dranee : the Consort of Indru, the king of the hindoo heaven.

In'dru : the king of the hindoo heaven, whose " reign is said to continue one hundred years of the gods ; after which another person from among the gods, the giants, or men, by his own merit, raises himself to this eminence. The sacrifice of a horse a hundred times raises a person to the rank of Indru. —Indru is represented as a white man with a thousand eyes, sitting on an elephant called Airavutu, with a thunderbolt in his right hand, and a bow in his left." An annual festival is held in honor of Indru under the name of *Ununt Choudus Pooja*, which see in the next section—" Hindoo Festivals."

Jug'ud-dha'tree : } *the Mother of the World* : a form of *Doorga*,
Jug'ud-um'ba : — } is commonly figured as a four-armed yellow woman, dressed in red, and sitting on a lion : her hands holding a *conch-shell* (*sunkh*), a *discus* (*chukr*), a *mace* (*sonta*), and *lotus-flower* (*kunwul*) as emblems of certain of her attributes. In some figures a bow and arrow are substituted for the discus and mace, and the lion is standing, in the apparent posture of victory, on the back of a couching elephant. This form of the goddess is the object of a very popular annual festival under her name, which see in the next section of this work—" Hindoo Festivals."

Jug'ur'na'th : *the Lord of the World* : the celebrated Orissa Pagodas of this deity are frequently the first objects to excite the curiosity of the European emigrant after his arrival in the Bay of Bengal, on the outward-bound voyage ; their towering spires, during the south-west monsoon in particular, being the usual land-mark for which the navigator keeps an anxious *look-out* when approaching the pilot roads of Balasore.*

* The Jugurnath (vulgo—Jaggernaut) three pagodas, lat. 19° 48' N., and lon. 85° 52' E., in the distance, at sea, resemble a large ship under sail, but on approaching the shore, the buildings, though in close proximity, appear perfectly distinct. The 1st, to the S. W., called the *Bur Deewal*, with a cupola spire, is said to be 184 feet high, and 28 feet 8 inches square inside : the 2nd and 3rd have pyramidal spires, and are smaller than the 1st—the 3rd and most distant being the smallest. Each spire is mounted with ball-like ornaments fixed on a spike. The three pagodas are built of

Various bruhmanical legends account for the origin of the Orissa Idol of Jugurnath, and the consequent erection of the Pagodas by Raja Anung Bheem Deo, in A. D. 1198. According to the most generally received story—Krishna having been accidentally killed by an arrow from the bow of Ungudu, a hunter, who left the body to rot under the tree where it fell, the bones were subsequently collected by some pious person and deposited in a box, where they remained till Raja Indradhoomna, who, by austerities, was propitiating the favor of Vishnoo, was instructed by that god to form the image of Jugurnath, and deposit the sacred relics in its belly: and, that the idol-assuary might be the more perfect, the Raja, as instructed, prayed for the aid of Biswakurma, the architect of the gods, who, responding to the prayer, commenced the task, under the previous condition, however, that he should not be disturbed during his labor. In one night (says the legend) he built a pagoda on the blue mountain of Orissa, but, being disturbed by the impatient Raja at the end of the 15th day, left the image “scarce half made up”—without hands and feet, and thus “deformed, unfinished” it continued: but the renewed prayers of the Raja moved the compassion of Bruhma who, himself acting high priest, gave eyes and soul to the image, and so for ever established the fame of Jugurnath! The fate of the original, or fabled pagoda of the blue mountain, and the precise origin of the present pagodas of the sandy plain are not stated: the original image is said to lie deep in a pool near the great pagoda—and the periodical custom of making a new one was probably suggested by the fear of the asserted god-made idol, otherwise, sooner or later, under the test of time and accidents, affording evidence of its human origin. On the occurrence of two new moons in the month of Usarh (*June—July*) a new idol is prepared by common carpenters, from the wood of an ash-leaved bead-tree (neem) on which no crow or carrion bird has ever perched—and this

stone, and, with about 50 others, dedicated to various idols, are enclosed within four stone walls, 21 feet high, forming nearly a square; two sides measuring each 656 feet, and the other two each 626 feet in length. The walls, within, are covered with grossly obscene stone sculptures. The three idols occupy the large pagoda, but on the occasion of the bathing festival are removed to the adjoining and connecting pagoda, the interior of which is 40 feet square. In the third pagoda the food prepared for the pilgrims and others is daily deposited previous to distribution. The Black Pagoda is about five leagues E. N.E. from Jugurnath, and, at a distance, also resembles a ship under sail.

arbor casta of the Orissa Jungles, the Bruhmans say, “ is known to the initiated by certain signs !” The ceremonies attendant on the substitution of the new for the old image, and the transfer of the box* containing the pseudo relics are performed in “ great mystery” by the Bruhmans. The images of Jugurnath as worshipped throughout Bengal are usually *fair*



imitations of their *foul* proto-type, of which the *annexed figure* will convey some idea. In lieu of arms two stumps are substituted, and on these the Bruhmans, who attire the idol, occasionally fasten hands of gold. The figure of Bulram, annexed to the article under that name, is very like that of Jugurnath when divested of his clothes. The great pagoda of Jugurnath at Orissa, and the honors of all his festivals, are always shared by his so-

called brother and sister Bulram and Subhadra. These three deities have also many pagodas in Bengal in which, as at Orissa, they are worshipped daily. Their supposed characters are best seen in their two grand festivals—the *Ruth* and *Snan Jattras*, as briefly described under the next section of this work—“ Hindoo Festivals.”

Jum : or } or Yum : *the king of Death and Hell* or *Purgatory* :
 Jum-raj : } the Hindoo *Pluto*—is figured as a grim-visaged, green man, with inflamed eyes : clothed in red, having a crown on his head, and a flower in his hair ; seated on a buffalo, grasping a club in his right hand, and, in some figures, a *cord* or *noose* (*pas*), with which he is said to strangle sinners, in his left. Animal sacrifices are not offered to Jum, but he is daily worshipped under the ceremony called *Turpun*—an offering of three handfuls of water to the manes of ancestors, and also at the commencement of most festivals to other deities. He is the object of one annual festival described in the article *Bratri-Dwitiya*, under the next section—“ Hindoo Festivals.” On the 1st of the month *Katik*, throughout Bengal, unmarried girls sow rice or some other grain, and plant slips of plantains and other plants in holes prepared near their respective houses ; and for the remainder of the month, under various ceremonies, daily offer flowers, &c. to Jum in order to propitiate his favor. “ There are (says Mr. Ward) several remarkable coincidences between Jum

* It is said that the man who *moves* the box from the old to the new image is himself “ *removed* from this world before the end of the year !” Col : Phipps’s Account of Jugurnath—*Asiatic Journal*, March 1824.



Mahā Kālī.

Standing on the body of her consort Shīva.

From Coleman's *Mythology of the Hindoos*.

and Pluto:"—these, however, need a longer notice than could come within the limits of this work.

Jum'oo'na or **Yum'oo'na**: the river *Jumna*—considered as the daughter of Sooriyu—the *sun*, and the sister of Jum or Yum—the *Regent of Death*. "On the banks of this river, on the 2nd day of the moon in Katik, and on the 8th of the decrease of the moon in Bhadon, vast crowds assemble in different places to bathe."

Kal: a name of Shiv in his personification of *Time : Death : or Destruction*.

Ka'la (literally—*black : dark*) : a name of Krishna.

Ka'lee : a name and form of Parwatee or *Doorga*, assumed, it is said, on the occasion of her battle with a thousand-headed giant demi-god whom she slew; after which, under the excitement of excessive joy, she danced till the earth shook to its very foundation. In alarm at this the gods begged the interference of Shiv, who, however, could devise no other means of inducing the goddess to moderate her joy than that of throwing himself among the bodies of the slain, when Kalee, discovering herself dancing on the body of her lord, in expression of surprise and shame, held out her tongue,* and remained still; and thus she is represented in the images now made and worshipped throughout Bengal. The image of Kalee is commonly that of a black or very deep blue-colored woman, with four arms, grasping in her upper left hand a scymeter, and in the lower a human head by the hair: her lower right hand is pointing downwards—indicating, according to Mr. Paterson, "the universal havoc which surrounds her; while the other, pointing upwards, seems to promise the regeneration of nature by a new creation:" though, according to Mr. Ward, the upper hand is bestowing a blessing—the left forbidding fear. Her body is bare, a girdle, formed of human hands, suspended by their wrists, being the only covering to her loins: numerous human heads or skulls form a necklace: and, in some images, a pair of dead bodies hang by their hair from her ears: her hair hangs loosely to her heels: she stands with one foot on the breast of Shiv, and the other on his thigh: Shiv being figured as a white man, stretched, at full length, on his back. Of this truly sanguinary deity, it is believed that the blood of a tiger pleases her for a hundred years: of a lion—a reindeer—or a MAN, a thousand: but by THE SACRIFICE OF THREE

* The Hindoos in Bengal, in imitation of the goddess, very commonly hold out their tongues in expression of surprise or shame,

MEN—she is pleased for 100,000 years! Kalee is the guardian deity of very many of the Hindoos of Bengal, and of the Bruhmans in particular. "Thieves (adds Mr. Ward) frequently pay their devotions to Kalee, and to all the goddesses to whom bloody sacrifices are offered, under the hope of carrying on their villainous designs with security and success." Mr. Ward, however, knew not the worst trait in the annals of this dreadful idol's history. The happily successful labors of Captain Sleeman and other Officers, under the appointments wisely created by Lord Bentinck for the suppression of Thug'ae*, have opened new sources of information relative to the satanic usages sanctioned by Brumahnism. The following extract from a recent and deeply interesting work on Thuggee, bearing upon the subject of this article, will speak for itself. "The fact of the existence of the cold-blooded miscreants who in India make a trade of assassination, is sufficiently horrible: but when it is added, that their occupation is sanctified by the national religion—that the Thugs regard themselves as engaged in the especial service of one of the dark divinities of the hindoo creed—that the instruments of murder are in their eyes holy—and that their faith in the protection of their goddess, and the perpetuity of their craft, is not to be shaken—we must be struck with the reflection, that we have opened a page in the history of man, fearful and humiliating beyond the ordinary records of iniquity.—The genius of paganism which has deified every vice, and thus provided a justification of the indulgence of every evil propensity, has furnished the Thugs with a patron goddess, worthy of those whom she is believed to protect. Of Kalee, the deity of destruction, they are the most devout and assiduous worshippers: in her name they practise their execrable arts; and their victims are held to be immolated in her honor.—This horrible divinity they believe to have formerly co-operated more directly with her votaries the Thugs, by disposing of the bodies of those whom they destroyed. Kalee, however, chose to be secret in her operations; and the Thugs were prohibited from looking back, to see what she was about. All was well, so long as they observed this rule; but the services of the goddess as a

* Thug'ae—*cheating, robbery*: from Thug—a *cheat*, an *imposter*, a *robber*: the name by which the assassins above named are called in the more northern parts of India, and by which they are most generally known among Europeans: though in some provinces to the southward they have obtained the name of Phanseegar, from Phansee—a *noose*, a *loop*, *strangulation*.

sextoness* were lost through the carelessness or indiscreet curiosity of one of the association. Of the circumstances attendant on this mischance, there are different versions ; and at least two are in pretty general circulation. According to one, prevalent in the Deccan (Dukhin), a party of Thugs, having destroyed a traveller, left the body, as usual, unburied in perfect confidence of receiving the wonted aid from the goddess. A novice, however, unguardedly looking behind him, saw the patroness of the Thugs in the act of feasting on the corpse, one half of it hanging out of her mouth. According to another report, the person looking back was a slave ; and the goddess was engaged, not in satisfying the demands of hunger, or gratifying a taste for luxury, by swallowing the murdered traveller, but in tossing the body into the air ;—for what purpose does not appear. The offence to the goddess is said, also, to have been aggravated by the fact, that she was not attired with sufficient strictness to satisfy her sense of decorum. Both tales agree, in representing the goddess as highly displeased, and as visiting her displeasure upon her servants, the 'Thugs, by condemning them to bury their victims themselves. According to the southern version, indeed, like a wise and beneficent potentate, she tempered justice with mercy ; for though she refused any longer to relieve the earth of the loathsome burdens with which her worshippers encumbered it, she was so considerate as to present her friends with one of her teeth for a pickaxe, a rib for a knife, and the hem of her lower garment for a noose. Whether or not this origin of the pickaxe be generally received, it is certain that this instrument is held by the Thugs, throughout India, in the highest veneration. Its fabrication is superintended with the greatest care ; and it is consecrated to the holy duty to which it is destined, with many ceremonies†." The monsters who profess this diabolical profession are of all sects—hindoo and moohummudun ! " The superstitions of the 'Thugs (states the work already quoted) are all of hindoo origin ; yet moohummuduns adopt them with a belief equally implicit, and a devotion equally ardent. The greater number of the 'Thugs in

* In Bengal Kalee, under her name and form as Sumshan-Kalee (from Sumshan—a *cemetery* or place where dead bodies are burnt or buried), is the subject of an annual three nights' festival which commences at the total wane of the moon in the month of Magh. (*Jan :—Feb :*).

† " Illustrations of the History and Practices of the Thugs." London : 1837.

the South of India are said to be Moohummuduns : not only do they profess to embrace the creed of Mecca, but, to a considerable extent, they follow it consistently. They marry, inherit, eat, and drink according to the Koran : their devotions are statedly performed as the moohummudan orthodoxy prescribes ; and the Paradise to which their hopes are directed, is that portrayed by the cold, unspiritual, and sensual imagination of the false prophet to whom they profess allegiance : yet they pay divine honors to the impersonation of Destruction, which, in the eyes of all sound Moohummuduns, must be idolatry—a crime severely denounced in the Koran, and held by all good Moosulmans in abhorrence. These inconsistencies they find it hard to reconcile : sometimes they deny the worship of the goddess—the fact however is indisputable. At other times they seek to identify the patroness of the Thugs with a heroine of their own creed, to the great scandal of their brethren not initiated in the mysteries of Thuggee." The Thugs do not confine their operations to roads and jungles : rivers and creeks are alike their haunts—and travellers by boats their victims.

Of the many buildings dedicated to the worship of Kallee the chief and most popular in Bengal is the Pagoda at Kallee-Ghat, about three miles to the south of Calcutta, and a short distance from Tolly's Nulla. This and fifty other Pagodas (distinguished by the general name of Peet-s'than—from peet, a *seat* or *stool*; and s'than, a *place*) existing in different parts of India in honor of Doorga, under various forms and names, have their origin imputed to an event which followed the voluntary death of Sutee, an early name and form of Doorga, who, in grief at an insult offered to her husband, resigned her life on the banks of the Ganges. Shiv, on this occasion, in the bitterness of anguish at the loss of his consort, thrust his trident through her lifeless body, and danced about in a manner so frantic as to alarm the gods for the safety of the three trembling worlds. Vishnoo at length, after vain efforts to console the frantic deity, shrewdly conjecturing that the removal of the chief exciting *cause* would allay the *effect*, seized a sword, and thus provided "he continued, as the body was whirling round, to cut off one limb after the other : the different members, as they were successively severed—from the projective force impressed on them by Shiv's violent movement,—being scattered to different and distant parts of the earth. In the excess of his distraction, the bereaved husband discovered

not his loss till the whole body had disappeared. His grief was then assuaged ; and the universe delivered from impending destruction." As elsewhere stated—Sutee's next appearance was in the character of Parwatee. "In the meanwhile, the scattered fragments of Sutee's body—amounting together with the ornaments, to the exact number of *fifty-one*,—conferred peculiar sanctity on the places where they happened to fall. All of these were consecrated as repositories of the divine remains ; and adoration there became an act of extraordinary merit. At each a temple was reared and dedicated to the goddess ; and in it was placed an image representing one or other of her thousand forms ; along with an image of her husband Shiv, under the designation of Bhyrub or Fear-inspirer ; in which capacity he acts as guardian or protector of the place ; and is always worshipped at the same time with his spouse." Kalee-ghat, formerly—with the whole of that portion of the country south of Calcutta—a part of the *Soondur-buns*,* became the sacred depository of the toes of Sutee's right foot. The *modern* discovery of this sacred relic is variously accounted for, but the most generally received accounts agree in the asserted fact that the goddess, herself, in a dream, after various minor events, favored a Brahmun, of the name of Holdar, with the glad tidings—and by the dreamer accordingly, of course under express command, the pagoda and idol were raised on the holy spot to which the visionary goddess had directed his attention.

The idol is a large black stone, with four arms attached to it, and as many hands grasping the usual implements of war : the features of the face are delineated with red paint ; but a solid gold tongue, nearly half a cubit long, projects from the lips. The figure is imperfect, appearing from the floor on which it stands only from the middle upwards, or according to correct proportion—even less : the lower part of the body is covered with a cloth, and the face and other parts are arrayed with the usual ornaments—bracelets, nose-ring, necklace, &c. Though about 200 years are believed to have elapsed since the erection of the pagoda, the descendants of Holdar have been too shrewd a race to part with so rich a source of emolument : "they have now increased to 25 or 30 families who share all the offerings presented to the goddess. Some heads of families have 2 or 4 days in the month, during which they officiate and are entitled to all that is offered during that period. Others, being the posterity of

* Soondur-bun :—from soondur—*beautiful* : bun—*forest*.

more prolific progenitors, have had their turns so subdivided, as to be permitted to officiate only 3 or 4 hours a month; yet all are more or less wealthy, and several possess much landed property." To the north-east of the great pagoda—is the pagoda of Nokool Ishwur, or Bhyrub, the name and form of Shiv, as guardian deity of the Peet-s'than. The toes of Sufee by some are said to lie buried in the earth under the idol, and by others to be within the idol's body; but on this point even the pagoda Brahmuns disagree!—Animal sacrifices—he-goats, rams, or buffaloes, are offered daily: of goats and rams—often 100, and seldom less than 50: and of buffaloes 4 to 8. On Saturdays and Mondays, days particularly sacred to the goddess, as many as 2 or 300 goats and rams, and 10 to 15 buffaloes are sacrificed; and on the occasion of the Shyama or Kalee Pooja, described in the next section of this work, not less than 4 to 500 goats, and 50 buffaloes are sacrificed. The animals sacrificed, like the offerings, are all claimed by the Holdars, but may be taken by the offerers on payment of an equivalent in money: the carcasses are, otherwise, either eaten by themselves, or sold to any who choose to buy, no matter of what caste or religion: the buffaloes are commonly bought by the mochees, who eat the flesh, and use the hides for the purposes of their trade. Bloody sacrifices, however, far from constitute the principal income of the Holdars; the other offerings being usually much more lucrative: generally rice, curds, sweet-meats, fruit, cloth, gold and silver ornaments, even golden eyes and tongues, &c. are offered by the worshippers, frequently to the amount of some hundreds and thousands of roopees, though usually to a much smaller amount. *Cash* is not given as offerings to the goddess—but is received by the officiating Brahmuns as fees. The Brahmuns, in return, decorate the necks of the worshippers with garlands of flowers—and hindoos so decorated may be frequently seen returning to their homes through the Chowringhee road, and other thoroughfares of the town.*

Christians—european and native born, have been charged with frequently "going to this temple and expending thousands of roopees in offerings;"—but the accusation happily rests on the extremely dubious authority of the officiating Brahmuns, who, if they have not been guilty of wicked, slanderous in-

* Several of the particulars in this article are on the authority of an interesting "Account of the Temple at Kalee-Ghaut," in the *Calcutta Christian Observer*, for September 1833.

ventions, have, without doubt, misrepresented and exaggerated extremely rare cases.* Christians, and Europeans in particular, are too apt to give money, when solicited, without reflecting on the purposes to which it may be applied, but they should, assuredly, refuse presents to the attendants of any shrine—whether hindoo or moohummudun, or the donations, in all probability, will be considered—and represented to others, as *offerings* to the deity or saint whose honor it is these people's pecuniary interest to advance. "It is further affirmed (states Mr. Ward), that many Moosulmans, 4 or 500, present offerings to Kalee monthly,—so strangely has the veneration for this image seized the minds of the natives!"

Kal-bhy'ru'vu : the name of Shiv as regent of the holy city of Kashee or Bunarus (Benares). "All persons dying at Bunarus are entitled to a place in Shiv's heaven; but if any one violate the laws of the Shas'tra during his residence there, Kal-bhyruvu, at death, grinds him betwixt two mill-stones." The image of Kal-bhyruvu is that of a three-eyed naked man, smeared with ashes; riding on a dog, and holding in one hand a horn, and in the other a drum. "In several places in Bengal this idol is worshipped daily."

Kal-ra'yu : a form of Shiv : "the image is that of a yellow man, sitting on a tiger, holding in his right hand an arrow, and in his left a bow. A few of the lower orders set up clay images of this god in straw houses, and worship them at plea-

* The late Colonel Stewart some years prior to his death had adopted many of the religious doctrines and forms of the Hindoos;—but he did not profess—and most probably never had professed *Christianity*. One of the compilers of this work in 1826 on visiting the Colonel at his residence (now the Eye Infirmary) in Calcutta, was directed to his room—on entering which, to the visitor's amazement, he discovered the Colonel, in the attire of a hindoo, in the very midst of the ceremonies of Pooja! And when in Hindoostan, whilst early one morning performing the same brahmunicipal rites, he was seen by a whole regiment as it marched past the veranda of his quarters! But these were the follies of an individual whose imbecility in this extraordinary bias of his mind for Hindooism, merited Christian pity—not reproach. In 1828 the writer witnessed hindoos, and portuguese roman-catholics, indiscriminately, kneeling, and presenting money offerings at a *moohummudun* shrine in or near Clive Street in the neighbourhood of the Burra Bazar of Calcutta; but in this instance, as no doubt in the instances of christians (if such they can be considered) presenting offerings to the goddess Kalee—the individuals were of the lowest grades of the people.

sure." The wood-cutters in the eastern—western—and southern forests of Bengal, in order to obtain protection from wild beasts, observe a fast under various ceremonies and offerings before red-painted balls of clay, in honor of this deity, by whom they then trust to be directed, by dreams, to places in which they may cut wood free from danger. "There is no authority (says Mr. Ward) for this worship in the Shastr."

Kam : or } from kam—*desire* : the hindoo cupid, and son of
Kam-deo : } Bruhma—is figured as a beautiful youth, holding in his hands a bow and arrow of flowers. Kam "is always supposed to be accompanied by his wife Rutee—by spring personified—the cuckoo—the humming bee—and gentle breezes; and is represented as wandering through the three worlds"—earth, air, and water. "The image of Kam is never made in Bengal,—but on the 13th of the increase of the moon in Chyt an annual festival is held, when the ceremonies of worship are performed before the Salugram. At the time of marriage, and when a wife leaves her father's house to go to her husband for the first time, petitions are addressed to this god for children, and for happiness in the marriage state."

Kan'do'ba : a form of Shiv, the great local divinity of the Maharrattas, represented as an armed horseman. *M. Elphinstone*.
Kar'tik : } the son of Doorga and the god of war : is commonly
Ka'tik : } figured as a handsome, yellow-colored man, riding on his bahun, a peacock : holding in his right hand an arrow—in his left a bow : though sometimes represented with 6 faces, and 2, 4, 6, and even 12 arms, the hands of which grasp various warlike implements, a bow and arrow usually included. The *Muhabharat* and *Ramayun* (two epic poems by Vyasdev and Valmeeki), Mr. Ward states, contain accounts of the birth of Kartik—but of so indelicate a character as to compel their omission in his work. The beauty of Kartik is proverbial among the Hindoos, who, if describing a handsome youth, commonly say—*He is Kartik personified*. There are no temples in Bengal dedicated to Kartik—nor is his image kept in a house unless during a festival—as on the occasion of the Kartik Pooja; and of the Doorga Pooja, when, with that of Gunesh, and frequently with those also of Lukshmee and Suruswatee, he is usually placed by the side of his mother—the ten-armed goddess. Kartik and his brother Gunesh, having no heavens of their own, are said to live with Shiv on mount Kylasu. Kartik is said to derive his name (which also applies to the 7th hindoo month) from Kirtika—6 stars (Alcyone) belonging to Urza Major, the

wives of 6 of the 7 rishees, who, it is said, cherished the god from his birth, "and hence his name is a regular patronymic of Kirtika, because they were as his mothers." He is worshipped as the giver of bodily strength.

Kesava : Kesavi : or Kessu : names of Krishna—referring to the fineness of his hair. *Major Moor.*

Ke'too : *astronomically*—the descending node : *mythologically*—the headless trunk of Rahoo—which see.

Ko-jug'a'na Luksh'mee (from the *brujbasee* ko—*who* : and *jugana*—*to awake*) : a name of Lukshmee, as worshipped on the full moon in the month of Asin, on the night of which the *Shastrs* command the hindoos to remain awake—and hence this name of the goddess. See—"Luchhmee."

Koorm : the *Tortoise* or 2nd incarnation of Vishnoo—which see.

Koo'ver : the hindoo god of wealth, and guardian of the northern region, by Sir W. Jones called the indian *Plutus*, is not much noticed in the hindoo mythology. He is represented as a crowned man, with four arms, holding in each of two hands a closed lotus flower ; but, strange to say, considering his peculiar attribute, he does not appear to be an object of worship.

Krishna : { the *Black*, according to the *Shree-Bhugwut*, *Mu-*
Krish'na : { *habharut*, and other hindoo mythological works,
was a form of Vishnoo, incarnate, at *Mut'hoora*, as the son of *Vusoo-dev* and his wife *Devkee*, *Khutrees*, to destroy kings *Shishoo-pal* and *Kuns*, and a number of giants : he is also, sometimes, called the son of *Nund*, from the circumstance of his father having once fled, from the pursuit of *Kuns*, to *Vrindu-vunu*, where the infant god incarnate was transferred to the care of *Nund*, a *Vyshoo*. The *Poorans* abound with stories illustrative of the life and character of Krishna, who, after numerous amours and adventures, eventually died the death of *Rufus*,—being accidentally shot by an arrow from the bow of *Ungudu*, a huntsman in one of the forests of *Orissa*. This event, however, though it destroyed one incarnation—soon produced another in the person of **JUGURNATH**, of whose history a brief notice appears a few pages back. Krishna is represented as a handsome black man, in the act of playing a flute which he holds with both hands ; whilst his mistress *Radha* stands on his left side. Mr. Ward, after briefly naming the principal events of Krishna's life, of which murder, theft, and adultery are the most prominent, thus continues—"It is very possible, if any real hindoo history could be discovered, that many of these facts would be found recorded in the life of a hindoo king of this

name; which facts have been embellished by the asiatic poets till they have elevated the hero into a god. The images of this lascivious and blood-stained hero are now worshipped by the hindoos with an enthusiasm which transforms them into the very image of Krishna himself." The resemblance which the herodian massacre of infants—the flight of Joseph and Mary—and other events in the life of CHRIST bear to incidents in the mythological history of Krishna, has induced many to conjecture the history of the hindoo god, in part, to have borrowed its subjects from the Christian Scriptures. Of these several coincidences, one of the most singular is that existing between the denunciation of GOD when cursing the serpent as the author of man's fall—and the *literal* illustration of the *figurative* language of GOD—"it shall bruise thy head, and thou shalt bruise his heel"—in pictorial representations of Krishna "taken from paintings on the walls of an ancient pagoda or temple,"* in which Krishna appears in one figure as suffering in his struggle with the serpent Kaliya (*Black-complexioned*), which, having coiled round his body, is in the act of biting his foot—whilst in another Krishna is depicted as standing in the attitude of triumph, on the vanquished serpent's head. But Major Moor, who, whilst on the Bombay side of India, appears to have studied the hindoo mythology with great zeal and talent, states that among a numerous collection of images and pictures he had not one original—nor had he ever seen one in which the serpent is biting Krishna's foot; and he had hence been led to suspect that the plates engraved in *Europe* of that action, were not solely of hindoo invention or origin: he admits, however, the possibility of his suspicion being erroneous, but adds that he is further strengthened in that suspicion, from never having heard the fact alluded to in the many conversations that he had held, with Brahmuns and others, on the history of this incarnation. Sir W. Jones, after expressing his persuasion "that a connexion subsisted between the old idolatrous nations of *Egypt, India, Greece, and Italy*, long before they migrated to their settlements, and consequently before the birth of Moses"—censuring the ignorant zeal of those who in the *hindoo trial* discover the *Christian Trinity*—and stating, as a fact very certainly known, that "the name of Krishna, and the general outline of his story were long anterior to the birth of our Saviour, and probably to the time of Homer," acknowledges that the "motley story" of Krishna's

* "Church Missionary Papers." No 22. 1821: probably on the authority of M. Sonnerat.

incarnation " must induce an opinion that the spurious Gospels, which abounded in the first age of *Christianity*, had been brought to *India*, and the wildest parts of them repeated to the hindoos, who ingrafted them on the old fable of Ke'sava, the *APOLLO* of India." Krishna by Colonel Wilford is supposed to have lived about 1300 B. C.—Mr. Bentley, however, a more recent writer, in direct contradiction of Sir W. Jones, Major Moor, and Colonel Wilford, though opposed in his views by Mr. H. Colebrooke and others, boldly charges the history of this Incarnation as " a modern invention" and " fabrication" of the Brahmuns, who, probably alarmed at the progress Christianity was making—" conceived that by inventing the incarnation of a deity nearly similar in name to CHRIST, and making some parts of his history and precepts agree with those in the Gospels used by the Eastern Christians, they would then be able to turn the tables on the Christians by representing, to the common people who might be disposed to turn Christians, that Christ and Krishna were but one and the same deity; and as a proof of it, that the Christians retained in their books some of the precepts of Krishna, but that they were wrong in the time they assigned to him:" to support which assumption, " following exactly the example of the Egyptians, Chaldeans, and Greek Priests and Poets, in throwing back the times of the war between the gods and giants, the Argonautic Expedition, and the war of Troy, to periods of time out of the power of any one to contradict them"—the Brahmuns threw back the advent of Krishna " to the time of Yudhis'hira (Yoodhish'hir), because, by that means, they put the matter beyond the power of investigation." It seems, however, that the matter was not beyond the power of Mr. Bentley's investigation—as that gentleman, on astronomical data, refers " the time of the fiction to the year A. D. 600."* On these conflicting statements the reader is left to form his own judgment. " The comparison between Krishna and Apollo (Major Moor states) runs parallel in a great many instances." Many small stones having images of Krishna cut in them, under various forms and names, are kept in the houses of the hindoos. Numerous pagodas dedicated to Krishna exist throughout India, " and it is a scandalous fact (adds Mr. Ward) that the image of Radha, his mistress, always accompanies that of Krishna, and not those of his wives Rookminee and Sutyubhama."

* A Historical View of the Hindu Astronomy, from the earliest dawn of that Science in India to the present time." By J. Bentley. London. 1825.

Hindoo shop-keepers, and others, who are confined by a sedentary calling, may be frequently seen and heard repeating to parrots "the names of Krishna—Radha, as works of merit." Of the population of Bengal six parts out of ten, in Mr. Ward's time, were supposed to be the disciples of this deity: the far greater part of whom, however, were of the lower orders, and but few of them Brahmuns—who are most commonly the disciples of the female deities. The sectarial mark of the disciples of Krishna "consists of two straight lines from the top of the nose to the back of the head." Dramatic representations of various events in the life of this deity are frequently performed, and numerous festivals observed in his honor throughout India—but the most popular are the Holee or Dola-jatra-Pooja—Snan-Jatra—Jhoolun-Jatra—Junmo-Ushtumee—Nand-otsab—and Ras-Jatra Poojas as described in the next section of this work. The images of Krishna are usually very small, even those made for public festivals seldom exceeding eighteen or twenty-four inches in length.

Krish'na-Ka'lee: a name and form of Krishna, assumed, it is said, to allay the alarm of his mistress Radha for the jealousy of her husband Ayunu-ghoshu to whose notice his wife's infidelity had been brought by his sister: to justify Radha's absence, therefore, Krishna, on the approach of her husband, assumed the form of Kalee before whom Radha appeared to be in the act of worship, the deception being so perfect as to induce Ayunu-ghoshu and his friends to join in her devotions. This scandalous image is the object of an annual festival, held in the night at the total wane of the moon, in the month Kārtik (*Oct:—Nov:*), the images of Radha, Ayunu-ghoshu, and his sister, Kootila, accompanying. Bloody sacrifices are offered to this form of Krishna, "but his worshippers (adds Mr. Ward) are ashamed when asked by the Shaktas—if Krishna has begun to drink blood?"

Kul'kee: the *Horse* or expected tenth grand incarnation of Vishnoo—which see.

Ling: a stone symbol of Shiv, described in the article under the name of that deity—to which refer.

Luksh'mee: } the goddess of *Fortune* or *Prosperity*, and the
Luksh'mee: } wife of Vishnoo, "is said to have been pro-
 or **Lukkh'ee**: } duced at the churning of the sea, as Venus
 was said to be born of the sea." She is commonly figured as a yellow woman, seated on an egyptian lotus flower, holding in her right hand a rope or noose (*pas*), and in her left a necklace. In some parts of India images are made of this

goddess on occasions of her festivals, but in Bengal the ceremonies of her worship are commonly performed before a basket or corn measure, painted red, as described under the article "*Luchhmee Pooja*" in the next section of this work. Animal sacrifices are not made to the goddess under her name as *Luchhmee*, though the same scruple does not govern the ceremonies of her festival under her name of *Ko-jagana-Luchhmee*, as observed before a corn-measure, surrounded by four plantain leaves, or before her image, on the night of the full moon in the month of *Asin*. The hindoos speak of *Lukshmee* in precisely the same figurative way that the English speak of *Fortune*.

Ma: literally—*Mother*: a name of *Lukshmee*.

Mar: a name of *Kam-deo*.

Muchh: the *Fish* or 1st incarnation of *Vishnoo*, which see.

Muha-dev (from *Muha—great, illustrious*): a name of *Shiv*.

Muha-kal (from *Muha—great: Kal—time*): a name and form of *Shiv* in his character of the Destroyer. See—" *Shiv*."

Mun'as'a: the goddess of serpents, the wife *Jurut-karn*, a sage, and the sister of *Ba'soo'kee* the King of Serpents, is represented as sitting on an egyptian lotus flower, clothed with snakes, and is worshipped to obtain preservation from their bite, though her image is seldom formed, branches of a species of *Euphorbia*, or a pan of water, surrounded with snakes, made of clay, being substituted as the objects of worship. As this goddess is believed to govern snakes, and even to influence the power of remedies for their bites, she is a frequent object of worship, and particularly in seasons when snakes abound, and cases of bites are of frequent occurrence. Annual festivals in her honor are commonly held in Bengal as described under the article "*Mun'as'a Pooja*" in the next section of this work. Sir W. Jones, on the authority of one of the *Poorans*, mentions *Munasa* as a surname of *Parwatee* or "*Devee* the goddess of nature, who while *Vishnoo* and all the gods were sleeping, sat in the shape of a serpent on a branch of *Snuhi* (*Euphorbia*), to preserve mankind from the venom of snakes."

Na'ra'yun: a name and form of the supreme being *Bruhm*, whose history is enveloped in much confusion and contradiction: being variously identified with *Bruhman*—*Vishnoo*—*Shiv*—and even *Krishna* according to the sectarian views of the different sects. "*Vishnoo* is, however, in common usage, called *Narayun*, in which character he is fabled to be sleeping on the serpent *Shesh* or *Ununt* on the waters of *eternity*,"—in which position he is usually pictured with a

lotus flower springing by its stalk from his navel, within the blossom of which sits Bruhma—the Creator. Narayun is also pictured, reposing in the same manner, on a lotus leaf, with his great toe in his mouth, in supposed token of his being without end.

Na'ra'yun'ee: the Saktee or consort of Narayun. *Adjectively*—of or relating to Nar'a'yun.

Na'rud: a Son of Bruhma, whose actions are the subject of one of the Poorans; is said, by Sir W. Jones, to bear a strong resemblance to *Hermes* or *Mercury*: he is described as a wise legislator—a great warrior—an eloquent messenger of the gods—a skilful musician—and the inventer of the Been or gourd Guitar.

Nur-singh: the *Man-lion*, or 4th incarnation of Vishnoo—which see.

Par'wut'ee: *the daughter of the mountain Parwut* (one of the Himalayas): the wife of Shib and the mother of Katik and Gunesh: better known under her forms of *Doorga* and *Kálee*.

Phul'a'hur'ee: *she who receives fruit*: a name and form of *Kálee*, under the image of a black female, with four arms, standing on the breast of Shiv who is lying on his back. See “*Phulahuree Pooja*,” in the next section of this work.

Prit'hee: } literally—the *Earth*; a name and form of the
Prit'hwee: } goddess *Lukshmee*, as the consort of *Prit'hoo*.

Prit'hoo: a name and form of Vishnoo, said to have been churned out of the right arm of Ven, an impious raja, who, being cursed by Brahmuns, had died without issue. *Prit'hoo*, says the legend, married *Prit'hee*—the *earth*—who, rebelling against her lord, refused to yield to him and to mankind, her wouted supplies, to obtain which the god beat and wounded her: indignant at this, the goddess assumed the form of a cow, and, ascending to mount *Meroo*, appealed to the gods, who, however, not merely rejected her complaint, but confirmed to *Prit'hoo* and to his decendants, the liberty of exerting the like compulsory means in future: and hence, to this day, the necessity, on the part of man, of wounding the face of the earth with ploughs and other implements of husbandry!

Pruk'rit'ee (from *Pruk'rit*—*Nature*): a name and form of *Par-wut'ee*—in her character as the goddess of nature.

Punch-anun: the *Five-faced*: a name and form of Shiv, under which he is figured with five faces, and each face with three eyes: one of the many deities the worship of which is confined almost exclusively to the lower orders of hindoos; some of whom make a clay image which they worship under

the usual forms, with the addition of animal sacrifices; though a stone, painted red at the top, and anointed with oil, as the symbol of Panchanun, is the more general object of worship, one being common to almost every village in Bengal; the stone usually standing beneath a banyan tree (*bur*), poplar-leaved fig-tree (*pee'pul*), or blunt-leaved *Zizyphus* (*jhur'ber*). "In some villages (says Mr. Ward) several of these shapeless stones are to be seen thus anointed, and consecrated to the worship of this god. In other places the clay images of Panchanun are placed in houses or under trees, and old women, called Dyasinees, devote themselves to his service: they sweep the inside of the clay temple, and repeat the ceremonies of worship for others, constantly remaining near the image; and receiving all offerings and presents. Not more than one woman waits upon one idol, unless she admit a pupil, who expects to succeed her. These women, either married or widows, are treated almost as witches."* Panchanun is the terror of the hindoo village females who attribute the fits to which children are subject, to his agency, and endeavour, therefore, through the Dyasinees, to propitiate the god's favor, by which alone they suppose the evil can be averted. If in any obstinate case, the ordinary ceremonies fail to excite the god's pity, the suffering child is taken to the image, before which the parents or friends "sit down and offer the most excessive flattery to the god, causing the child to beat its head on the ground." When the fit has spent its strength, the recovery is attributed to Panchanun, to whom offerings are then made according to the means of the worshippers. There are no fixed periods for the worship of this idol, but Tuesdays or Saturdays are preferred to other days.

Pur'soo-ram: the 6th incarnation of Vishnoo—which see.

Puw'un: the god of the winds, and messenger of the gods, is meditated upon as a white man sitting on a deer, with a white flag in his right hand; but has no separate public festival, neither image nor pagoda. He is said to preside in the N. W., and, as one of the ten guardian deities of the earth, is worshipped, with the rest, at the commencement of every festival: water is also offered to him in the daily ceremonies of the Brahmuns, and whenever a goat is offered to any deity, a service is also offered to Vayoo, another form and name of Puwun, who is said to assume 49 forms, corresponding with the points of the hindoo compass.

* "It is probable (adds Mr. Ward) that these dyasinees resemble the Priestesses of Cybele."

Ra'dha : the wife of Ayunu-ghoshu, and mistress of Krishna.

Rahoo : *astronomically*—the ascending node : *mythologically*—a four-armed, dragon-bodied *demon* (dyt), who, ambitious of immortality, in disguise, introduced himself into the company of the gods, and obtained a portion of the *nectar* (umrit) which they had churned from the ocean : his fraud, however, was discovered by the Sun and Moon, and punished by Vishnoo (or Narayun) who severed his head and two of his arms from the rest of his body : but, having partaken of the nectareous fluid, the separated parts retained their vitality on the earth to which they fell ;—the trunk on the mountain of Malaya where it was adopted by Mini a Brahmun, under the name of Ke'too : the head and arms on the sand of Barbara where they were adopted by Pithenas and Sinbika, under the name of Rahoo. “ It is added that they appeased Vishnoo, and obtained readmission to the firmament, but were no longer visible from the earth, their enlightened sides being turned from it : that Rahoo strives, during eclipses, to wreak vengeance on the Sun and Moon who detected him ; and that Ke'too often appears as a comet, a whirlwind, a fiery meteor, a water-spout, or a column of sand.”* The popular belief with reference to Rahoo is—“ that at the time of an eclipse, he swallows the Sun and Moon, and vomits them up again !” † The hindoos on these occasions perform numerous ceremonies, “ as—those to the manes ; pouring out water to deceased ancestors ; repeating the names of the gods, setting up gods, making offerings, &c.” Rahoo and Ketoo are variously depicted—but may generally be recognized—the one as a head without a body, and—*vice versa*.

Ram : or } the 7th great incarnation of Vishnoo, which
Ram-chundr : } see.

Roodr : a name of Shiv the Destroyer.

Rut'ee : or **Rut'tee** : the consort of Kam, the hindoo Cupid.

Rut'un'tee : a name and form of Kallee.

Sa'lug'ram : black, hollow, and nearly round species of eagle-stones (ætites), or petrified shells.‡ said to be brought from

* Colonel Wilford's paper : “ Asiatic Researches.” Vol : III.

† “ It is a most unaccountable coincidence in the notions of remote nations, that the Chinese and the Greenlanders, as well as the Hindoos, should think that the sun or the moon is devoured at the time of an eclipse.” Ward.

‡ Mr. H. Colebrooke (Asiatic Researches : Vol. 7 : p 240) describes the Salugrams as stones “ perforated in one or more places by worms”—but Mr. Ward expresses the belief of their being petrified shells, in which opinion he is supported by M. Sonnerat, and recently (in 1830) by Dr. Gerard.

mount Gundukee, in Nepal, and regarded by the hindoos as forms of Vishnoo, though often adopted as the representatives of other deities, their names and value depending on their size—hollowness—and colors inside: the chief sorts are called Luchhmer-Narayun, Rughoo-nath, Luchhmee, Junardunn, Vamunu, Damooduru, &c. all of which are worshipped under their different names. Of these the first, in Mr. Ward's time, sometimes sold for as much as 2000 roopees. The hindoos believe that the Salugram, or a shell, the convolutions of which turn to the right, callee Dukshina-vartu, preserves the possessor from poverty. Some Soodrs keep Salugrams, and it is a reproach for Brahmuns to be without them. The origin of this Stone's sanctity of course has its legend:—Vishnoo having created the nine planets to preside over the fates of men—*Saturn* (Shoonee) claimed the privilege of having Bruhma under his influence for 12 years, but was referred to Vishnoo, who, equally repugnant to the influence of that inauspicious planet, desired Saturn to call the next day, and immediately assumed the form of a mountain: the planet god, however, discovering that Vishnoo had united himself to mount Gundukee, entered the mountain in the form of a worm called vujru-keet (or thunder-bolt-worm), and continued to afflict the mountain-formed Vishnoo for 12 years, after which Vishnoo re-assumed his proper shape, and commanded that the stones of the mountain should be worshipped as deified symbols of himself, adding that each should have 21 marks on it, similar to those on his body, and that its name should be Salugram. Though the Salugram claims no national festival, it is the object of innumerable honors and ceremonies at all times and seasons, and is worshipped daily by the Brahmuns after morning ablutions. Some hindoos keep one, others ten—a hundred—and even a thousand of these stones. The Salugram is the only stone deriving its deity from itself: all others stones worshipped being made sacred by incantations; though like all consecrated objects of worship—the Salugram is rendered impure by the touch of a Soodr.

Sakhtee: a general name applied to the consorts or energies of the hindoo gods: thus Seeta is the Sakhtee of Ram: and Parvatee and Doorga are the Sakhtees of Shiv.

Sar'us'wut'ee: the goddess of learning, and consort of Bruhma,* is represented as a white woman, standing on an egyptian lotus flower, and playing on a flute; though her

* By Mr. Ward stated to be one of the wives of Vishnoo.

image is sometimes painted blue, and placed in temples, when she is called Nee'la-Sur'us'wut'ee (from nee'la,—*blue*). To this goddess the hindoos impute the gifts of learning, eloquence, and the ability to read and write: even those who can neither write nor read, in some instances, observing the ceremonies of her worship as the deity from whom they derive the powers of speech: others, however, less liberal of their gratitude, acknowledging no gifts from the goddess—present none. The river under the same name, and also called Sursooty, is by the hindoos regarded as a form of this goddess, who, it is said, was so metamorphosed through the curse of a Bruhman! “The Suruswutee river rises in the mountains bounding the N. E. part of the province of Delhi, whence it runs in a S. W. direction, and is lost in the sands of the great desert in the country of the Bhutti,—though according to the hindoos, the river only *disappears* in this place, and, continuing its course *under ground*, joins the Ganges and Jumna at Ullahabad”—and hence Tribenee (from tri—*three*) the name of the assumed conflux of these three streams. Suruswutee is the object of a grand annual festival described under the article Sree-Punchomee—in the next Section.

Salivahuna: a mythological prince of the Duk'hun, from whose birth one of the grand eras of the hindoos takes its date. See page 177.

See'ta: the consort of Ram, whose image, that of a yellow woman, covered with jewels, always accompanies that of her husband—with whom she shares the honors of worship.

See'tul'a: } from See'tul—adj: *cold*: she who cools: the god-
 Shee'tul'a: } dess worshipped to obtain preservation from the evil effects of the *small-pox* (also called Seetula), is figured as a yellow woman sitting on an egyptian lotus flower, dressed in red, and having an infant at her breast. The worship of this diety, before her image, or a pan of water, “is performed in any part of the year; but in general on the 7th, 8th, and 9th of the increase of the moon, in the day time:” and the image, on the 10th, cast into the water. Animal sacrifices are not offered. In the months Chyt (*March—April*), and Bysakh (*April—May*), the hindoos inoculate those of their children who are two years old, on which occasion various ceremonies, under offerings and prayers, are performed in honor of this goddess. “If a child become dangerously ill (adds Mr. Ward), it is carried to an image of Seetula, and bathed in the water which has been offered to this goddess, some of which is given it to drink.” Stones partially gilt, are said

to be carried from place to place, by hindoo mendicants, singing the praises of Seetula, and imposing upon the credulity of the hindoo female villagers.

Sham : literally—*black* : a name of Kalee.

Shiv : } *the Destroyer* : the third deity of the hindoo triad,

Shib : } is variously represented, though, most commonly figured as a white man, with three eyes (the third in his forehead pointing up and down), and four arms, grasping a trident or an axe in one hand, and a deer in the second, whilst the third is raised in the position expressive of bestowing benediction, and the fourth in that of forbidding fear ; his legs and body naked, and his loins barely covered with a portion of tiger's skin, with two or three snakes usually hanging round his neck or encircling his head. Under the name of Panchanun (*Five-faced*)—he has five faces. As Hur—he is seated on his Bahun, the bull Nundin, with Gouree, a form of his wife Parwatee or Doorga, at his side or on his knee, and hence *Hur-Gouree*—the name of an annual festival held in honor of these two deities in the hindoo month of Magh. On the occasion of the Unnu-poorna festival he appears in the character of a mendicant, usually with two arms only. In his most terrific form of destroyer, as Muha-kal, as figured in the cavern of Elephanta, he is described, by Mr. Paterson, as having eight arms ; grasping a human figure in the first hand ; a sword or sacrificial knife in the second ; a bason, for blood, in the third ; and over that the fourth ringing the sacrificial bell : “ two other arms are broken off, but with the two remaining he is drawing behind him a veil, which extinguishes the sun, and involves the whole universe in one undistinguished ruin.” Shiv, however, as elsewhere observed, to his attribute of *destruction*, adds that of *reproduction*, and it is in this latter power of his god-head, under the form of the Ling—a smooth black stone, carved, almost in the shape of a sugar-loaf, with a projection at the base, like the bowl of a spoon, that he is principally worshipped and invoked, by both sexes of Hindoos, throughout India. This symbol of the hindoo deity, in its origin and worship, bears a strong and singular resemblance to the phallic emblem of the Egyptian and Grecian deities Osiris and Bacchus, but, unlike them, is never carried in procession, though it has more pagodas in its honor and is more extensively worshipped than any of the deities of the hindoo kalendar, and by married women, desirous of progeny, in particular. Shiv is said to have a thousand names of which the most popular are Muha-Dev or Muha-deo—

literally, *Great-god*. Ees or Ees-war—literally, *Lord* or *Master*. The worshippers of Shiv are called Shiva or Shiba, and are usually distinguished by three curved lines, like a half-moon, on the forehead, and a round dot on the nose, made with the clay of the ganges, powder of sandal-wood, or ashes of cow-dung. One sect of mendicants, called Yogoo-bhugoo-badee, who usually live at or near the pagodas of this deity, are remarkable for wearing large stones through incisions cut in their ears. The principal festivals in his honor are the “Shiv-rat” and “Sunnuyasee”—which see, under—“Hindoo Festivals.”

Shree : } a name of Luckshmee, though assumed by Suruswutee
 Sree : } on the occasion of her grand annual festival—thence called *Shree Puchoomee*. Shree, however, as a title, signifying *excellence* or *greatness*, is prefixed to the names of all the deities in books and writings, and is the common prefix to the name of Ram, and of the names of persons in letters and documents.

Shree-Ram : } a common name of Ram, from which the town
 Sree-Ram : } of Serampore (Sree-ram-pore) derives its name.

Shush'tee (from Shush—*Six* : in allusion to the date on which the chief festivals to this deity are held—the *Sixth* lunar day) : the protectress of children, is represented as a yellow woman, sitting on a cat and nursing a child : though her more common representative is a rough stone, smeared with red paint, about as large as a man's head, usually placed at the root of a *Banyan tree* (bur). Though no pagodas exist in honor of this deity, she is the object of several festivals, no less than six annually being observed in Bengal, and each of these having its own peculiar rites and ceremonies. In addition to the festivals, Shushtee is worshipped monthly by females who have lost their children ; and by parents on their children attaining their 6th and 21st days after birth. The ceremonies on the occasion of a child attaining its 6th day take place in the evening “before a branch of the *Banyan tree*, fastened in the floor ; the *curry-stone* and *roller** being placed against the wall in the inside of the house, covered with a bit of cloth. The husband, at the close of worship (after the usual incantations by the officiating *Bruhman*), asks the blessings of the goddess on the child, promising to present to her a number of offerings when the child is 21 days old. Before the door the family place the

* *Sil-o-lorha* : a flat square stone, and roller, of the same material, between which curry spices are triturated.

skull of a cow, rubbing some red lead on its forehead; and in three lumps of cow-dung put on the forehead, they stick three cowries; upon which, also, they spread a yellow cloth. The head remains a month at the door of the house, as a kind of charm for the good of the children. On the 21st day of the child's age, the mother invites 10 or 15 female neighbours, who, with the officiating Bruhman, accompany her to a stone placed at the foot of the Banyan tree, which is supposed to be the representative of the goddess; around which they put a large necklace or garland of flowers, and go through the ceremonies of worship in the usual manner; at the close the mother promises, on the condition that the goddess bless her child, that she will worship her every year. The mother distributes the sweetmeats, &c., that have been offered to the idol among the females present. This festival is called Ikeesa—from Ikees—*twenty-one*. A female of property, as a thanks-offering after childbirth, presents by the hands of a Bruhman a child made of curds, which the Bruhman never fails to devour.—In fulfilling particular vows to Shushtee, some worshippers surround the Banyan tree with garlands of flowers, and great numbers of artificial lamps made of clay: others fulfil their vows by building an earthen or brick seat around one of these trees.—Bloody sacrifices of bullocks, goats, sheep, and sometimes of tame hogs, are offered to Shushtee; but for receiving these latter offerings the goddess is, by some, called a cannibal.—Shushtee rides on a cat; hence hindoos, and especially mothers, avoid hurting this animal, lest the goddess should revenge herself on their children."

Shunkuru-cheel: the *white-headed kite*, commonly called the *Brahmuneé kite*, "is considered as an incarnation of Door-ga, and is revered by the hindoos, who bow to it whenever it passes them."

Sid'dhis'wur'ee (from *sid'dhi*—*fulfilment*: and *ees'wur'ee*—*goddess*): the goddess who fulfils, a name and form of Kalee, in whose honor an annual festival is held on the same day as the Kalee or Shama Pooja. "In many villages in Bengal an image, and in some large village several images, of this goddess are set up; generally of clay—but some of stone. The image is commonly the property of one family, who worship her daily; others in the village worship her when they choose; but all the gifts and offerings come to the person who owns the image." As may be supposed from the nature of her peculiar attribute—to *fulfil*. Siddhiswuree is a favourite deity with all who have a desire to gratify, or an

object to accomplish : and thus she is as devoutly adored by the thief who seeks her aid in a contemplated burglary, as by the honest man who craves her protection from robbery !

Som : the *Moon*, in its hindoo mythological character, as one of the deified planets, is represented as a white man, drawn by 10 horses, or sitting on an egyptian lotus flower : holding a club in his left hand, and bestowing a blessing with his right. “ A race of hindoo kings are said to have descended from Som by Rohinee (the *Hyades*.) and are called the children of the Moon. The 1st of these was Bood (*Mercury*), and the 46th Joodhishtir.” The moon by the hindoos is regarded as a fortunate planet, and is especially referred to in the observance of their festivals, &c., which are regulated by its rising or setting, waxing or waning.

Soo'ruj : } the *Sun*. “ The hindoos like other idolatrous
Soo'ri'yu : } nations, have gone into the worship of the heavenly bodies. The planets, constellations, zodiac signs, and stars in general, have all been deified, and are worshipped with appropriate forms of petition, praise, &c., some of them at the festivals of the gods, and others at different times. The constellations are worshipped separately at the births of children, as well as at the anniversaries of their births till the time of death. This worship, which has been so general among heathen nations, seems to have originated in judicial astrology, and in the belief that the heavenly bodies have a great influence upon human events. Hindoos whose birth under a supposed evil planet has been ascertained, are often filled with melancholy ; some abandon themselves to despair, careless of what becomes of an existence connected with such omens.” Thus whilst the Moon, Mercury, Jupiter and Venus are regarded as planets of good omen,—“ all the ills that flesh is heir to” are attributed to the influence of the Sun, Mars and Saturn. Anxiety, disease, exile, imprisonment, loss of property and bereavement of kin, are the certain evils consequent to a birth under the influence of the Sun. As one of the planets the Sun is worshipped only at the great festivals, though the daily object of various ceremonies, and during the act of bathing in particular. “ After bathing too, the hindoos make their obeisance to this god in a standing posture ; the more devout draw up their joined hands to their foreheads, gaze at the Sun, make prostration to him, and then turn round seven times, repeating certain forms of petition and praise. On these occasions they hold up water in their joined hands, and then pour out a drink offering to the Sun.”—Mytholo-

gically Sooruj is represented as a red man, holding an egyptian lotus flower in each hand, and riding in a chariot drawn by seven yellow horses. In one of the many affrays which add disgrace to the character of the hindoo deities, Sooruj is said to have had all his teeth knocked out; and thus, in the observance of his worship, only *soft* food, as flour, &c., is offered to him!

Sub'ha'dra: the sister of Jug'ur'nath, with whose image and that of their brother Bulram, this deity commonly shares the honor of worship, her image differing but slightly, in costume, from that of Bulram.

Sagur: or } the Sea, is worshipped by the hindoos when they
Sum'oodr: } visit its shores, as well as at the different festivals, and on the 6th day after the birth of a child." On the last day of Poos (Dec.—Jan :) a bathing festival is annually held on the S. E. side of Saugor Island, when immense crowds of pilgrims, male and female, from all parts of Bengal, assemble to render honor to the deified ocean. The festival continues three days, on the 1st of which the devotees, after bathing, offer sacrifices to the manes of their ancestors, and end the evening's ceremonies by lining the sea-side with a number of lighted chiraghs or small earthen *lamps*. The sea, however, is not the exclusive object of worship at this festival; Kapil Muni, a coarsely sculptured image of a hindoo ascetic, in the attitude of meditation, fixed in an old and dilapidated pagoda, on the borders of the neighbouring jungle, being regarded as a guardian deity of the place, and honored accordingly. "Kapil Muni was a hindoo sage, founder of the Shankya philosophy, who, in days of yore, cursed and sent to Tartarus the 60,000 sons of a great potentate named Sagur, because they had rudely disturbed him in his devotions. He is therefore much feared and thought to be an incarnation of Vishnoo." The benefits expected from the observance of this annual festival at Sagur are incalculable: every sin, however heinous being removed—even that of killing a bruhman, (which, in hindoo estimation, exceeds all others in enormity.) inclusive. To the period of the Marquis of Wellesley's administration, women, under certain vows, frequently offered their children to the waves of the Sagur Sea—but this horrible infanticide was humanely abolished by that nobleman A. D. 1802.

Sut'ee: the *Pure*: the name and form under which, as the consort of Shiv, Parwatee, in the excitement of grief and indignation at hearing her lord reviled by her father, resigned her life on the banks of the Ganges. Of this legend the se-

quel will be found under the article Kalee. Though the term has no known connection with this mythologic deity—Sut'ee is also the name of the victim, widow who burns to death on the funeral pile of her husband. This horrible rite, however, (known to Europeans by the same name,) under the wise, humane, and decisive administration of LORD W. BENTINCK, was abolished throughout the Company's Territories in December 1829. But the custom, unhappily, still exists in some of the independent states of India: thus on the death of Runjeet Singh, in 1839, four of his widows, and seven female slaves were burnt to death on his funeral pile; and in like manner, very shortly afterwards, about the same number of widows and female slaves were sacrificed on the death of Kurruk Singh, Ranjeet's eldest son.

Sutu-Narayun: a name of Vishnoo under which a pan of water is worshipped as his symbol; "the object of worship, painted red, and covered with leaves of the mango tree, being placed near a square board, at the four corners of which four arrows are set up, and from which garlands of flowers are suspended; a piece of clean linen is laid on the board, and then the offerings of flowers and sweetmeats." The festival ends with "different marvelous stories" being read in Sut-Narayun's praise, and the distribution of the sweetmeats to the guests. "This god is worshipped several times in the year, in the houses of the richer Hindoos, when all the Bruhmans in the village are invited:" the benefit expected in return being the acquisition of riches—children—health, &c.

Tri'moor'ti (from tri—three: moor'ti—image or idol): the hindoo triad or trinity—Bruhma, Vishnoo, and Shiv, as figured under one body with three faces. (See page 244.)

Tool'see: the sacred or purple-stalked Basil: is believed by the hindoos to have been Toolsee a devout female disciple of Vishnoo, who, coveting the glory of being his wife, excited the jealousy of Lukshmee by whom she was transformed into a plant thence named after her: Vishnoo, however, then engaged to be always with her under his form of the Sa'lugram: and "the hindoos, therefore, continually keep one leaf of the Toolsee under and another upon the Sa'lugram." Though no festivals are held in honor of this plant, it is a frequent object of adoration, and is by many hindoos, planted and preserved, with great care, before or near their houses: great faith is entertained in the medicinal power of its leaves, which are also used, with incantations, to expel the poison of serpents, and the wood is converted into the

beads or rosaries, with which they repeat the names of their guardian deities.

The Toolsee is not the only plant held sacred by the hindoos: thus the *poplar-leaved* or *sacred Fig-tree* (peepul), and *Banyan-tree* (bur) are representatives of Vishnoo: the *thorny Bengal Quince* (bel) of Shiv: and the *pointed-leaved Mimusops* (bukool), *Terminalia Citrina* (Hur'ra), *Emblie Myrabolan* (aunla), and *ash-leaved Bead-tree* (neem), "all receive divine honors from the hindoos, and are set apart with the same ceremonies as are common at the setting up of an image of the idol gods. These ceremonies taking place either at the time of planting the tree, or after the person has watered and nourished it for some time."

Ugni: the god of *fire*, and guardian deity of the S. E. portion of the earth, is represented as a red corpulent man, with eyes, eye-brows, beard, and hair of a tawny color: wearing a poi'ta, and a necklace made of the fruit of the *Eleocarpus ganitrus*; with seven streams of glory issuing from his body; holding a spear in his right hand, and riding on a goat. "Ugni has his forms of worship, meditation, &c., like other gods, but is especially worshipped, under different names, at the time of a burnt-offering, when clarified butter is presented to him. At the full moon in Magh (*Jan.—Feb.*), when danger from fire is considerable, some persons worship this god before the image of Bruhma with the accustomed ceremonies for three days. When any particular work is to be done by the agency of fire, as when a kiln of bricks is to be burnt, this god is worshipped; also when a trial by ordeal is to be performed."

Un'nupoo'ra (satiety of food): a name and form of Doorga; regarded as the dispenser of food, and invoked accordingly, hindoos on rising commonly repeating the name of this goddess two or three times, and hoping thereby to be well fed that day. The image of Unnupoo'ra is that of a woman, standing or sitting on an egyptian lotus flower, holding in her right hand a rice spoon; whilst Shiv, as a naked mendicant, is standing before her in the attitude of begging relief. This goddess is adopted as their guardian deity by many hindoos, who have a proverb—that a sincere disciple of Unnupoo'ra never wants rice.

Va'soo-dev: a name of Krishna.

Vikramaditya: a mythological prince of Ojjyn, and learned Astronomer, the son of Genidrussein, a deity, who, for some offence against Indru, was condemned to be incarnate throughout each day as an ass, but allowed to assume the

form of a man at night, and thus married the daughter of Raja Sundersein, of whom Vikrumaditiya was the offspring. See page 178: and "*Asiatic Researches*," vol. vi.

Vish'noo: the Preserver: the 2d deity of the hindoo triad, is variously represented in paintings and sculptures, but is most commonly figured as a black or deep blue-colored man, with four arms, in the hands of which he holds a *discus* (*chukr*), a *conch* (*sunkh*), a *club* or *mace* (*sonta*), and an *egyptian lotus flower* (*kunwul*) as emblems of his attributes or power: in yellow garments, and sitting on Guroor, his *Bahun*, the figure of a man with the wings and face of a bird. Vishnoo in Bengal—it is believed throughout India, has neither temple nor festival to his honor, but is distinguished as being the source of most of the hindoo incarnations, in which the actions ascribed to his character as Preserver are asserted to have been performed; and under these various forms, by as many names, he commands the worship of the greatest division of the Hindoo population. During four months of the year all the forms of this god are laid to sleep, and from the agreement of this fact with what is said of Horus the Egyptian god, the Hindoos are supposed to have derived their system, in part at least, from the Egyptians; it being also conjectured that the fable of Vishnoo's lying down to sleep, turning to one side, and rising, refer to the increase, the greatest rise, and the retiring of the waters of the Ganges—the Indian Nile—with which supposition the state of the river in these four months agrees. Stone images of Vishnoo are made for sale, and worshipped in the houses of those who choose him as their guardian deity, but no animal sacrifices are made to him under any of his forms, the usual offerings to all consisting of fruit, flowers, water, ghee, sweet-meats, cloth, ornaments, &c. The worshippers of Vishnoo, in all his forms, as a sect, are called *Vyshnuva*, and are usually distinguished by an emblematic mark—two lines, rather oval, drawn the full length of the nose, and carried forward in two straight lines across the forehead: generally made with the clay of the Ganges, and sometimes with powder of sandal wood.—Vishnoo's incarnations or emanations, even as acknowledged in books, are innumerable, but he is most popular under his forms as Krishna, the Salugram, and the names of his ten incarnations, as Preserver, nine of which are believed to be past.

The incarnations run according to the following order:—

1. *Muchh: Fish:* to restore the lost *Bed* or four sacred books from the waters after a deluge of the Earth.

2. *Koorm: Tortoise*: to support the newly formed Earth upon his back—where the Hindoos assert it to continue to the present day!
3. *Barah: Boar*: to raise, on his tusks, the earth which had sunk beneath the ocean!
4. *Nur-singh: Man Lion*: to destroy the power of Hirnya Kussyup and other giant demi-gods who had “conquered all the kingdoms of the Earth, and even dethroned Indru, the king of heaven!”
5. *Bouna: Dwarf*: to destroy the power of the giant King Bulee.
6. *Pursoo-ram (from Pursoo—a weapon)*: the son of Jumdagnee: to destroy a Kshutree demi-god king.
These six incarnations, though said to have taken place in the *Sut-Joog* or *Golden-Age*, have neither images nor pagodas to their honor.
7. *Ram: the happy or he who makes happy*: the hero of a highly popular hindoo epic poem, by Valmeeki, called the *Ramayun*, in which the principal event is Ram’s victory over Ravun, the giant king of Lunka (*Ceylon*) who had carried off Seeta, Ram’s wife. Ram though thus “identified with Vishnoo by the superstition of his admirers, was a king of Oud, and is about the only person mentioned in the hindoo traditions whose actions have something of a historical character.” Mr. Bentley, on astronomical data, determines the birth of Ram to have been “in the year B. C. 961.” The image of Ram is usually that of a green man sitting on a throne, or on Hunooman, the Monkey, which is fabled to have led Ram’s forces against Ravun, holding in one hand a bow, in another an arrow, and having a bundle of arrows slung at his back. Pagodas containing the images of Ram, his wife Seeta, his brother Lukshmunu, and his Monkey Hunooman, exist in various parts of Bengal, and the worship of Ram is performed in them daily.—See “*Hindoo Festivals*,” *Sree Ram Noumee*.
8. *Bulram: He who pursues pleasure or bestows it in his own strength*: to destroy Prulumbce and other giants.
This god was cotemporary with Krishna. His image, painted white, almost always goes with that of Jugurnath, though in a few pagodas it is set up alone. At the worship of Jugurnath, and also at that of Krishna, a short service is performed in the name of Bulram, whose image also, sometimes accompanies that of Krishna.” Some place the image of Revutee, Bulram’s wife by his side.
9. *Booddh:* } to destroy the power of the giants, who, by their
Boodha: } extraordinary strict practice of the doctrines of



the Bed, though mortals, threatened to prove dangerous rivals against the gods themselves. Vishnoo, therefore, in order to destroy the power so gained, under this form, preached certain heterodox doctrines, in opposition to those of the Bed, and thus excited a spirit of scepticism, through which faith in the gods was destroyed, the power of the human race reduced to its original weakness, and the jealousy and fears of the gods removed. This is the bruhmanical legend, but various circumstances justify the inference that this asserted incarnation of the hindoo god is identical with the Booddh (Buddha) or Goutam (Gautama) of the Burman empire, which appears, on the best available evidence, to have had its origin in a hindoo sage and reformer whose labors were directed to the restoration of that purity from which Hindooism had then fallen. Bruhman power and craft, however, overcame the mild and theistic doctrines of Booddh, whose followers were eventually compelled to seek refuge from persecution in the neighbouring countries to the Eastward. "With respect to India (says Mr. Hodgson) though Buddhism has disappeared totally from the continent for some ages, there can be no doubt that in this, its parent country, it long divided the empire of opinion nearly equally with Bruhmanism.*" Information derived from various sources, (and from Mr. Hodgson's Papers in particular,) supports the assumption that Booddhism, in the 5th century, after Christ, though "flourishing in the tract between China and India," was then "declining in the Punjab," and "languishing, in the last stage of decay, in the countries on the Ganges and Jumna;" that it afterwards recovered its importance in some parts of India; and that "its adherents were refuted, persecuted, and probably chased from the Dukhin, by Sancara Acharya, in the 8th or 9th century, if not by Camarilla at an earlier period;" though "they appear to have possessed Sovereignty in Hindoostan in the 8th century, and even to have been the prevailing sect at Benares as late as the 11th Century, and in the North of Guzerat (Gujrat) as late as the 12th century of our era." Booddhism "lays no claim to a higher antiquity than the 12th Century B. C.; scarcely even one of its most zealous advocates goes beyond the 10th or 11th century B. C., and the best authorized accounts limit it to the 6th;" Booddha's death being supposed to have occurred about 550 B. C.†

* "Illustrations of the Literature and Religion of the Buddhists:" by B. H. Hodgson, B. C. S. Serampore: 1841.

† Hon: M. Elphinstone's "History of India:" vol. 1,

10 Kulkee : *the destroyer of time* ; in this the last *Incarnation* (Uvutar), Vishnool is yet expected, at the end of the present Kul-Joog, or *Iron Age*, in the form of a crowned warrior on a winged white horse, holding a sword in one hand, and a discus in the other, when, it is prophecied, he will destroy the earth, and "renovate the creation with an era of purity." The remarkable coincidences existing between the nature and history of this incarnation and those of the crowned conqueror of the Christian Apocalypse (vide Rev. ch. vi. 2, and ch. xix. 11—16), have led to much speculative research, the results of which justify the supposition that the hindoo Uvutar borrowed its origin from the work of the inspired Hebrew Evangelist ; which, there is reason to believe, "very early found its way into the east."

Vishnool is the husband of Lukshmee, the goddess of prosperity, and is particularly regarded as the household god, being worshipped on entering a new house, and at all times of family or domestic misfortunes.—See—Jugurnath : Krishna : and Salugram.

Wittoba : one of the many subordinate incarnations of Vishnool, to whose worship a splendid temple is dedicated at Panderpur (usually spelt Punderpoor) a town about 80 miles to the S. E. of Poona, in the Dukhun. In this temple the god is "represented sculptured in stone, of the size of a man, standing with his feet parallel to each other ; his hands upon his hips, the fingers pointing forwards ; his head covered with a sort of raised hat, crowned with a ling ; and his hair plaited and turned up. In smaller temples, besides his—are images of his wives Rookminee and Sutyubhama."

Yoodhishtir : } a deified ancient sovereign of India, one of
Joodishtur : } five sons of Pandoo, Raja of ancient Delhi, whose history, however, is involved in much doubt and confusion. "Major Moor (says Mr. Coleman) considers the Pandous to have been allegorical, rather than, as Colonel Tod assumes, historical or mythological, and in one of the legends which he quotes, imagines Yoodhishtir to represent the virtues of modesty and tenderness : Bhima—strength : Urjoon—skill and courage : Nykula or Nakal—beauty and harmony : and Sydiva—wisdom and penetration." Mr. Bentley assumes the time in which Yoodhishtir lived to have been in the year 548 B. C.

Yum : or Jum—which see.

Yum'oo'na : or Jum'oo'na—which see.

BRIEF ACCOUNTS OF THE PRINCIPAL

HINDOO FESTIVALS—


**Observed in the Government and Public Offices,
INCLUDING THE MOST POPULAR OF THOSE ON WHICH NO
HOLIDAYS ARE ALLOWED.**

As explained in the articles on the hindoo sidereal and luni-solar Years (pages 172-5), the Hindoos, in business transactions and in the observance of the majority of their religious festivals, are guided by two distinct calendars—the *sidereal* and *luni-solar*. The hindoo sidereal or solar calendar contains but three festivals or events of any importance, namely, the Sunyasee or Churuk Pooja, ending “on the last day of the year (or entrance of the sun into the first sign Mesh (*Aries*) of the hindoo sidereal zodiac), called also the *sutwa sunkrant*:—the 1st day of the Vul’a’yut’ee Sun or Um’lee Sun of Orissa, and of the Peninsula in general, viz. the autumnal equinox, or rather the sun’s entrance into Virgo:—and the *mukur sunkrant*, on the last day of Poos (Paushya), when the sun enters capricornus.” With reference to the lunar festivals “it is only necessary to bear in mind that in an intercalary year such festivals as occur in the lound or *double* month will be confined to the *nij* or *proper* month; and as the *adhika* or *intercalary* month falls always in the middle of the 60 days, the festivals will happen either in the first or in the last 15 days of this period. All the festivals subsequent to it will be shifted forward one lunation along with the names of the months.”

The festivals are arranged in the order in which they occur, commencing with the hindoo month of Magh: and the number of allowed Government Holidays is indicated by an index hand (☞ thus).

Sree-Punchoomee : or } (☞ two days) : the *Fifth day of*
 Sur’us’wut’ee Pooja : } *Sree* : or the *Festival of Suruswutee*,
 the goddess of learning: in this instance called Sree, held
 on the 5th day of the new moon in Magh (*Jan.—Feb.*),
 on the fore-noon of which the image of Suruswutee is

worshipped with offerings of perfumes, flowers, and dressed rice; the hindoos throughout the day carefully abstaining from the use of books and the implements of writing; these, by many, in the absence of images, being worshipped as symbols of the goddess' attributes. The Calcutta shopkeepers, however, compromise the prohibition by writing with red ink or lead pencils. The chief blessings expected from the observance of Sree-Punchoomee are learning, wisdom, and absolution from the sins of lying and perjury! The government holiday of 2 days commences with the 1st morning of the festival.

Dola-jat'tra* or } ( **three days**): a very popular and general
Holee Poojah : } festival held on the first day of the full moon
 in the month of Phagoon (*Feb.—March*): the Holee Pooja is named by Sir W. Jones as “the great festival on the approach of the vernal equinox”—but by Mr. H. T. Colebrooke, it is argued to have derived its origin from the Indian Spring on the commencement of which it occurs: in the present period, however, the Holee Pooja—by many more commonly called Dola-jat'tra, is only known and observed as a festival “in commemoration of the sports of Krishna and his mistress Radhika, who, on this day, tradition says, amused themselves with rocking, and throwing red powder (Ubeer or Phagoof†) at each other.” In imitation of these sports, at Jugurnath and other places where pagodas to Krishna exist, the images of the god and his mistress are removed in a Dola (*Chair*) and paraded about, or swung in a rope swing, under numerous ceremonies of which frequent sprinklings of holee powder, and singing and dancing by the people, are the most prominent. The rites of this festival differ slightly in various parts of India, but the custom of the hindoos throwing red powder, and in some instances yellow powder of turmeric at each other in sport, is universal throughout Bengal and Hindoostan; all ranks and castes indulging in this amusement, and many diluting the powder with water which they discharge from tin squirts or hand-pumps. The sport of the lower orders is generally practised in the public streets; and as much *saturnalian* freedom and equality are allowed on the occasion of this festival, foot passengers—and females especially, are considered fair game, and too frequently greeted with exceeding rudeness and ob-

* Dola: a kind of Sedan—Jattia: Pilgrimage: Departure: March: Journey: Procession: a Festival.

† See “Kutchoor”—page 42.

scenity. The better classes consequently go abroad during its continuance as little as possible, and generally confine their festivity to the inner walls of their own houses, with their friends, or the females of their families who take a most active part in the sport, and are said to be exceedingly expert in using the powder, which is sometimes contained in small globules that break when they strike the object at which they are cast. The Pooja continues three days, each night closing with feasting, music, singing, dancing, fire-works and dramatic exhibitions. The images are finally replaced in the temple by the officiating Brahmuns, who afterwards purify the two deities by washing and rubbing them with a mixture of the five things that proceed from the cow—milk, curds, ghee, urine and dung! The five great hindoo sects* all celebrate the Holey Pooja which is held as extremely meritorious.

Shiva-ratree: the *night of Shiv*: a fast and feast in honor of Shiv the Destroyer, observed on the 14th day of the moon's wane in the month of Phagoon (*Feb:—March*). On the previous day all strict hindoos eat but one meal, and on this day fast entirely, abstaining even from the use of water. In the evening, however, the *fast* is succeeded by a *feast*, accompanied with worship, music, singing and dancing; the object of worship being an image of Shiv (either in his ordinary form, or as Panchanun), which, unless it be a permanent family idol, the day following is carried, in procession, to the river side and cast into the water. In illustration of the supposed importance of this Poojah, the hindoos say that—"there are 4 things which surpass in excellence all others of their kind—the ganges among the pilgrimages: the sacrifice of a horse among the offerings: Shiv among the gods: and Shivaratree among the festivals." Every hindoo, therefore, at least once in his life-time, observes the rites of Shivaratree, or, 'tis believed, all religious merit, otherwise acquired, becomes void; the benefit expected from their observance is admission into Shiv's heaven.

Busunt Pooja: *Spring Festival*: or *Doorga Pooja*: a three days festival observed by "many hindoos" on the 7th, 8th, and 9th days and nights of the new moon in the month of Chyt (*March—April*); but more generally held in the month of Asin (*Sept:—Oct:*). See the article "*Doorga Pooja*."

Un'u'poor'na Pooja: *the Festival of Unupoorna*: held on 8th

* See "Hindoo Sects"—page 73.

day of the new moon in the month of Chyt (*March—April*), under the usual ceremonies of animal sacrifices, and offerings of fish, spirituous liquor, &c., accompanied with singing, dancing, and music.

Sree-Ram Nou'mee : *the 6th day of Ram :* (one day) : the anniversary of the birth-day of Ram, the 7th incarnation of Vishnoo, observed, as a fast, on the 9th of the new moon in the month of Chyt (*March—April*). On the eve of this fast the worshippers of Vishnoo eat but one meal, and throughout the fast itself abstain even from the use of water ; breach of this abstinence, being threatned in the Shas'tra, with the hell Kumbi Pak, of which one punishment is said to be that of being whirled, on a spit, in eternal fire. The observance of Sree-ram Noumee being very general, multitudes of clay images of Ram are made for the occasion, and worshipped, much in the usual manner, with offerings of sweetmeats, fruit, apparel, gold ornaments, &c., all of which, as on most other idol fasts and festivals, are ultimately appropriated, to their own special benefit, by the officiating Brahmuns. The ceremony of Swinging the idol, as on the Dola-jatra Pooja, is also, by some, performed on this day. On this day the hindoo merchants in general begin their new year's accounts.


The honorable M. Elphinstone, in his "History of India," states that, in the Dukhun, and by the Mahrattas in particular, Ram's victory of Lanka is commemorated, with great pomp and splendour, by mock bombardments, which festival is doubtless the same as the Ram and Seeta or Ramayana festival as once seen at Ullahabad by Bishop Heber, and described in his *Journal* as "a sort of dramatic representation, during many successive days of Ram's history and adventures." But whether the grand festival of the Dukhun and the Upper Provinces be identical or not with the less attractive festival of the Lower Provinces of Bengal, the writer has not sufficient evidence to determine. Bishop Heber describes that part of the festival which he witnessed, at Ullahabad, as a *show* "for as such (he adds) it is now considered, and so entirely divested of every religious character, as to be attended even by Moosulmans without scruple." Ram, his brother Luchman, and Seeta were "represented by three children of about 12 years old. The two heroes were very fine boys, and acted their parts admirably. Each had a gilt bow in his left hand, and a sabre in his right, their naked bodies were almost covered with gilt ornaments and tinsel, they had high tinsel crowns on their heads, their foreheads and bodies spotted with charcoal,


chalk, and vermillion, and altogether perfectly resembled the statues of hindoo deities—

“ Except that of their eyes alone
The twinkle showed they were not stone.”

The mock fortress the Bishop describes, as “ an enclosure of bamboos, covered with paper and painted with doors and windows, within which was a frightful paper giant, 15 feet high, with 10 or 12 arms, each grasping either a sword, an arrow, a bow, a battle-axe, or a spear. At his feet sat poor little Seeta, guarded by two figures to represent Demons. The brothers, in a splendid palkee, were conducting the retreat of their army! the divine Hunooman, as naked and almost as hairy as the animal whom he represented, was gambolling before them, with a long tail tied round his waist, a mask, to represent the head of a baboon, and two great painted clubs in his hands. His army followed, a number of men with similar tails and masks, their bodies dyed with indigo, and also armed with clubs. I was never so forcibly struck (continues the Bishop) with the identity of Ram and Bacchus. Here were before me Bacchus, his brother Ampelus, the Satyrs (smeared with wine lees), and the great Pan commanding them. The fable, however, can hardly have originated in India, and probably has been imported, both by the Greeks and Brahmans, from Cashmere, or some other central country where the grape grows, unless we suppose that the grape has been merely an accidental appendage to Bacchus’s character, arising from the fact that the festival occurs during the vintage.” At Bunarus, the Bishop was told, the show, on such occasions is really splendid. “ The Raja attends, in state, with all the principal inhabitants of the place, he lends his finest elephants and jewels to the performers, who are children of the most eminent families, and trained up by long previous education.—The show is now a very innocent one, but there was a hideous and accursed practice in “ *the good old times*,” before the British police was established, at least if all which the Moosulmans and English say is to be believed, which shews the Hindoo superstition in all its horrors. The poor children who had been thus feasted, honored, and made to contribute to the popular amusement, were, it is said, always poisoned in the sweetmeats given them the last day of the show, that it might be said their spirits were absorbed into the deities whom they had represented! Nothing of the sort can now be done. The chil-

dren, instead of being bought for the purpose, from a distance, by the priests, are the children of neighbours, whose prior and subsequent history is known, and Ram and Seeta now grow old like other boys and girls*."

Bur'oon'ee: ( **one day**): "so called (says Sir W. Jones) from Varuna (Bur'oon), or the lunar constellation Satabhisha (Su'tbhik'ha): when it falls on *Saturday*, it is named *Mahavarune*" (Muhabur'oon'ee). A bathing festival held on the 13th day of the moon's wane in the month of Chyt (*March—April*), from the observance of which the Hindoos hope for incalculable spiritual blessings to themselves and to their generations after them. On the occurrence of all the bathing festivals—and of the Bar'oo'nee in particular, the Hindoos from the remotest parts of Bengal, and even Orissa, visit the Ganges to perform their religious ablutions. Trib'be'neet†, 6 miles above Chinsurah, is especially resorted to by immense crowds; that place being held very sacred on account of the junction of 3 rivers, and for that reason, by the natives called the *little* or *chhota* Prag or Pruyag (i. e. Ulluh-abad).

Sun'yas'ee Pooja: ( **two days**): a diabolical festival in honor of Shiv the Destroyer, continuing throughout the last four days of the sidereal month of Chyt (*March—April*): said to owe its origin to Raja Vanoo, a Shiva of the most austere sect, who, in the month of Chyt, for the purpose of propitiating the favor of Shiv, swung on a revolving swing, by hooks from his back; pierced his tongue and sides; danced on fire; threw himself on spikes; and practised other self cruelties till Shiv favored him with an interview which he promised to repeat whenever the Raja should need his assistance. Those therefore, who, in the present day, perform the like ceremonies are taught to expect "that Shiv will bestow upon them some blessing either in this life or in the next;" though none but *Soodrs* of the lowest and poorest class practise the rites of this festival, and the majority of these are the mere hirelings of opulent *Soodrs* who hope to realize all the benefit of the penance, through their proxies, without incurring its pain. The few who act on their own account, in most instances, do so in fulfilment of vows which, when sick or suffering under some other calamity, they, or near relations

* Narrative of a Journey through the Upper Provinces of India. By the late Right Rev. Reginald Heber, D. D. 1828. 2 Vols.

† "Trib'e'nee: the conflux of *three* sacred rivers, especially that of the Ganges, Jumna, and supposed Suruswutee under ground, at Ullahabad, which city is also so named."

on their behalf, have made on condition of compliance with their prayers. The performers during the festival, in imitation of Shiv, assume the character of Sunyasees or religious mendicants, and, though *Soodrs*, wear the *Poita* or sacred thread. Such as desire to be very meritorious prepare themselves during the whole month of *Chyt* by the performance of various ceremonies, and by abstinence from spices, common salt, oil, &c.,—and the comfort of their ordinary beds for which they substitute coarse blankets or rushes. They are usually distinguished from the mere spectators by streaks and spots of mud or clay all over their bodies, or by fantastic costume—of which English hats and women's gowns are occasionally, by contrast, the most prominent and ridiculous portions. Some, to aid their dancing, wear musical anklets (*Payul* or *Napoor*). On the *1st day* of the festival the Sunyasees observe a partial fast. On the *2nd* or *fruit-day* (*phular din*), they wander in companies from place to place begging fruit and *ârewood*. They then regale on the fruit, but without speaking—as they must cease eating if a human voice be heard: in order, therefore, to avoid that disastrous consequence, a gong is struck throughout the feast, and the noise thus created drowns every chance voice that might otherwise mar its completion. In the afternoon or evening the wood, previously collected, is converted into bon-fires the embers of which they dance over with their naked feet, and finally cast into the air or at each other. In some instances the fires are partly made of thorns on which some cast themselves with no other clothing than their *Dho'tees*, or waist-cloths.

On the morning of the *3rd day* they assemble at the *pagodas* and undergo the rite of piercing their tongues or sides. The hindoos of Calcutta and its vicinity for this purpose usually resort to *Kalee Ghat*, where a number of blacksmiths, the usual operators, for trifling fees, perform any operations that the Sunyasees may desire: these finished, iron rods, canes, and cords are commonly thrust through their tongues and sides, and in some instances even swords, spears, and hooka-snakes, are the implements used; some for hooka-snakes substituting living serpents: many pass through their sides the handles of a pair of iron ladles the bowls of which, filled with fire, are suspended in front by bands of string from the neck; the fire being occasionally lighted into a momentary blaze by the application of powdered *rosin* (*ral*): others who have ropes through their sides, dance, backwards and forwards, between the extremities, which are held, stretch-

ed at full length, by men or boys who accompany. Mr. Ward describes one man whom he saw with "his breast, arms, and other parts of his body entirely covered with pins, as thick as nails or packing needles." After undergoing these various rites, the Sunyasees, in companies, proceed in procession, begging through the streets, singing and dancing in a manner perfectly frantic; and thus continue till early in the afternoon when they retire for refreshment and rest.

On the afternoon of the 4th day the *Churkh* or swinging takes place; prior to this those who have engaged to swing submit to incisions in the fleshy parts of the back, and in these are fixed the iron hooks by which they are suspended: the hooks being held by cords to the heavier end of a cross balanced beam of bamboo, acting, at its centre, on a swivel movement, attached to the top of a mast or tree, of several bamboos united, whilst the one end of the beam by the aid of hauling ropes, is depressed and whirled round by the people, who thus elevate the other end and give to it a corresponding circular motion. In swinging the man describes a circle of about 30 feet diameter, about 20 feet above the heads of the people, on a level with the top of the mast itself. The swinging-masts (*Churkh-gachh*) are usually erected in the most conspicuous open places of the towns and villages, several men swinging, in turn, on one swing, the duration of swinging varying, according to their stamina, from 5 to 30 minutes. A band of cloth is usually tied round the body in contact with the hooks, though some swing without such protection, and fatal accidents, in consequence, have frequently resulted from the flesh tearing under the weight of the body. Many are supplied with fruit, flowers, &c. which they fling, whilst swinging, to the people below who eagerly receive, though, at any other season, the touch of the same men, would, to them, be pollution. Women now rarely, if ever, perform any of these rites, though, Mr. Ward states that, in the year 1800, five women swung by hooks through their backs and thighs.

On the same day as the *Churkh*-Pooja another rite named *Jhamp* (from the bengalee verb—*to jump*) is observed: many Sunnyasees casting themselves from bamboo scaffoldings, each of 3 or 4 stages, stage above stage, and falling on iron spikes, knives, and other pointed or edged implements, stuck in bags or beds of straw: the boldest or most expert of these devotees jumping from the upper stage which is sometimes 20 or 30 feet high. The weapons are, however, so arranged as to invariably turn, when fallen on, with their


sharp edges or ends towards the ground, though severe and even fatal wounds are the occasional consequences*. Other rites, all more or less revolting in their character, and too numerous for description in this work, are practised at this festival: one however, as characteristic of many others, merits notice:—some Sunyasees lie down on their backs, near one of Shiv's temples, and, bedaubing their lips with mud over which are scattered some mustard or other small seed, continue in that position, without eating or drinking, till the seed has commenced germinating, which seldom occurs till the 3rd or 4th day.

On the 5th day, the 1st of Bysakh (*April—May*), the hindoo new-year's-day, the Sunyasees proceed to the ghat where the dead are burnt, and there, through the usual agency of Brahmuns, make offerings, of cooked rice, &c., to departed spirits; after which they shave, bathe, and relinquish their Poitas:—and thus for one year, to the joy of every Christian in the land, ends this truly demoniac festival.


The Government Holiday, commences, with the 2nd day of the festival.

Dus-uh,ra: literally—*Ten-removing*: or } a festival held on the
Gunga Pooja: the festival of Gunga: } 10th day of the
 new moon in the month of Jeth (*May—June*), in commemoration of the descent of Gunga to the earth. The name *Dus-uhra*—"ten removing or removing ten sins, an epithet of Gunga, who effaces 10 sins, how heinous soever, committed in 10 previous births of such as bathe in her waters." All Hindoos keep this festival, crowds of people assembling from the different towns and villages near the river, especially at the more sacred places of the river, as the Tribenee and other places of the like character, bringing offerings of fruit, rice, flowers, cloth, sweetmeats, &c. The people, where possible, further evidence their reverence for Gunga by hanging garlands of flowers across the river, from bank to bank. Some hindoos set up and worship clay images of the goddess in their domestic temples. On the same day as the *Dus-uhra*, occurs one of the several festivals held in honor of Munusa, the goddess of serpents. See—"Munusa Pooja."

* Dr. Corbyn, in an article on "this barbarous custom," very justly urges the propriety of its prohibition by the Government, under similar considerations to those which led to the abolition of Sutee. Vide—*India Review*: Vol: iv. page 683.

Snan Jattrā : the *Bathing Jattrā* : * ( **one day**) : a festival in honor of Krishna, held on the 1st day of the full moon of Jeth (*May—June*), as the anniversary of the day on which that god, it is said, was first indulged with rice food ; and hindoo mothers, who usually feed their children with rice for the 1st time when they are 6, 7, or 9 months old," have therefore adopted this as the most fitting day to commence that change in their offsprings' diet. In the morning the various images of Vishnōo, and, at Orissa in particular, those of Jugurnath, are removed from their respective pagodas and bathed during the reading of incantations and other ceremonies by the officiating Brahmuns : after which they are returned to their pagodas and worshipped. The village of Ballabhpoor or Mahesh, near Serampore, is famed for the celebration of this festival, which attracts innumerable multitudes from Calcutta and all the towns and villages of its neighbouring districts.

Phul'a'hur'ee Pooja : the Festival of Phulahuree ; a name and form of the goddess Kalee, in honor of whom this festival is held on the last day of the moon's wane in the month of Jeth (*May—June*) : when she is worshipped under various offerings, especially of fruits ; and sacrifices of buffaloes, goats, and sheep : the festival ending on the next day with the ceremony of casting the image into the river.

Ruth Jattrā : * the *Car Festival* : ( **one day**) : in honor of Jugurnath, and in celebration of the diversions in which he indulged, under the form of Krishna, with the milk-maids whom he is said to have taken out riding in his car or chariot : held on the 2nd day of the moon's decrease in the month of Usarh (*June—July*). There are numerous temples of Jugurnath in Bengal at which daily worship, and this festival in particular, is strictly observed ; but the most popular is the great temple of Jugurnath in Orissa, which, on the occasion of the Ruth Jattrā, is visited by innumerable multitudes of Pilgrims (*Jattree log*) and devotees from all parts of India, though multitudes are said to perish on the roads and after their arrival from the fatigue of the journey—want of food—exposure to the weather—and frequently from destitution and disease caused by the lawless, brutal oppression to which they are subjected. On the morning of the festival the idols of Jugurnath, and his brother and sister, Bulurām and Subhadra, are removed from their temple, and placed in an elevated part of an immense car (*ruth*), commonly in the form of a

* See Note page 291.

pyramidically-shaped pagoda, which is drawn, with ropes or cables by the people, in procession, to the neighbouring temple of some kindred god, in which the three idols are placed as visitors for 8 days: the car, in the interim, remaining on or near the road side.

The horrible rite of self-immolation under the wheels of these cars, whilst moving, was, till within the last few years, extremely common, and it is believed is still too frequently practised under the great car at Orissa. "Many recent instances (says Mr. Ward, in 1815,—speaking of the car belonging to an image near Serampore) might, be collected of persons, diseased or in distress, casting themselves under the wheels of this ponderous car, and being crushed to death:" the car in question is described as having "16 wheels, 2 horses, and one coachman all of wood," and as being "between 30 and 40 cubits high:" Dr. Buchanan describes that of Orissa as being "about 60 feet in height, resting on wheels which indented the ground deeply, as they turned slowly under the ponderous machine." In imitation of the walls and gates of Jugurnath which "are covered with indecent emblems, in massive and durable sculpture," the car near Serampore is said to be covered, in some parts, with paintings of a similar character. As on the occasion of all hindoo public processions, the people when dragging the cars are accompanied with drums and horns; and their shouts are so great as to be heard, 'tis said, at one mile—and even two miles distance! The 9th day of the Ruth Jatra is the subject of the next article.

Oolta Ruth: the Car's Return (one day): the festival of the return, on the ninth day from the Ruth Jatra, of Jugurnath, Buluram and Subbadra, in their car, to their own pagoda after the expiration of their eight days' visit, as described in the foregoing article, when the car is dragged back by the people to the spot from whence it started, and the idols are replaced in their usual places within the pagoda. Though the rites on both occasions are very similar, the crowd is seldom or never so great on the *return* as on the *departure* of the car.

Nag Pooja: the Serpent Festival or } this festival, with
Munusa Pooja: the Munusa Festival } reference to the
 peculiar benefit expected from its observance—protection from snakes, is repeated, under various forms and ceremonies, by villagers especially, several times in the year, but more particularly on the 10th day of the moon's increase in the month of Jeth (*May—June*): on the 5th day of the



moon's increase and decrease in the months of *Us'arh* (*June—July*), and *Sawun* (*July—Aug.*)—thence called *Munusa-Punchumee* or *Naga-Punchumee* :* and on the last day of *Sawun*. “On the three last occasions (says Mr. Ward), the worshippers plant branches of the *Euphorbia* before the house, and worship them. In *Sawun* the worship is celebrated with the greatest shew; on this occasion an image, or some branches of the same tree, or a pan of water, surrounded with snakes, made of clay, being the object or objects of worship: in some places 20 or 30,000 people assemble, and amidst singing, dancing, and music, &c. some persons play with snakes of different kinds, particularly the *Cobra de Capello* (*Nag*), which they suffer to bite them, though this play ends fatally when the fangs have not been carefully extracted. The caste called *Mal*, who play with snakes for a livelihood, profess great regard for *Munusa*. On the days of the festival, the Hindus do not kindle a fire, alleging that one of the names of *Munusa* is *Urundhuna*—she who does not cook.” In some villages the women periodically observe various rites and ceremonies in honor of this goddess whose favor for themselves and children they thus hope to propitiate.

Jhoólana-Jattra : *Swinging Festival* : in honor of the frolics of *Krishna* and his mistress *Radha* : commencing on the 11th night of the new moon in the month of *Sawun* (*July—Aug.*), and ending on the night of the 14-15th—or full moon : though observed by some on the three last nights only. During the early part of each of these nights the images of *Krishna* and *Radha* are removed from their usual place to a chair or throne suspended from the ceiling of an adjoining room in the pagoda,

* Sir W. Jones, however, describes the *Naga-Punchumee*—the *5th day of Serpents*, as a distinct festival observed on the 5th lunar day of *Sawun*, and “sacred to the demigods in the form of *Serpents*, who are enumerated in the *Padma*, and *Garuda Puranas*. Doors of houses (he adds) are smeared with cow-dung and *Nimba*-leaves, as a preservative from poisonous reptiles.” Sir William further states that both in the *Padma* and *Garuda* the serpent *Káliya*, which *Krishna* slew in his childhood, is “among the deities worshipped on this day; as the *Pythian* snake, according to Clemens, was adored with *Apollo* at *Delphi*.” It was probably with reference to this festival that Mr. Ward was “assured, that in the upper provinces, the serpent itself is worshipped, and that the image is formed into a circle, the head and tail of the serpent being joined. The legend respecting this serpent god (adds Mr. Ward) is, that the earth rests on his thousand heads.”

and there swung, by the officiating brahmuns, till 10 o'clock ;* the images are then returned to their former seats when various forms of worship are repeated amidst offerings of flowers, incense, sweetmeats, fruit, &c., accompanied by singing, dancing, and music by the people without. At midnight the owner of the pagoda or image generally feasts a company of Brahmuns, after which the whole assembly of people are entertained, till day-light, with dramatic entertainments usually illustrative of the lives and amours of Krishna and Radha.

Rak'hee Poor'num'a (🌀 **one day**) : from Rak'hee—an *amulet* or string which the hindoos tie round their arms on the occasion of this festival: and Poor'num'a—the *day of the full moon*, on which it falls. The last night of the Jhoo'lana Jattrā, described in the foregoing article.

Jan-mo Usht,um,ee : or Krishna Jan-ma-Usht,um,ee (🌀 **one day**) : the anniversary of Krishna's birth-day : observed, as a strict fast, on the 8th day of the moon's wane in the month of Sawun (*July—Aug.*). "The regular Hindoos, and the disciples of the Gosaeen† sometimes differ a day or two in the observance of this holiday." After the ceremonies of worship, the people assemble before the pagoda, near a hole, dug in the ground, filled with water, oil, curds, turmeric and earth, into which they jump, or throw each other : these acts of rude merriment being accompanied with music, dancing, and singing ; at the close of which, dancing through the streets, they go to some tank or to the river and wash themselves, and thus end the festival.

Nund-of'sab (🌀 **one day**) : the anniversary of a festival in honor of the birth of Krishna, given by his foster-father Nund : observed on the day following the Janma-Ushtumee.

Mahalyaoi (🌀 **one day**) : an annual Holiday on which a kind of general mass is observed, under various ceremonies of worship and gifts to Brahmuns, for the souls of deceased ancestors. Observed on the day of *conjunction* (umawus), or last day of the moon in the month of Bhadon (*Aug.—Sept.*).

Doorga Pooja : *the Festival of Doorga* (🌀 **usually eight days**) : the most popular of all the annual hindoo festivals held in Bengal ; commemorative of the victory of the ten-armed goddess, over the giant Muheshu whom she is

* In some parts of Hindoostan, many hindoo families, in imitation of Krishna and Rad'ha, sit up an all night, by moonlight, enjoying the pleasure of music and dancing, and of swinging on rope swings (Jhoo'la) suspended between trees.

† The descendants of Udwoitu and Nityanundu. See page 249.

figured in the act of destroying. The introduction of this festival is ascribed to a Raja Soorutu, who is said to have celebrated its orgies in the month of Chyt (*March—April*), and hence it was termed the *Busunt Pooja* or *Spring Festival*: many hindoos, therefore, to the present day “hold a festival to this goddess after the example of Raja Soorutu,” in the month of Chyt, but the grand festival, on the more modern authority of Ramoo (another hero in the hindoo mythology), is universally held in the month of Asin (*Sept.—Oct.*), and is called the *Sharoo-deeya* or *Autumnal Festival*; commencing on the 6th day of the new moon and ending on the 10th. Each of these days has its own peculiar ceremonies. On the 1st the goddess who (with all the hindoo deities) is supposed to enjoy an annual period of repose, is the subject of a ceremony called the *waking* (*bodan*). On the second day the officiating Brahmun presents an offering of flowers, fruit, sweetmeats, &c. to a pan of water (on this occasion, a representative of *Doorga*), and, under certain formulas, makes a vow (*Sunkulpa*)—that, on the succeeding three days, the goddess shall receive the honors of worship. On the morning of the third day the officiating Brahmun performs the ceremony of *consecration* or *inanimation* (*Pran-prufishta*) by touching, “with the two fore-fingers of his right hand, the breast—two cheekbones—eyes—and fore-head of the image,” whilst repeating this invocation—“Let the soul of *Doorga* long continue in happiness in this image.” He then takes a leaf of the peepul tree which he rubs with ghee, and holds over a burning lamp till it is covered with soot, when he collects a little on the stalk of another peepul leaf, and, with this black paint, fills up a small white space previously left in the pupil of each eye of the idol. From that moment the idol becomes an object of worship, and is visited accordingly, by all classes, with offerings, of fruit, flowers, rice, sweetmeats, wearing apparel, &c., under various petty ceremonies which, in this work, it is unnecessary to describe. The fourth is the sacrificial day, when buffaloes, and male goats and sheep are sacrificed by decapitation before the idol, to which the heads, with some of the animals’ blood on plantain leaves, are presented as offerings. The bodies of the buffaloes are given to the *mochees* (workers in leather), and other *Soodrs*, of low caste, who are unrestricted in animal food: but those of the goats and sheep are used as food by the worshippers of all classes with the exception of the *Vyshnavus* who, being forbidden to shed blood, take no part in the animal sacrifices, for which they substitute pump-

kins and sugar-cane. At the conclusion of the animal sacrifices the worshippers bedaub their bodies with the mire formed by the blood of the animals slain, and in this state address songs to the image, afterwards visiting the images of neighbouring houses with songs, in chorus, on the way.* Various brahmunicipal ceremonies before the idol, with offerings of rice, plantains, sugar, sweetmeats, sour milk, curds, pulse of sorts, limes, fruit, &c., with prayers, and feasting end the duties of the day.

On the morning of the fifth day the image, after various ceremonies, is dismissed by the officiating Brahmun in words to the following purport—"O goddess! I have to the best of my ability worshipped thee: now go to thy residence, leaving this blessing that thou wilt return next year."† He then immerses a looking glass (another symbol of the goddess) in a pan of water, and ends the ceremony by sprinkling the water on himself and the assembly; after which the image, supported on a stage or poles of bamboo, with the usual accompaniment of music, &c., is carried on men's shoulders to the river side—there placed in a boat, or, if very large, between the decks of two boats lashed together, and eventually cast into the stream. The people on this occasion besmear their bodies with oil, turmeric, and sour milk, and the lower orders (as on all occasions of this character) end the festival under the most disgusting excesses of obscenity and intoxication.

On the last three nights, prior to the dismissal of the idol, many of the wealthy Hindoos illuminate and decorate their houses with much tinsel show, and receive the visits of their friends of all creeds and nations, for whose entertainment hindooostanee dancing and singing girls, jugglers, tumblers, and actors are engaged to perform, in turns, throughout each night. In and near Calcutta some hindoo gentlemen of rank

* The destruction of animal life at this festival, in Bengal, is truly appalling. Mr. Ward states that a Rajah of Nudeea (whose son was living in his time), on one occasion offered goats and sheep, beginning with one animal and doubling the number, day by day, till the 16th—on which day 32,768 animals were sacrificed, the total number of victims offered within the 16 days being 65,535. Boats were laden with the bodies which were thus sent to the neighbouring Brahmuns who, however, were unable to eat the meat fast enough, and a great portion was in consequence thrown away.—"Let no one, after this (adds Mr. Ward), tell us of the scruples of the Brahmuns about destroying animal life, and eating animal food."

† "When the goddess is thus dismissed, the women set up a cry, and some even shed tears." *Ward*.

who have large circles of european friends and acquaintances issue printed card invitations ; of one of which the following is a literal copy :—

“ **Durga-Puja :**

Maha-Raja Shiva-Krishna Bahadur and Brothers present their respectful Compliments to Aeneas Fraser, Esq. and request the honor of his company to Nautches, at their Residence on the 21st, 22d, and 23d, Instant, at 9 o'clock in the Evening. Calcutta, Sobha-Bazar, 12th October, 1841.”

Parties thus invited are usually received and treated by the head of the family with much polite and friendly attention, and in many instances, with extreme hospitality. It is but justice to add that, on these occasions, the character of the *idolator* is lost in that of the *host*—and that the *singing* and *dancing* are not, as some have, erroneously, been led to suppose, *lewd* and *indelicate*.

Ununt-choudusee : or } an annual one day's festival, observ-
Un'unt-chou'dus Pooja : } ed on the 14th day of the new moon
in Bhadon (*Aug.—Sept.*) in honor of Indru.* The usual ceremonies of worship are accompanied with singing, music, dancing, &c. and are performed, with great festivity, all over Bengal, all hindoos, who can, repeating it annually during fourteen years, though “ the greater number of those who keep this festival are women ; in whose names the ceremonies are performed by officiating Brahmuns.” On this day it is customary for the Hindoos to tie a few blades of *slender bent grass* (*doob*) to their arms, the men wearing on their right—and the women on their left arms ; the armlets so formed have each fourteen knots, and by some are worn for a month after the end of the festival. “ Fourteen kinds of fruit, fourteen cakes, &c. must be presented to the image. This worship is performed for the purpose of procuring riches—a house—pleasure—or a residence after death in Indru's heaven.” The festival ends with the usual procession, and casting the image into the river.

* On the authority of Mr. Ward : but Sir W. Jones names this festival as “ sacred to Vishnu, with the title of Ananta (Un'unt), or infinite.”

Bhoot* Chut'oor'dus'ee: *the 14th lunar day of Demons:* an illumination festival, held on the fourteenth night of the moon's wane in the month of Katik (*Oct.—Nov.*), when every Hindoo's residence is illuminated with fourteen or more lamps as a charm against the malignant influence of evil spirits. Opulent hindoos on this occasion usually illuminate the whole or greater parts of their houses, and end the night with fire-works: and boys run about the streets and village roads with burning hemp sticks (*puk'a'tee*) which they cast, in sport, at each other and at passers-by. On the same day, all Hindoos, however poor, make offerings, under the usual bathing rites, to the manes of their ancestors.

Déwálee Pooja: this, by Major Moor, is named as “a festival in honor of Kálee,”—but it appears to be identical with either the *Bhoot Chut'oor'dusee* (as described in the foregoing article), which festival frequently falls on the same day as the *Kalee Pooja*; or *Lakshmee Pooja* of Sir W. Jones, described in the note under that festival, though otherwise described by Mr. Ward.

Kálee Pooja: } the *Kalee* or *Shama Festival* (☞ **two days**):
Shama Pooja: } held on the last night of the moon's wane in the month of Katik (*Oct.—Nov.*); and, like the *Doorga Pooja*, observed with all the usual forms of animal sacrifice,† offerings of sweetmeats, sugar, garments, rice, plantains, peas, &c.; and gifts to Brahmuns. The first day ends with singing, dancing and feasting; the lower orders of the people, in and near Calcutta especially, indulging in the most shameless excesses of lewdness and intoxication—the raw *spirits* (*uruk*) drunk on the occasion being consecrated, by previous solemn presentation, to the idol goddess. On the second morning the images made for the occasion of this festival, after various brahminical rites and ceremonies, are carried, in procession, to the river, and there, from boats, cast into the stream; at the conclusion of which ceremony the festival ends.

Luksh'mee Pooja: one of several festivals in honor of *Luksh-mee*, the goddess of prosperity; observed on the same

* *Bhoot*—a *demi-god*—*demon*—*devil*—*ghost*—*goblin*.

† Mr. Ward, describing the celebration of this festival, as witnessed by him at the house of *Kalee Shunkuru Ghoshu*, thus expresses himself:—“Never did I see men so eagerly enter into the shedding of blood, nor do I think any butchers could slaughter animals more expertly. The place literally swam with blood. The bleating of the animals, the numbers slain, and the ferocity of the people employed, actually made me unwell, and I returned about midnight, filled with horror and indignation.”

day as the Kalee Pooja*. The ceremonies of worship on the occasion of this and the other festivals in honor of Lukshmee, are performed before a cane or rattan *grain measure* (rek), painted red, filled with rice in the husk, surrounded with a garland of flowers, covered with a white cloth, and encircled with a number of small shells; before the basket, thus arrayed, is placed a box containing red paint, a comb, &c. The officiating Brahmun performs the usual ceremonies, varying but little from those of the worship of Vishnool, in the name of the Master or Mistress of the house. Animal sacrifices are not offered. Brahmuns are entertained liberally, but on the day of worship no alms are given to the poor, excepting cooked food, nor money lost, lest the goddess, as the guardian of wealth, should be angry at the waste of her riches. Hindoos who can afford the expense, occasionally use an image of Lukshmee as the object of worship, and the day following cast it into the river, but the common substitute is the rek or *grain measure*, which, with the grain, is preserved for the like future service. The worship of Lukshmee, under the same form and rites, is repeated in five different months; viz :—on the morning of the first Thursday of the moon's increase in Bhádon (*Aug.—Sept*) on the evening of the full moon in Asin (*Sept.—Oct.*); on the last night of the moon's wane in Katik (*Oct.—Nov.*)—The most popular, as already stated, falling on the same day as the Kalee Pooja, on the morning of the last day of Poos (*Dec.—Jan.*) and on the day or night of the first Thursday of the moon's increase Chyt (*March—April*).

Ras Jattrá: a three nights' festival in celebration of the revels of Krishna with the milkmaids; commencing on the first night of the full moon in the month of Katik (*Oct.—Nov.*). Each night, after the usual ceremonies in the pagoda, the image of Krishna, accompanied with songs and music, is removed to the interior of a distinct building, open on all sides and decorated and illuminated for the occasion: the idol about dawn of each following day, after the night's festivity, being returned, till the next evening, to the pagoda. Exclusive of the pagoda idol, seventeen small images are placed in the open building, sixteen of clay, the 17th, a very small gold

* The Lukshmee Pooja of the 15th of Katik, by Sir W. Jones is described as "a fast all day, and a great festival at night, in honor of Lukshmee, the goddess of prosperity, with illuminations on trees and houses; invocations being made at the same time to Cuvera" (Koo'ver). See *Bhoot Chutoordusee*, and *Dewulee Pooja*.

image, being the object of adoration, and the officiating Brahmun's after perquisite. On the third morning, after the final return of the large idol to the pagoda, and the usual feasting, &c., the festival ends about noon with the ceremony of casting the sixteen small clay images into the river. Outside the open building booths are erected for the sale of sweetmeats, toys, &c. as at an english fair. The expenses of the festival are defrayed by the opulent hindoos of the neighbourhood, or from the revenues of the pagoda. Government allows no holiday on the occasion of this festival.

Every night throughout the lunar month of Katik, commencing with the first night, every hindoo, who can afford the expense, raises a lighted lanthorn to the top of an erect bamboo, fixed to some part of his residence, in honor of the gods, and to insure protection against evil: during which period, the native part of Calcutta, from the opposite side of the river, on dark nights, appears to great advantage as though studded with stars.

Bratri-dwitya (one day): a festival in honor of Jum or Yum, the god of death, and his younger sister, the river goddess Jumna or Yumoonna, held on the 2nd day of the new moon in the month of Katik (*Oct.—Nov.*). On this lunar day Jumna is said to have entertained her brother, and, by marking his forehead with a spot of sandal-wood, to have rendered him immortal. Hindoo sisters, therefore, emulating the example of the river goddess, under the hope of lengthening the lives of their brothers—feast them, and, after various rites and ceremonies, mark their foreheads with sandal-wood, repeating words to this purport—

“On my brother's brow I have set the mark,
And planted a thorn at the door of death.”

On the same day, some hindoos, under the usual ceremonies, worship a clay image of Jum which they finally cast into the river.

Jug'ud-dha'tree or Jugud-um'ba Pooja: } a very popular festival (two days)
held on the 7th, 8th, and 9th days of the new moon in Katik (*Oct.—Nov.*), when animal sacrifices are offered to the idol as on the occasion of the *Doorga Pooja*, but under other formulas; followed by songs, dances, entertaining of Brahmuns, illuminations, and, in many instances, much lewd festivity—men being said to dance naked before the image. Wealth, the gratification of every desire, and future bliss are the benefits expected through the observance of this festival. The Government Holiday commences on the 2nd day of the Festival.

Katik Pooja (two days :) observed on the last night of the month of Katik (*Oct.—Nov.*) when clay images of Katik, the Hindoo god of war (under the usual accompaniments of music, singing, dancing, and certain formulas and offerings differing but slightly from those of the other festivals) are worshipped and on the next day cast into the river. In some parts of India on the occasion of this festival a tree is substituted for the image of Katik, and the offerings presented at the end of a bamboo pole sufficiently long to reach the upper branches.

Rutuntee* Chutoordusee : the fourteenth day of Rutuntee, a form or name of Kalee in whose honor this festival is held on the fourteenth night of the moon's wane in the month of Poos (*Dec.—Jan.*) The forms, offerings, &c. very similar to those observed at the Kalee Pooja.

**BRIEF ACCOUNTS OF THE MOST POPULAR
MOOHUMMUDUN FESTIVALS—**

OBSERVED IN BENGAL AND HINDOOSTAN.

Arranged in the order in which they occur.

As explained in a former part of this work (pages 74-78)—the Moohummuduns of India are divided and subdivided into various tribes and sects, between whom exist contending doctrines, and, as a natural consequence, inveterate hatred. As Moosulmans, however, the tribes and sects are not more at variance with each other than are many of their religious doctrines and national customs with those of the Moosulmans of Arabia, Turkey, and other distant countries. As the descendants of hindoo proselytes to Islamism after the Moohummudun conquest, many of the Moohummuduns of Bengal and Hindoostan, and the lower orders in particular, still retain, and continue to imbibe from the daily examples of their hindoo neighbours, many of the bruhmunical superstitions and customs which their ancestors naturally blended with the forms of that faith to which, in numerous instances, they were the reluctant converts; and thus, in many parts of India, the Moohummuduns in many of their forms of faith and practice, differ but little from their hindoo countrymen: as, for example, in

* “Ratanti (Rutuntee) or the waters speak. Bathing at the first appearance of Aruna (Ur'oön) or the dawn.” Sir W. Jones.

their observance of the rules of *caste* (*zat*), which though one of the most obvious of several customs of hindoo origin—is not the most important. As elsewhere more particularly stated—*Moohummudun* Thugs adopt the worship of the goddess *Kalee* with a belief as implicit, and a devotion as ardent as their hindoo fellow-assassins*, and in many other instances, some of which will appear self-evident in the following articles, the majority of the *Moosulmans* of Bengal and Hindoostan, in their manners and customs, and religious observances, may be regarded as sectarians who profess the doctrines of the *Kooran* of which they know nothing, but more commonly practice those of the *Beds* or *Poorans* which they profess to abhor.

The festivals of the *Moohummuduns*, like those of the *Hindoos*, are regulated by the Moon, but, as shewn in the article on the *Moohummudun* year (page 180), the months being *purely lunar*—consequently differ in the order of their return from that of the hindoo *luni-solar* months, in their extreme though progressive irregularity, each annual festival, like the *Moohummudun lunar* new year's day, occurring much earlier in the season than the preceding.

In the following articles (as in those on the hindoo festivals) the government holidays are indicated by index hands (☞ thus.) *Moo'hur'rum* (adj: *sacred*; *venerable*; *forbidden*; *excluded*).

(☞ *ten days*): the first month of the *Moohummudun* year is also the name of a ten days' fast which existed prior to the time of *Moohummud*, since whose days, exclusive of certain additional ceremonies enjoined by him, this fast is further and more particularly observed in commemoration of the martyrdom of *Hus'un* and *Hoosyn*, the grandsons of *Moohummud*; the latter of whom was according to some beheaded, others say killed in battle on the 10th of the month, and the former poisoned a few days before, during the civil religious wars which followed the death of the pseudo prophet. Preparatory to the observance of the fast, and of the various rites which do honor to the memories of the two martyred warriors, a few days previous to the appearance of the new

* “The conjoint adoration of the deities of different and discordant creeds is neither new nor uncommon in the East. In the Old Testament, various instances are recorded, in which nations, as well as individuals, paid a decided homage to the true God and to a multiplicity of idols: and in various parts of India, the *Moohummuduns*, from having long been surrounded by a hindoo population, have been led to adopt many of their opinions and practices.”—*Illustrations of the History and Practice of the Thugs*.

moon or the first day of the month, houses, and where these are not available rooms, are purified by whitewashing, and set apart for the *Imambara* (*house of Imam*): the interior of the open apartments in many houses being lined with black, and decorated with lustres, wall lights, lamps, *chiraghs* (native *earthen lamps*), *kundeels* (*paper lamps*) tastefully perforated, and mirrors. In a conspicuous part of the grand hall or principal room, facing the entrance, in a group, are placed *Ulums* (*standards*) of gold, silver, brass, and plated copper of various devices, the most common, however, being that of a hand, and in a corner of the apartment stands a *Mimbur* (*pulpit*) covered with black cloth. The festival commences on the first evening of the month, from which the people are promiscuously admitted for the purpose of performing the *Ziyarat* (*visiting*), hearing the *Mursiya* (*funeral eulogium*), and *Kitab Khanee* (*reading the book*), making vows, by tying to the *Ulums nara* (red and yellow thread), and asking blessings. At the conclusion of the *Mursiya* and *Kitab*, the people assembled rise up in a body, and, accompanied by the music of the *Tasa* and *Murfa* or *Dhol*, repeat the names of *Husun*, *Hoosyn*, beating their breasts, which expression of grief they continue for about a quarter of one hour, and then disperse.


On the seventh evening the *Ulm-i-Kasim* (*Kasim's standard*) is taken out of doors and carried in procession to some particular spot, accompanied with music to which *Mursiyas* are sung on the way: the procession, in its progress, ere passing any *Imambara*, or house appropriated as such, stopping opposite whilst the people make *Matam* (*lamentation*) by beating their breasts and repeating certain sentences or exclamations expressive of their grief for *Kasim*, the son-in-law of *Hoosyn*, of whose martyrdom this day is the anniversary; and distinct processions, meeting on the road, halt whilst the people repeat the same ceremonies. On the eighth and ninth evenings, other *Ulums*, such as the *Ulm-i-Hoosyn*, *Ulm-i-Ubbas* and *Ulm-i-Ulee Ukbar*, are publicly carried about under the forms of the like procession: and on the last named evening many *Moohummuduns* set up *Taziyas* (or bamboo and paper frame work models of the *tombs* of *Husun* and *Hoosyn*), *Taboots* (*biers*), and others *Boorak*—the *ass* on which the prophet is believed to have performed his journey from Jerusalem to Heaven. On the tenth night preceding the tenth day of the Moon, all the *Ulums* (that of *Kasim* excepted), *Taboots*, *Taziyas*, &c. are borne on men's shoulders, in procession (*Ghust—Perambulation*) attended by music,


fireworks, and the people, as on the seventh evening, giving expression to apparent grief by beating their breasts and repeating the names of Husun and Hoosyn. These processions, which are usually exceedingly grand and imposing, continue throughout the night till nearly day-break, when they return to their respective starting posts, the people retiring for rest. At or before noon of the tenth day the festival closes with a grand procession of all the Ulums, Taziyas, Taboots, Booraks, &c. to some chosen plain or large tank, on this occasion named Kurbula (after the plain so called where Hoosyn was buried), and there either buried in the earth or cast into the water, after which the people disperse to their respective homes. From the time that the Taziyas are first carried in procession, the Taziyadars (or people who set up Taziyas) abstain from eating and drinking. Throughout the whole ten days strict, pious Moosulmans, who can afford the expense, erect temporary sheds or booths, from which they gratuitously dispense shurbul and water to the thirsty, and food and alms to the needy : though during the same period they deny themselves flesh, fish, betel, the use of their ordinary beds, and indulgence of any kind. The pompous ceremonies of this festival are not enjoined by the Kooran ; and truly orthodox or Soonnee Mooslims, therefore, do not perform them :—they are observed only by the Sheeya sect, and the ignorant Soonnees.

The feast of Moohurrum (as already stated) existed previously to the time of Moohummud, who, in addition to the ceremonies observed by all the prophets before him, enjoined the observance of the ten following customs during the Ashoora (*ten days*) : “ 1 Bathing ; 2 Wearing finer apparel than usual ; 3 Applying Soorma (collyrium) to the eyes ; 4 Fasting ; 5 Prayers ; 6 Cooking more victuals than usual ; 7 Making peace with one's enemies, or establishing it among others ; 8 Associating with pious or learned divines ; 9 Taking compassion on orphans and giving them alms ; and 10 Bestowing alms in charity.” Detailed accounts of the various petty rites performed in the observance of these enjoined duties, and of the innumerable customs and ceremonies which otherwise characterise the month of Moohurrum, would extend these already over-lengthened articles beyond the limits of a single volume. As its name imports—the month of Moohurrum is held *holy*, partly for reasons already shewn : independently of which Moohummudun traditionary works narrate, “ that it was on the tenth day of the month Moohurrum that the following events took place : 1st. The first fall of

rain ; 2nd, Adam and Eve's descent on earth, and the establishment of the propagation of the species ; 3rd, Divine mission granted to the souls of ten thousand prophets ; 4th, Of the creation of Ursh (the ninth heaven), or the empyrean throne of the divine glory and majesty ; 5th, Of Koor'see, the eighth or crystalline heaven, supposed to be the judgment-seat of God ; 6th, Bi'hisht, or the seventh heaven ; 7th, Do'zukk, or hell ; 8th, Louh, or the tablet on which the decrees of the Deity are inscribed ; 9th, Kul'am, the pen wherewith they are written ; 10th, Tuk'deer, fate, or destiny ; 11th, Hy'at, or life ; and 12th, Mum'at or death."

Te'ruh-te'zee (from *te'ruh*—*thirteen*: *te'zee*—*strength*?) : a festival observed on the 13th day of the month Suf'ar, in commemoration of Moohummud's recovery from an attack of illness under which he had laboured for 12 days, a favorable change having evidenced itself on the 13th day which is honored accordingly, whilst the first 12 days of the month are regarded as extremely inauspicious. Moohummuduns who observe this festival, after bathing, look three times at the reflection of their faces in a cup of oil, which, with some *hairy-podded kidney beans* (mash), and a few pice, they previously place on separate parts of a tray ; a few of the beans, at each glance at the cup, being cast into the oil : after which the oil, beans, and pice are given to the poor ; others boil gram and wheat, to which they add sugar and poppy seed ; and after having offered up *Fatiha* (*prayer*) in the name of Moohummud, eat a portion, and distribute the remainder in charity.

A'khir'ee cha'har shum'bu : literally—*the last Wednesday* ( **one day**) : a sister festival to that described in the foregoing article, observed on the last Wednesday of Sufur in commemoration of Moohummud having on this day bathed after recovery from his illness. Strict Moohummuduns, early on the morning of this festival, write or cause to be written *sul'ams* or salutations of peace in the names of Noah, Abraham, Moses, Aaron, and of other patriarchs or saints on peepul or other leaves ; they then wash off the writing, and drink the liquid, firmly believing in its efficacy in removing sickness and bestowing peace and happiness : and the nobility and gentry, on this day, distribute among their friends and dependants silver wire finger rings.

Ba ruh-wuf'at—from *ba'ruh*—*twelve* : *wuf'at*—*death, disease* ( **one day**) : a solemn festival observed on the 12th of the month Rub'ee-ool-ou'wul, as the anniversary of Moohummud's death. On the 11th and 12th of the month, strict

Moohummuduns cook *pool'a'o*, *sheer-bir'inj*, and other dishes, which, after certain prayers (*fa'ti'ha*), in the name of Moohummud, they distribute to their relatives and friends.


Mud'ar-ka-me'la : Madar's fair : a festival observed on the seventeenth day of *Jum'a'dee-ool-ou'wul*, in honor of *Shah Bu'dee ood Deen*, alias *Zin'da-shah Mud'ar*, a popular Moosulman saint whose tomb is at *Muk'un'poor*, a town forty miles from *Cawnpoor*. "His shrine is visited annually by nearly a million of people, men, women, and children. A *mela* (*fair*) is the consequence of this annual pilgrimage, which continues seventeen days in succession, and brings together, from many miles distant, the men of business, the weak-minded, and the faithful devotees of every class in the Upper Provinces." A like fair is held in every town of note, when *Jhun'das*—long bamboo poles wrapped round with parti-colored cloths, surmounted by white or black *Choun'rees* (of horse or cow tail), under which women make vows and offer prayers to the saint, are previously erected near the houses of most Moohummuduns of the lower class, and on the seventeenth day carried from place to place in procession, after which the whole night is kept up with music, dancing, and singing. The fairs, like those of England, are always attended by confectioners, cooks, toy-sellers, and others who erect booths and tents in which they sell their various commodities.


Ruj'ub Sa'lar-kee-Kun'doo'ree : an annual festival in honor of *Sa'lar Gha'zee*, a saint whose sepulchre is at *Bhurainch*, a town about thirty miles N. E. of *Lucknow*, in the province of *Oude*; observed on any Thursday or Friday in the month of *Rujub*, when victuals of great variety are cooked, and placed in small earthen plates, and after prayers (*fatiha*) to the saint, are eaten or distributed to the poor. "Sick people, especially those affected with disorders in the legs," having great faith in the power of *Salar Ghazee* to ordain their recovery, are among the saint's most earnest votaries on the occasion of this his festival.

Sy'yud Jul'al-ood-deen-ka-koon'da : an annual festival in honor of *Syyud Julal-ood-deen*, a popular saint of *Bookhara*; like the festival described in the foregoing article, observed on any Thursday or Friday in the month of *Rujub*, when *Mul'ee'da* (a hindooostanee dish), served in *Koon'das* (deep earthen dishes), after the customary prayers (*fatiha*), is eaten or distributed to the poor.

Mue'raj (*Ascension*) : the anniversary of the night on which Mooslims believe Moohummud to have been conveyed by the

angel Gabriel to the presence of God : observed as a fast, on the 27th day of the month Rujub, throughout the previous night of which pious Moosulmans, of the better class, sit up reading and hearing the *Koor'an*, and traditions on this event.

Shub-i-Bur'at (from shub—*night* : bur'at—*register*) : an annual festival ( **two days**), observed on the full moon of the month of Sha'ban. "The word *Burat*, agreeably to the interpretation in the *Kooran* and dictionaries, signifies a Register. It is the book of record, in which are registered annually all the actions of men, which they are to perform during the ensuing year ; and it is said to be on the fifteenth night of this month (Shaban), that the true and holy God annually records them in the book. Owing to this circumstance, the feast in commemoration of the event, has obtained the name of Shub-i-Burat, or *the night of the record*." Some on the 13th and others, more commonly, on the 14th day of this month prepare Hul'wa and Ro'tee, and placing them on separate earthen plates, offer prayers (*fatiha*), first in the name of Moohummud, over one dish, then over the others in the names of their deceased relatives respectively ; after which they send portions to all their friends, and amuse themselves throughout the night in letting off fireworks. Those who observe this feast on the 13th call it *Ur'fa*.

Rum'uz'an : the 9th Moohummudun month, is also the name of a strict fast festival ( **one day**) which commences with the first and ends with the last day of this lunar month, throughout which the only time daily strictly allowed for breaking fast is on the sinking of the sun under the visible horizon (though most Mooslims indulge in a 2nd meal between the hours of 2 and 4 A. M.) all Moosulmans, male and female being enjoined to observe this fast festival with the exception of the sick, the aged, and women giving nourishment to children or in expectation of giving birth to children.

The 20th or 21st of Rumuzan is the anniversary of the death of Ul'ee, Moohummud's son-in-law, whose followers make *Tu'boots* or *Zu'ees* (*tombs*) with which they perambulate the streets, beating their breasts and otherwise manifesting grief for that melancholy event. They also cook different sorts of food over which they offer prayers (*fatiha*), in Ulee's name, and then distribute it to the poor.

Ly'luf'ool Kudr (*the night of power*) : the 27th night of Rumuzan on which the " whole vegetable creation, is said, to bow in humble adoration to the Almighty, and the waters of the

ocean to become sweet ; and that, all in an instant of time." The pious and devout Mooslims sit up the whole of this night in reading and hearing the *Kooran* and reciting praises of the Almighty. It is said that on those who keep awake, angels shower down the peace and blessings of God.

Eed-ool-Fitr : in India commonly called the *Eed*, and in Turkey in Europe—the feast of By'ram : the *Moohummudun* Easter (☞ **one day**) : observed on the first day of the month *Shou'wal*. On the occurrence of this festival, before the feast-prayers, appointed between 7 and 12, all Moosulmans, who can, bathe, wear new clothes, apply *soor'ina* to their eyes, and perfume themselves : after which, ere going to the principal mosque, or other place appointed for prayers (hence called *Eed-gah* or the place of feast), they give alms to the poor ; and then proceed in crowds and great pomp to the principal mosque or *Eed-gah*, where they pray after the *ka'zee*, who stands up as leader. The prayers finished—the worshippers, repeating the *dur'ood* (*blessing*), mutually embrace each other and offer congratulations on the occasion of the festival, after which they return to their respective homes. A feast ends the festival ; every *Moohummudun* family partaking of *vermicelli* (*se'wyn*), usually prepared with milk, sugar, and dates, over which prayer (*fatiha*) in the name of *Moohummud* has previously been repeated, and of which, in compliment, they send portions to their relatives and friends.

Eed-i-Koor'ban : } the assumed anniversary of Abraham's intended
Eed-ooz-zoo'ha : } sacrifice of his son who, according to Moo-
 or **Buk'ur-Eed** : } hummuduns, was Ismael—not *Isaac* (*Is'hak*)
 observed, as a festival, on the tenth day of the month of *Zee'-hij'ja*. (☞ **one day**). Some of the ceremonies of this festival resemble in several particulars those of the *Shub-i-Burat* and *Eed-ool-Fitr*—as in the forms of prayer and embracing. After prayers all Mooslims, according to their means, sacrifice a camel, one, two, three, or more rams, he-goats, or bullocks, and keeping a portion of the flesh so sacrificed, distribute the rest among their relatives, friends, and the poor. Some, according to their rank, send one, two, or more rams, &c. to each of their friends and relatives ; "while others again send one or two fore or hind quarters, or distribute only some portions."

Be'ra (*Raft*) : a festival in honor of *Khwa'ja Khizr*, a saint who is believed to have discovered and drank of the fountain of life ; unlike the other *Moohummudun* festivals—observed, on any Thursday, in the *Hindoo* month of *Bhados*

(*Aug.—Sept.*). This festival, after a previous vow, is observed to insure various favors, but more particularly the safety or speedy return of relatives who have travelled or sailed abroad; *Khwaja-Khizr* being regarded as the peculiar guardian saint of those who risk peril whether by land or water. The grand ceremony of this festival is that of committing to the surface of the river, to float as they may, with the tide or wind, bamboo rafts of various arbitrary forms and sizes, covered with colored paper, and lighted with earthen lamps (*chiraghs*), which produce a very pleasing effect in the distance, and frequently attract the attention of european travellers on the Ganges. The parties who perform this ceremony afterwards prepare *Dul'i'ya* (meal cooked with or without milk and sugar) and *Rotee*, and after repeating over them *Fatiha* in the name of the saint, eat a portion, and distribute the rest to their friends.

Exclusive of the *Moohummudun* Festivals described in the foregoing articles, there are innumerable others of which, however, as purely local festivals (in the majority of instances known only in the town or village in which they originated), it is deemed unnecessary, in this work, to add descriptions.

BRIEF SUMMARY

OF THE NATIVE HOLIDAYS ALLOWED IN GOVERNMENT OFFICES, AND DESCRIBED IN THE FOREGOING PAGES.

Hindoo.

Sree-Pun'choo'mee :	2 days :	Ool'ta Ruth	1 day p. 300
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Moohummudun.

Moohur'rum :	10 days p. 310	Shub-i-bur'at :	2 days p. 315
A'khir'ee cha'har shum'bu :	1 day ,, 313	Rum'uz'an :	1 day ,, ,,
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		Eed-i-Kool'ban :	1 day ,, ,,

FORMS OF SALUTATION.

The natives of Bengal and Hindoostan observe numerous forms of salutation according to the respective ranks of the parties between whom they are observed: superiors, as in Europe, receiving various ceremonious forms of respect from their inferiors whose salutes in many instances, and particularly in the courts of native princes, are merely acknowledged by an inclination of the head, or a movement of the right hand.

The salutations of inferiors to superiors are usually expressed more by *actions* than *words*: those of equals, among the higher classes, by various complimentary forms of address, the most common of which will be found in the illustrations that close this article.

Of the various forms of salutation, as expressed by *action*, and practised in various parts of India, though more particularly in the *Dukkhun*, the following are descriptions chiefly on the authority of the "*Qanoon-e-Islam*," and Shakespear's "*Hindustani and English Dictionary*."

1 *Sulám*—literally *Salutation: Peace: Safety*.

Sulám kur'na—to salute: to give up: to desist: to yield: to bid adieu.

Sulám le'na—to receive (i. e. to acknowledge) a Salutation.

Sulám'oon u'lyk—Peace (or safety) to thee.

Sulám'oon u'lyk'oom—Peace (or safety) on you.

Wályk'oom us Sulám—and on you (be) peace or safety.

Of these forms, however, the *Sulám* is the only one in general use between natives and foreigners: the three last cited being exclusively confined to *Moohumuduns*.

In Calcutta and other indian mercantile Towns where there is frequent intercourse in the transaction of business between very mixed classes of people—native and european, the *Sulám*, expressed by the simple action of touching the forehead with the right hand, commonly forms the sole ceremony of salutation both at meeting and parting; though the action is usually and properly accompanied with the utterance of the word itself, and hence the common verbal salutation of natives to Europeans—*Sa'hib Sulám*! literally—*Sir Salutation*!

This Salutation is too frequently neglected by Europeans of all ranks towards their native dependants. *Gentlemen*, however, will best consult their true dignity by acknowledging a compliment which the usage of the country (to say nothing of the common english rules of good-breeding) calls on every one, however high, to return to even inferiors, however low.

It may be as well to add that, on all occasions of performing a salutation, the *right hand* is the hand of honor, and out of respect to native prejudice should always be used when either saluting, or giving or receiving a letter, &c. as it is considered indecorous, on such occasions, to offer the left.

2 Bun'dug'ee : f.—literally *Slavery : Service : Devotion : Worship : Compliment*.

The action of the Bundugee differs from the Sulám simply in the additional form of "meeting the motion of the hand with a gentle inclination of the head forwards." As a salutation the Bundu'gee is most commonly observed by the upper ranks of Natives and Europeans to their equals and superiors.

3 Kor'nish : f.—literally *Salutation : Adoration*. As a salutation the Kornish differs from the action of the Bundu'gee in the further form of bending the body as well as the head.

4 Tus'leem : f.—literally *Delivery : Consignment : Health : Security* : recommending to the care and protection of another : saluting most respectfully.

Tus'lee'mat buj'a'la'na—to make obeisance.

The action of the Tusleem "consists in touching the ground with the fingers, and then making Sulam," which form is sometimes thrice repeated. "Kun'chun'ees or *dancing girls* (in the Dukkhu), invariably use the Kornish or Tusleem Salutation on entering into the presence of those who hire them to dance, at the same time saying—"Ban'dee'kor'nish buj'a'la'tee," or "Ban'dee tus'leem kur'tee," i. e.—"your slave makes her obeisance."

5 Kud'am-bo'see (from kud'um—*foot* : bo'su—*kiss*) : f.—literally *Kissing the Feet : Obeisance : Respects*.

Kud'um-bos : adjective—*kissing the feet : shewing respect : paying respects*.

Kud'um-choom'na—to kiss the feet : to leave the company of another : to bid adieu.

Kud,um-chhoo,na—to touch (or embrace) one's feet.

As a salutation, the kud'um bo'see is performed in token of humiliation or reverence before parents or great people only,

and is expressed by kissing the foot or touching it with the right hand; or touching or kissing the edge of the carpet or mat on which the party so honored may be sitting.

- 6 **Usht'ang** (from *usht*—*eight*: *ang*—*members*).—Adoration performed with eight members, i. e. the hands, feet, thighs, breasts, eyes, head, speech, and mind. An exclusively hindoo salutation performed in token of adoration or reverence by hindoos before their idols, priests, or superiors; the action "consists in prostrating themselves on the ground, with the arms stretched out, and the palms of the hands joined together."
- 7 **Gul'e-mil'na** (from *gul'a*—*neck*: *mil'na*—*to meet*: *to be united*): a *moohummudun* salutation expressive of friendship or affection; performed by embracing breast to breast, "throwing the arms across each others necks, and in that position inclining the head three times, first on one shoulder, and then on the other, alternately." The *Gul'e-mil'na* is usually observed on extraordinary occasions of meeting between *Moosulmans*, of all ranks and classes, and particularly on the occurrence of the *Eed* and *Buk'ur-eed* festivals, when, after the usual worship, it is common, under token of this salutation, to exchange professions of brotherly love or friendship. The *Gule-milna* is also the customary form with which *Moohummuduns* of rank, on many occasions, salute their european friends or equals both at meeting and parting.
- 8 **Dund,wuf** *f.*—literally *Salutation*: *Vow*: *Obeisance*: *Prostration*: an exclusively hindoo form of salutation, performed, as one meaning of the word imports, by prostration before the object of reverence, whether an idol, a brahmun, or superior.

Natives of high rank—hindoo or *moohummudun*, when receiving visits of ceremony usually retain their seats, unless the visitors be their equals, or otherwise european officials of high rank in the service of the british government, in which event the parties visited rise and advance a certain distance according to the degree of ceremonious respect that the rank of the visitor may claim or circumstances suggest.

Immediately ere parting the parties visited usually present to each of their guests *Ufr-pan*,* and then, with bottles (*gool'ab-pash*†), sprinkle rose-water over their handkerchiefs

* *Ufr-pan*—a cud of betel-pepper leaves, &c: see "*Pan*"—page 45.

† *Goolab-pash* (from *Goolab*—*rose-water*: *pash*—active participle *sprinkling*, *scattering*): a bottle from which rose-water is sprinkled.

or clothes, which ceremony, if performed ere the visitors themselves be prepared to go, is the usual polite intimation that their departure is desired.

The same ceremonies are observed by european gentlemen of high rank, in the service of the government, on occasions of receiving visits of ceremony from native gentlemen, as in the instances of Levees at the Government Houses, and the various residencies under Bengal, Madras, and Bombay.

The following are common forms of salutation and enquiry after health between european and native gentlemen of rank who meet as equals or friends.

Salutation.

Bun'du'gee Huz'rut—literally—*service to Highness* : or freely interpreted—(My) *service to (your) Highness (or Majesty)*.

Reply.

Me'ree-bhee Bun'du'gee—literally—*My also service* : or freely—*My service also (to you)*.

Moohummudun Princes and Officers of high rank are greeted thus :—

Salutation.

Bun'du'gee Jun'ab-i-a'lee—which (like the last example) freely interpreted, implies—*I am at your Highness' (or Majesty's) Service*.

Reply.

Me'ree Bun'du'gee—implying—*My service to you*.

In addressing a hindoo Prince or Officer of rank, his title is substituted for the word Jun'ab-i-a'lee : thus the greeting to a Muha-Raja would be—Bundugee Muha-Raj.

Inferiors using the foregoing salutations are usually answered by the mere Sulam.

Humble subordinates or servants, whether in the service of Europeans or Natives, commonly express their respect by action only.

Of the various complimentary enquiries after health and welfare which frequently follow the foregoing salutations, the following forms are the most common.

Enquiry.

Khyr-o-A'fi'yut ? the English of which, as nearly as a free translation can render it, is—(Are you in) *health and welfare* ?

Reply.

Ap kee doo'ase ach'chha hoon—*By your prayer I am well.*

Enquiry.

Ap ka Miz'aj ky'sa hy?—*How is your Health?*

Reply.

Shookr-i-ih'san.—*Thanks for (your) benevolence (or kindness).*

Reply from an inferior. Doo'a kui'ta hoon.—*I pray (for you).*

To an inferior (and commonly between equals of humble rank) the pronoun *Toom'hara* (*your*) is substituted for the more respectful synonym *Ap'ka*.

The following forms are mere variations of the foregoing, and are expressive of the same common-place complimentary enquiry as the english—*How do you do?* and the usual reply—*Well, I thank you.*

Enquiry. Miz'aj moob'a'ruk?

Reply. Shookr-i-ih'san or Shookr-i-Khood'a.

Enquiry. Miz'aj shur'eef? or Miz'aj a'lee?

Reply. Ul'humd'o lil'la'hi: literally—*To God he praise.*

At Parting.

The farewell is usually prefaced by the visitor with the following intimation:—

Myn Rookh'sut hoon?—*May I take leave?*

The ordinary or common place salutation at parting, as elsewhere stated is the *Sul'am*: but between the upper classes the more usual and polite form is in the words—*Khood'a Ha'fiz*: literally signifying—*God be (your) protection. Adieu! Farewell!*

SHORT SENTENCES

IN ENGLISH AND HINDOOSTANEE.

1. Directing or Advising.

<i>Abate your price.</i>	Up'na mol kum kur'o.
<i>Abide with me.</i>	Me're sath ru'ho.
<i>Abstain from eating fruit.</i>	Phul kha'ne se pur'hez kur'o.
<i>Accept this present.</i>	Is nuzr ko koo'hool kur'o.
<i>Accompany me to the riverside.</i>	Dui'ya kun'a're tuk me're hum'rah chul'o.
<i>Account for the Expenditure of the 50 roopees I gave.</i>	Puch'as roo'pi'ye jo men ne dee'ye the oos'ke khurch ka his'ab do.
<i>Acquaint me with all the particulars of this transaction.</i>	Is ma'ji're se moojh'ko shur'-uh'war u'gah kur'o.
<i>Add this grain to that.</i>	Is da'neko oos'ke sha'mil kur'o.
<i>Admit my servant.</i>	Me're nou'kur ko a'ne'do.
<i>Advance me 150 roopees.</i>	Mooj'he derh sou roo'pi'ye pesh'gee'do.
<i>Advise me how to act.</i>	Is ke kur'ne men mooj'he sui'ah do.
<i>Agree to his terms.</i>	Oos'kee shui'ton ko man'lo.
<i>Allow 10 per cent. discount for cash payment.</i>	Nukd de'ne se dus roo'pi'ye sy'kur'e mooj're do.
<i>Allow me to go in your carriage.</i>	Toom'ha'ree ga'ree men ja'ne kee ij'a'zud do.
<i>Alter this dress.</i>	Is li'bas ko bua'lo.
<i>Amuse yourself with these pictures.</i>	In tus'weel'on se up'nee tu'-bi'yut buh'la'o.
<i>Answer my question.</i>	Me're saw'al ka juw'ab do.
<i>Apologize for your misconduct.</i>	Up'ne bud-tur'ee'kee kee oozr'kha'nee kur'ko.
<i>Appeal to the judge.</i>	Juj sa'hib* pas rooj'oo kur'o.
<i>Apprehend the thief.</i>	Chor ko puk'ro.
<i>Ascend this hill.</i>	Is pu'har pur chu'ho.
<i>Assemble the servants.</i>	Nou'kur'on ko jum'a kur'o.
<i>Assist the cook to hasten the dinner.</i>	Kha'na juld la'ne men ba'wur-chee kee mu'dud kur'o.
<i>Attend to your duty.</i>	Up'ne kam pur dil do.
<i>Attend at my office to-morrow at noon.</i>	Kul do'pu'har ko m'ere duf'-tur'kha'ne men ha'zir ho.

* In India the name Kazeer is applied to native Judges only.

Avoid going near the dog kennel.

Awake me at day-light.

Bathe the horse.

Be careful.

Be-quiet.

Be in waiting.

Beat the cat.

Beckon him to come hither.

Begin your work.

Behave well.

Believe what I say.

Bend this bamboo.

Bespeak this mare's next foal for me.

Bestow a pice on that blind beggar.

Beware of the large dog.

Bind those canes together.

Binder, bind this book.

Bleed the horse in this vein.

Blow out the light.

Blow the dust off that picture.

Boil six eggs.

Bolt the door.

Borrow a roopee.

Break those bricks.

Bring breakfast.

— brandy and water.

— me the news paper, when brought.

Brush the hat and coat.

Build a high wall from here to there.

Burn this wood.

Bury the corpse.

Buy some hay.

Ta'zee kha'ne ke pas ja'ne se ih'ti'az ku'ro.

Mooj'he noor'dum jug'a'na.

Ghore ko nuh'la'o.

Khu'bur'dar ho.

Choop ruh.

Ha'zir ru'ho.

Bil'lee ko ma'ro.

Oos'ko id'nur a'ne ko ish'a'-ru ku'ro.

Up'na kam shoor'oo kur'o.

Uch'chhee chal'chul'o.

Jo'men kuh'ta hoon yuk'een ma'no.

Is bans ko jhoo'ka'o.

Is gho'ree ka doos'ra buch'-he'ra me're was'te le'-ruk'-hi'yo.

Oos un'dhe fuk'eer ko ek py'sa khy'rat do.

Bur'e koot'le se khu'bur'dar ho.

Oon be'don ko ek'sha'mil ban'-dho.

Jild'gur, is kit'ab kee jild ban'dho.

Gho're kee is rug se khood lo.

Roush'nee booj'na'o.

Oos tus'weer pur se gurd'phoon'ko.

Chhuh un'de josh kur'o.

Dui'wa'zu bund kur'o.

Ek roo'pu'ya kurz lo.

Oon een'ton ko to'ro.

Ha'zir'ee la'o.

Brau'dee our pa'nee la'o.

Jub khu'bur ka ka'ghuz a'e, me're pas la'o.

To'pee our koor'tee jha'ro.

Yu'han se'wu'nan tuk ek oon-chee dee'war bu'na'o.

Yih luk'ree ju'la'o.

Moor'da ga'ro.

Koochh ghas khar'ee'do.

<i>Calculate the total cost.</i>	Kool kee'mut ka his'ab kur'o.
<i>Call the Coachman.</i>	Coach-wan ko boo'la'o.
<i>Call at the Post Office and leave this letter.</i>	Dak-ghur men ja'kur yih chit'-thee chhor' a'o.
<i>Cancel the agreement.</i>	Is ik'rar ko mun'sookh kur'o.
<i>Carry this parcel.</i>	Is bus'te' ko le'chu'i'o.
<i>Cash this bill of exchange.</i>	Is hoon'dee ko suk'a'ro.
<i>Cast off the rope.</i>	Rus'see ko chhor'do.
<i>Cast a net, and catch some fish.</i>	Jal dal kur koochh muchh'. lee puk'ro.
<i>Catch that bird.</i>	Oos chi'ri'ya ko puk'ro.
<i>Chain the dog.</i>	Kool'te ko zun'jeer se band'ho.
<i>Change this roopee into pice.</i>	Is roo'py ko khaar'da kur'o. (bhoo'na'o or too'ra'o).
<i>Change your clothes.</i>	Up'ne kup're bud'lo.
<i>Charge twenty-five roopees in my account.</i>	Me're his'ab men puch'chees roo'py lik'ho.
<i>Choose whichever you please.</i>	Joun'sa mur'zee men a'we pus'-und kur'o.
<i>Clean the crockery-ware.</i>	Chee'nee-bur'tun saf kur'o.
<i>Clear this jungle.</i>	Is jun'gul ko saf kur'o.
<i>Climb up that tree.</i>	Oos dur'ukht pur chur'ho.
<i>Close Dr. Brown's account.</i>	Doctor Brown sa'hib ka his'ab bund kur'o.
<i>Collect payment of these bills.</i>	In bil'on* ko woo'sool kur'o.
<i>Comb the horse's mane.</i>	Gho'ron kee u'yal jha'ro.
<i>Come hither.</i>	Id'hur a'o.
<i>— near.</i>	Nuz'deek a'o.
<i>— round.</i>	Ghoom kur a'o.
<i>— with me.</i>	Me're sath a'o.
<i>Communicate this intelligence to Mr. Speede.</i>	Is khu'bur kee Speed sa'hib ko it'til'a do.
<i>Compare } this cloth with that</i>	Is kup're ko oos'se moo'-
<i>Contrast } purchased yesterday.</i>	ka'bul'a kur'o jo kul mol-li'ya.
<i>Complain to the magistrate.</i>	Ma'jis'tret se na'lish kur'o.
<i>Conceal nothing from me.</i>	Moojh'se koochh nu chhi'pa'o.
<i>Confess your fault and I will forgive it.</i>	Up'nee khu'ta se ka'il ho tou myn moo'af kur'oon'ga.
<i>Consult your partner on the subject.</i>	Is bat men up'ne shur'cek se mus'lu'hut kur'o.

* There are native synonymes for Bill (vide—Index)—but the english word is in more general use. The same remark applies to many other words as—bearer, boots, tub, glass, bottle, jacket, pantaloons, &c.

Convey this packet to the Raja.

Cook the fish.

Cool the liquors well.

Copy this document.

Correct all mistakes.

Count the money.

Credit 150 roopees to Captain Hough's account.

Cut this string.

— down that tree.

Date the receipt.

Decide speedily.

Decrease the horse's food.

Deduct 10 roopees from your bill.

Defer this business till Monday.

Delay your work no longer.

Deliver this letter to the Reverend Mr. Good.

Demand settlement of this account.

Depend on what I say.

Detain him till I write the letter.

Dig up these weeds.

Direct me to the Fort.

Discharge } all the koolies.
Dismiss }

Discover who did this.

Double the string.

Doubt not the fulfilment of my promise.

Drag away this timber.

Draw aside the curtains.

Dress the child.

— the wound in the chokee-dar's leg.

Is bus'te ko Ra'ja sa'hib ku'ne le'ja'o.

Muchh'lee pu'ka'o.

Shur'ab khoob thun'dee kur'o.

Is dul'cel kee nuk'ul kur'o.

Sub ghu'lu'ti'yon ko su'heeh kur'o.

Roo'py gin'o.

Derh sou roo'py, Kup'tan Huf sa'hib ke his'ab men woo'soof do.

Is rus'see ko ka'to.

Oos dur'ukht ko kat'da'lo.

Rus'eed men ta'reekh do.

Jul'dee fy'sul kur'o.

Gho're kee kho'rak ghu'ta'o.

Up'ne bil se dus roo'py kum kur'o.

Is kam ko peer pur ruk'ho.

Up'ne kam men ta'kheer nukur'o.

Is chit'thee kopad'ree Good sa'hib ko do.

Is his'ab ka ek tus'h'yu mango.

Me're kuh'ne pur bhur'o'sa-ruk'ho.

Oo'se ro'ko jub'tuk hum chit'thee lik'hen.

In ghas-pat ko ook'ha'ro.

Mooj'he ki'le kee rah but'la'o.

Sub mo'ti'on ko bui'turf kui'o.

Dur'yast kur'o kin'ne yih ki'ya.

Rus'see ko doh'ra'o.

Me're ee'fa-i-wa'de pur musshuk la'o.

Is kath ko ghus'eet'le'ja'o.

Mus'ih'ree ko ek'tur'af kheen'-cho.

Buch'che ko kup'ra puh'na'o.

Chou'kee'dar ke pa'on ke, zukhm ko mur'hum-put'tee lu'ga'o.

<i>Drink a little water.</i>	<i>Tho'ra pa'nee pee'o.</i>
<i>Drive the carriage round the plain and home.</i>	<i>Ga'ree ko my'dan se chuk'kur de'kur ghur ja'o.</i>
<i>Drive two nails into the wall.</i>	<i>Dee'war men do mekh thon'ko.</i>
<i>Dry this cloth in the sun.</i>	<i>Is kup're ko dhoop men soo'-kha'o.</i>
<i>Eat your meal and return quickly.</i>	<i>Up'na kha'na kha'ke jul'dee lou'to.</i>
<i>Employ } last month's bearers.</i>	<i>Pichh'le mu'hee'ne ke ku'ha'-ron ko ruk'ho.</i>
<i>Engage }</i>	<i>Is sun'dook'che ko kha'lee kur'o.</i>
<i>Empty this box.</i>	<i>Bil ko chit'thee men mul'foof kur'o.</i>
<i>Enclose the bill in the letter.</i>	<i>Bagh'che ka ek moh'ree se i'ha'tu band'ho.</i>
<i>Encircle } the garden with a drain.</i>	<i>Ta'lab ko bur'ha'o.</i>
<i>Enlarge the pond.*</i>	<i>Poo'chho ba'boo ghur men hy.</i>
<i>Enquire if the baboo be at home.</i>	<i>Up'na gho'ra me're gho're se bud'lo.</i>
<i>Exchange your horse for mine.</i>	<i>{ Mooj'hee moo'af kur'o.</i>
<i>Excuse (or Pardon) me.</i>	<i>{ Hum'ko moo'af kur'o.</i>
<i>Explain the meaning of this word.</i>	<i>Is lufz ke ma'ne bu'yan kur'o.</i>
<i>Export this indigo to England.</i>	<i>Is neel ko Wu'la'yut ru'wa'-nu kur'o.</i>
<i>Express the juice from this fruit.</i>	<i>Is phul ka urk ni'cho'ro.</i>
<i>Express your meaning in plain-er words.</i>	<i>Up'ne mut'lub ko su'lees ul'faz se za'hir kur'o.</i>
<i>Extinguish the light.</i>	<i>Roush'nee gool kur'o.</i>
<i>Fan me with the fan.</i>	<i>Mooj'he punk'ha jhul'o.</i>
<i>Fasten the gate.</i>	<i>Dur'wa'zu band'ho.</i>
<i>Feed the horses.</i>	<i>Gho'ron ko khi'la'o.</i>
<i>Feel if there be any thing in the boots.</i>	<i>Tut'ol kur dek'ho mo'zon men koochh hy.</i>
<i>File this screw.</i>	<i>Is pench ko re'to.</i>
<i>Fill this tub with water.</i>	<i>Is tub ko pa'nee se bhar'o.</i>
<i>Find my walking-stick.</i>	<i>Me'ree chhur'ee dhood'ho.</i>
<i>Finish your work.</i>	<i>Up'na kam khatm kur'o.</i>
<i>Fix the day for my coming.</i>	<i>Me're a'ne ka din moo'kur'ur kur'o.</i>

* Ponds in India are better known under the name of Tanks—and hence "the Tank-Squares" of Calcutta.

Fling away these faded flowers.

Fold up the clothes.

Forbid admission to strangers.

Follow me.

Furnish the things according to this list.

Gather some fruit from that tree.

Gather the seeds.

Get another chair like this.

Get off, else you will fall.

Get out of the house.

Gild this picture frame.

Give some sugar.

— me a muster (or pattern.)

— the whip and hat.

— me a glass of drinking water.

Glue these two boards together.

Go away, you have leave.

Go soon.

— on this side.

— on that side.

— a little slow.

— fast.

— outside.

Grind some coffee.

Guess the price of this.

Guide me to the magistrate's office.

Hand me that book.

Hang the keys upon the hook.

Hang up this lamp in the hall.

Hasten home.

Have a little patience.

Heap these things one upon another.

Hear me.

Help me.

Hide these things.

In koom'la'e hoo'e phoo'lon
ko phenk'do.

Kup'ron ko tuh kur'o.

Ghy'ron ke a'ne men ma'nu ho.

Me're pee'chhe a'o.

Bu'moo'jib is fih'rist kein chee'-
zon ko moo'ny'ya kur'o.

Koochh phul oos dur'ukht se
to'ro.

Bej jum'a kur'o.

Ek our chou'kee ay'see la'o.

Oot'ro, nu'heen to gir'o'ge.

Ghur se nik'lo.

Is tus'weer ke chouk'the ko
ti'la'ee ku'ro.

Mis'ree do.

Hum'ko ek nu'moo'nu do.

Cha'book our to'pee do.

Moojh'ko ek glass pee'ne ka
pa'nee do.

In do'non tukh'ton ko jo'ro.

Chul'e ja'o, rookh'sut hy.

Jul'dee ja'o.

Id'hur ko chul'o.

Ood'hur ko chul'o.

Zur'a a'his'tu chul'o.

Jul'dee chul'o.

Ba'hur'ee tui'uf ja'o.

Koochh kuh'wa pee'so.

Is kee kee'mut ko ut'kul'o.

Moojh ko Majistret sa'hib kee
ku'chul'ree dikh'la'o.

Wooh kit'ab mooj'he do.

Koon'nyon ko khoon'tee pur
lut'ka'do.

Is chir'agh ko da'lan men lut'ka
do.

Juld ghur ja'o.

Ek zur'a subr kur'o,

In chee'zon ko ek'ja dher'kur'o.

Me'ree soo'no.

Me'ree mud'ud kur'o.

In chee'zon ko chhi'pa'o,

<i>Hire a cart and bullocks.</i>	Ek chhak'ra our byl kir'a'ya kur'o.
<i>Hold this box.</i>	Is sun'dook'che ko thamb'ho.
<i>Include to-day's purchase in last week's bill.</i>	Aj kee khur'eed ko gooz'usht huf'te ke bil men sha'mil kur'o.
<i>Inform me when the doctor comes.</i>	Jub Doctor* sa'hib a'wen hum-ko it'ti' la do.
<i>Inspect the articles.</i>	In chee'xon ko moo'la'huz'a kur'o.
<i>Instruct me in the hindoostanee language.</i>	Mooj'he hin'doos'ta'nee zub'an men ta'leem do.
<i>Insure these goods.</i>	Is mal pur bee'ma kur'o.
<i>Interpret what this person says.</i>	But'la'o kya yih ad'mee kuh'ta hy.
<i>Introduce me to that gentleman.</i>	Oos sa'hib se me'ree moo'la'-kat kur'a'o.
<i>Invite the baboo to join our company.</i>	Hum'a'ree muj'lis men ba'boo kee da'wut kur'o.
<i>Join these boards together.</i>	In tukh'ton ko ek'sat jo'ro.
<i>Jump off that wall.</i>	Oos dee'war pur se koo'do.
<i>Keep this money for me.</i>	In Roo'py'on ko me're was'te ruk'ho.
<i>Keep my watch on the table.</i>	Hum'a'ree ghur'ee mez pur ruk'ho.
<i>Kill these cock-roaches.</i>	In til'chut'ton ko mar'dal'o.
<i>Kindle a fire.</i>	Ag sool'gha'o.
<i>Labor for your living.</i>	Up'ne roz'gar ke li'ye mih'-nut kur'o.
<i>Land at the nearest ghat.</i>	Sub'se nuz'deek ghat pur oot'ro.
<i>Launch the boat.</i>	Na'o ko good'dee pur se oot'-a'ro.
<i>Lay hold of my hand.</i>	Me'ra hath puk'ro.
<i>Lead the child into the next room.</i>	Buch'che ko doos'ree koth'ree men le'ja'o.
<i>Let me smell that flower.</i>	Wooh phool hum'ko soongh'ne do.
<i>Leap over the drain.</i>	Na'le ko phand ja'o.

* The Hindoostanee name Hu'keem, is applied to moohum-mudun—and Byd to hindoo physicians.

<i>Learn your business.</i>	Up'na kam seek'ho.
<i>Leave that alone.</i>	Oo'se mut chhe'ro.
<i>Lend me twenty-five roopees.</i>	Mooj'he puch'chees roo'py kurz'do.
<i>Lessen the price of this gun.</i>	Is bun'dook kee kee'mut ghu'- ta'o.
<i>Let me see.</i>	Mooj'he dekh'ne do.
<i>— the messenger pass.</i>	Ka'sid ko ja'ne'do.
<i>— the house for 35 roopees per month.</i>	Muk'an ko fee mah pyn'tees roo'py pur kir'a'ya'do.
<i>Lie down.</i>	Let'ru'no.
<i>Lift this stone.</i>	Is put'thur ko oot'ha'o.
<i>Light the lamp.</i>	Chii'agh ju'la'o.
<i>Lighten the boat.</i>	Kush'tee hul'kee kur'o.
<i>Limit the expense to forty roopees.</i>	Cha'lees roo'py tuk khurch kee hud do.
<i>Line this coat with silk.</i>	Is kooi'tee men resh'mee us' tur la'ga'o.
<i>Listen to what I say.</i>	Me'ree soo'no.
<i>Load the cart with these bales.</i>	In hus'ton se chhuk're ko la'do.
<i>Load the gun.</i>	Bun'dook bhur'o.
<i>Lock the chest.</i>	Sun'dook bund'kur'o.
<i>Look through this telescope.</i>	Is door'been se dek'ho.
<i>Loosen this knot.</i>	Is gir'ih ko dheela kur'o.
<i>Lower the water-pot into the well.</i>	Dol ko koo'e men nee'cha kur'o.
<i>Live (or Lodge) in this house.</i>	Is muk'an men ru'ho.
<i>Manage this business for me.</i>	Me're li'ye yih kam kur'o.
<i>Manufacture a piece of cloth like this.</i>	Is tour ka ek than boo'no.
<i>Measure this silk.</i>	Is re'shum ko na'po.
<i>Melt this lead in an iron ladle over the fire.</i>	Is see'se ko lo'he ke kur'chbul men dhur'kur ag pur pigh'- la'o.
<i>Mend this box.</i>	Is sun'dook'che ko mu'rum'- mut kur'o.
<i>Make the tea.</i>	Cha bun'a'o.
<i>Make haste.</i>	Juld kur'o.
<i>Make ready the carriage.</i>	Gar'ee ty'yar kur'o.
<i>Make a pair of shoes.</i>	Ek jo'ra joo'ta bu'na'o.
<i>Meet me at the Supreme Court at noon to-morrow.</i>	Kul do pu'nur ko Bu'ree Ud'a'- lut men hum se moo'la'kal kur'o.

Mix these letters together.
Move soon.
Mount the ladder.

In chit'thi'yonko sha'mil kur'o.
 Jul'dee hut'o.
 Zee'ne pur chur'ho.

Nail on the lid of this box.

Is sun'dook ke dhuk'ne ko
 kee'lon se jur'o.

Obey my orders.
Oil the harness.
Order the syce to get the chaise
ready.
Order dinner for 3 o'clock.
Overturn this water-jar.

Me'ra hookm ma'no.
 Saz men tel do.
 Sa'ees ko hookm do ki ga'ree
 ty'yar kur'e.
 Hookm do ki teen buj'e kha'na
 ty'yar kur'e.
 Is mut'ke ko ool'ut'do.

Paint these doors.
Pardon this fault.
Pass that house.
Pay this bill.
Perform your promise.
Permit me to see.

In dur'wa'zon ko rung'o.
 Yih tuk'seer moo'af kur'o.
 Oos muk'an se gooz'ro.
 Is bil ko ud'a kur'o.
 Up'ne wa'de ko wul'a kur'o.
 Mooj'he dekh'ne do.

Plaster the wall with chu-
nam.
Play for amusement, but don't
gamble for money.
Play on this musical instru-
ment.
Pledge this jewel for thirty-five
rupees.
Plough the ground.
Pluck up the weeds.
Point out the man.
Prepare breakfast.
Prevent the dogs from com-
ing in.
Print this advertisement.
Proceed on your journey to-
morrow.
Procure another boat.

Choo'ne se dee'war kee ua'tur-
 ka'ree kur'o.
 Tul'reeh-i-tu'bu ke li'ye khe'-
 lo, mug'ur joo'a nu khe'lo.
 Is ba'je ko bu'ja'o.

Is gub'ne ko pyn'tees roo'py
 pur gi'wee ruk'no.
 Zum'een ko jo'to.
 Ghas-pat ook'ha'ro.
 Oos ad'mee ka nish'an do.
 Ha'zi'ee ty'yar kur'o.
 Koot'ton ko un'dur a'ne men
 ro'ko
 Is ish'ti'har ko chha'po.
 Kul sul'ar kee rah'lo.

Produce the documents.
Prove your claim and I will
pay it.
Provide what is necessary.

Ek-our na'o ba'hum pu'hoon'-
 cha'o.
 Du'lee'len dikh'la'o.
 Up'ne da'we ka soo'boot do
 myn ua'a kur'oon'ga.
 Jo-koochh dui'kar by mou'jood
 kur'o.

<i>Publish your case in the newspapers.</i>	Ukh'bar men up'ne mao'kud-du'me ka ish'ti'uar do.
<i>Pull this rope.</i>	Is rus'see ko ta'no.
<i>Purchase a horse for me.</i>	Me're li''ye ek gho'ra mol-lo.
<i>Pursue that thief.</i>	Oos chor ka pee'chha kur'o.
<i>Pay the servants their last month's wages.</i>	Nou'kur'on kee pichh'le mu'hee'ne kee tul'ab do.
<i>Put this book into my box.</i>	Is kit'ab ko me're sun'dook-men ruk'no.
<i>Pluck that rose from the plant.</i>	Oos goo'lab ko dur'akht se to'ro.
<i>Put me on shore.</i>	Hum'ko kun'a're pur oot'a'ro.
<i>Quench your thirst.</i>	Up'nee pi'as booj'ha'o.
<i>Quit this place as soon as possible.</i>	Jit'ee jul'dee ho suk'e, is jug'-uh ko chho'ro.
<i>Read this book.</i>	Is kit'ab ko pur'ho.
<i>Rebuild this wall.</i>	Is det'war ko phir bu'na'o.
<i>Reckon up this account.</i>	Is his'ab ka shoo'mar kur'o.
<i>Receive charge of these things.</i>	In chee'zon ko hu'wa'le lo.
<i>Receive payment of your bill.</i>	Up'ne bil ka pa'na lo.
<i>Recollect what I told you.</i>	Myn ne jo ku'na oo'se yad ruk'ho.
<i>Recover what you can.</i>	Jo-koochh ke ho suk'e u'da kur'o.
<i>Rectify the mistakes.</i>	Ghu'lu'ti'yon ko door'oost kur'o.
<i>Reduce these heavy expenses.</i>	Inbha'ree khur'chonkoghu'ta'o.
<i>Refer this bill to the Treasurer.</i>	Is bil ko Khuz'an'chee ke soo'poord kur'o.
<i>Renew this note of hand.</i>	Is tu'mus'sook ko sur'e-nou lik'ho.
<i>Rent the two-storied house for three months.</i>	Do-mun'a'le muk'an ko teen mu'nee'ne ke li'ye kir'a'ya lo.
<i>Retain this boy in your service.</i>	Is lur'ke ko up'nee nou'kur'ee men ruk'ho.
<i>Repay the money I advanced.</i>	Jo roo'py myn ne di'ye the so phe'i'do.
<i>Repeat what he said.</i>	Jo oos'ne ku'ha tha so ku'ho.
<i>Reply to this letter.</i>	Is khat ka ju'wab do.
<i>Report this to the Court.</i>	Ud'a'lut men is'kee khu'bur do.
<i>Request the gentleman to come in.</i>	Sa'hib se urz kar'o ki un'dur a'wen.
<i>Reserve for me three copies of your book.</i>	Teen jil'den up'nee kit'ab kee me're li'ye ruk'ho.

Rest an hour.

*Restore } this knife to its
Return } owner.*

Retire till I call you.

Return after eating your meal.

Return the umbrella.

Ride on the bay horse.

Ring the bell.

Row fast.

*Rub your body with this lini-
ment.*

Rule this book.

Run and call a barber.

*Run the mare up and down the
road.*

*Save this grain for another
day.*

Say how much will you take.

Say that again.

*Scatter this seed over the
ground.*

Scrape the dirt off my shoes.

Seal this letter with black wax.

*Search } for my finger-ring.
Seek }*

Seize that thief.

See who has come.

Sell these empty bottles.

Send a servant hither.

Send for a koolie.

— the palkee to me.

— them to our house.

Separate the two dogs.

Set this jewel in a new ring.

Settle this account.

Sew up this tear in my jacket.

*Sew on a button to my pan-
taloon.*

Select the best.

Sleep till I call you.

Ek ghun'ta a'ram kur'o.

*Is chhoo'ree ko oos'ke ma'lik ko
pher'do.*

Chu'le-ja'o ta myn boo'la'oon.

Bad kha'na kha'ne ke phir'a'o.

Chat,a pher'do.

Koo'myt ghore pur chur'ho.

Ghun'ta bu'ja'o.

Dand jul'dee khe'o.

*Is lep se up'na bu'dan
mul'o.*

Is kit'ab men su'tur kheen'cho.

Dou'ro, ek huj'jam ko boo'la'o.

*Gho'ree ko ras'te men dou'-
ra'o.*

*Is da'ne ko ek-our din ke li'ye
bu'cha'o.*

Bo'lo kit'na lo'ge.

Wooh phir ku'ho.

*Is beej ko zum'een pur chhee'-
to.*

*Me're joo'ton pur se myl
khood'cho.*

*Ka'lee lakh se is chit'thee ko
moo'hur kur'o.*

Me'ree un'goo'thee dhoond'no.

Oos chor ko puk'ro.

Dek'ho koun a'ya hy.

In kha'lee bo'tul'on ko be'cho.

Ek nou'kur ko yu'han bhej'do.

Ek mo'ti'ya bool'wa'o.

Pal'kee me're pas bhe'jo.

Oon'ko hum'a're ghur bhej'do.

*Do'non koot'ton ko joo'da
kur'o.*

*Is nu'gee'ne ko ek nu'yee un-
goo'thee men jur'o.*

Is his'ab ko rul'a kur'o.

Me're ja'kut ka chak see'o.

*Ek ghoon'dee me're pantaloon
men tank'o.*

Sub'se uch'chha choo'no.

*So'o ta'ki myn toom ko poo'-
ka'roon.*

<i>Shade me from the sun.</i>	<i>Mooj'be dhoop se sa'ya kur'o.</i>
<i>Shake the dust off this cloth.</i>	<i>Is kup're pur se gurd jha'ro.</i>
<i>Sharpen your knife.</i>	<i>Up'nee chhoo'ree tez kur'o.</i>
<i>Shave me with great care.</i>	<i>Khu'bur'da'ree se me'ree huj'- a'mut bu'na'o.</i>
<i>Shelter the horse from the rain.</i>	<i>Gho're ko menh se bu'cha'o.</i>
<i>Shoot that jackal.</i> { <i>with shot.</i> <i>with arrow.</i>	<i>Oos gee'dur'ko go'lee ma'ro.</i> <i>Oos gee'dur ko teer m'aro.</i>
<i>Shorten the legs of this table.</i>	<i>Is mez ke ra'ye ko ghu'la'o.</i>
<i>Show me the shop where you bought this.</i>	<i>Wooh doo'kan mooj'be dik'. ha'o ju'han'se toom'ae yih khu'ree'da.</i>
<i>Shut the door.</i>	<i>Dur'wa'zu hund kur'o.</i>
<i>Sign—or</i> } <i>this agreement.</i>	<i>Is ik'rar-na'me pur dust'khat kur'o.</i>
<i>Subscribe to</i>	<i>By'tho.</i>
<i>Sit down.</i>	<i>Is phool ko soong'ho.</i>
<i>Smell this flower.</i>	<i>In ko joo'da kur'o.</i>
<i>Sort these.</i>	<i>Oos beej ko bagh men bo.</i>
<i>Sow that seed in the garden.</i>	<i>In men se ek koot'ta mooj'ne do.</i>
<i>Spare me one of these dogs.</i>	<i>Sul'ees Hin'dee bo'lo.</i>
<i>Speak easy Hindee.</i>	<i>Such bo'lo.</i>
<i>Speak truth.</i>	<i>Is luk'ree ko cheer'o.</i>
<i>Split this piece of wood.</i>	<i>Ka'leen ko zum'een pur bich- ha'o.</i>
<i>Spread the carpet on the floor.</i>	<i>Tho'ra pa'nee chhir'ko.</i>
<i>Sprinkle a little water.</i>	<i>Na'o ko khu'bui'da'ree'se chu- la'o.</i>
<i>Steer the boat with care.</i>	<i>Is ka'ghuz ko dee'war men san'to.</i>
<i>Stick this paper against the wall.</i>	<i>Doodh chha'no.</i>
<i>Strain the milk.</i>	<i>Up'na hath phy'la'o.</i>
<i>Stretch out your hand.</i>	<i>Up'ne kup're oot'a'ro.</i>
<i>Strip off your cloth.</i>	<i>In po'thon ko pi'ro'o.</i>
<i>String these beads together.</i>	<i>Up'ne ghoos'se ko mugh'loob kur'o.</i>
<i>Subdue your anger.</i>	<i>Is khy'rat men chun'da do.</i>
<i>Subscribe to this charity.</i>	<i>Is phul ko choo'so.</i>
<i>Suck this fruit.</i>	<i>Chho'tee Ud'a'lut men oos ko tul'ub kur'o.</i>
<i>Summons him to the Court of Requests.</i>	<i>Is kam men sui'ui'ah'ka'ree kur'o.</i>
<i>Superintend this work.</i>	<i>Do ro'ti'yan hur roz pu'hoon- cha'o.</i>
<i>Supply two loaves of bread daily.</i>	

<i>Surround this flower-bed with a border of henna-plant.</i>	Hin'a kee tut'tee se is phool kee ki'ya'ree ko ghe'ro.
<i>Sweep away this litter.</i>	Is koo're ko jhar'da'lo.
<i>Swim to the other side of the creek.</i>	Kol ke oos tur'uf tyr ja'o.
<i>Swing the child in the garden swing.</i>	Ba'ghee'che ke jhoo'le pur buch'che ko jhoo'la'o.
<i>Stay (or Stop) a little.</i>	Ek tho'ra thy'ro.
<i>Swallow these pills.</i>	In go'lee'on ko nig'lo.
<i>Talk gently (or slowly).</i>	A'his'tu'se'bo'lo.
<i>Take away the things.</i>	In chee'zon ko le'ja'o.
<i>Teach me to swim.</i>	Mooib ko pyr'na sik'ha'o.
<i>Teach the boy his duties.</i>	Lur'ke ko oos'ke kam sik'ha'o.
<i>Tear this cloth into small pieces.</i>	Is kup're kee dhuj'ji'yan pha'-ro.
<i>Tell the surkar I want a pair of shoes.</i>	Sur'kar ko ku'ho ki myn ek jo'ra joo'ta mang'ta hoon.
<i>Thatcher, thatch this roof.</i>	Ghur'a'mee, is chhut ko chha'o.
<i>Throw away that rubbish.</i>	Oos koo're ko phen'ko.
<i>Tie the horse to a tree.</i>	Gho're ko ek dui'ukht se band'ho.
<i>Till this field.</i>	Is khet ko jo'to.
<i>Translate this into Hindee.</i>	Is ko Hin'dee men tui'jam'a kui'o.
<i>Tread softly.</i>	A'nis'tu'se kud'um dhur'o.
<i>Trust no strangers.</i>	Ghyr pur e'ti'mad nu kui'o.
<i>Try to finish this work to-day.</i>	Is kam ko aj'hee un'jam'kur'ne ka kusd kur'o.
<i>Tuck in the curtains.</i>	Mus'ih'ree khon'so.
<i>Turn over that leaf.</i>	Oos wun'uk ko ool'to.
<i>Turn to the right.</i>	Da'hun'e phi'ro.
<i>— to the left.</i>	Ba'en phi'o.
<i>— back.</i>	Pul'to.
<i>Turner, turn this wood.</i>	Khur'a'dee, is luk'ree ko khur'-a'do.
<i>Twist these cords together.</i>	In rus'si'yon ko ek'shu'mil bul'-do.
<i>Undertake this business for me.</i>	Me're li'ye is kam men hath-lu'ga'o.
<i>Unlock the door.</i>	Dui'wa'ze ka koofi kho'lo.
<i>Untie this knot.</i>	Is gi'ih ko kho'lo.
<i>Urge him to pay.</i>	Ud'a-kur'ne ko oo'se ta'keed kur'o.

<i>Use this instrument.</i>	Is hut'hi'yar ko kam men la'o.
<i>Value the goods according to the market rates.</i>	Ba'zar ke nirkh moo'ta'bik in chee'zon ka mol kui'o.
<i>Varnish these chairs.</i>	In chou'ki'yon pur rou'ghun phe'ro.
<i>Visit your mother to-morrow.</i>	Kul up'nee ma kee moo'lakat kui'o.
<i>Wait a little.</i>	Tho'ra thy'ro.
<i>Wake me daily at gun-fire.</i>	Hur roz mooj'he top du'ghe ju'ga'o.
<i>Walk fast.</i>	Juld chul'o.
<i>Wash your hands.</i>	Up'ne hath dho'o.
<i>Wash and iron these cloths soon.</i>	In kup'ron ko juld dho'o our is'tui'ee kur'o.
<i>Watch the door.</i>	Dui'wa'ze kee chou'kee do.
<i>Water the plants.</i>	Dui'ukh'ton men pa'nee do.
<i>Weigh this copper.</i>	Is tam'oe ko to'lo.
<i>Wear clean clothes.</i>	Saf kup're puh'no.
<i>Work for your living.</i>	Up'ne roz'gar'ke li'ye mih'aut kui'o.
<i>Wring out the water from this cloth.</i>	Is' kup're se pa'nee ni'chor da'lo.
<i>Write a letter.</i>	Ek chit'thee lik'ho.
<i>Wake us up very early in the morning.</i>	Hum'ko bur'ee fujur' jug'a'o.
<i>You will have to go with me.</i>	Hum'a're sath toom'ko ja'na ho'ga.

2. Forbidding or Refusing.

The addition of the negative particles *nu* or *mut* and *nu'heen* prefixed to the verb of any of the foregoing sentences (as explained in the Grammar, page xxi) changes the character of the sentence from *desiring* or *forbidding* to that of *soliciting* or *refusing*, as illustrated in the few following examples:—

<i>Do not let him come.</i>	Oo'se a'ne nu do.
<i>Do not let them go.</i>	Oon ko ja'ne mut do.
<i>Do not give me wine.</i>	Mooj'he shur'ab nu do.
<i>Do not forget.</i>	Mut bhoo'lo.

<i>Do not go there again.</i>	Wu'han'phir mut ja'o.
<i>Do not come here.</i>	Yu'han mut a'o.
<i>Do not go yet.</i>	Ub'hee nu ja'o.
<i>He will not come.</i>	Wooh nu a'we'ga.
<i>I cannot come.</i>	Myn nu'heen a'suk'ta hoon.
<i>She must not leave the child.</i>	{ Oos'e buch'che ko nu'heen chhor'na ho'ga.
<i>We cannot go to-day.</i>	Hum aj nu'neen ja'suk'te hyn.
<i>You will not go.</i>	Toom nu'neen ja'u'ge.


3. Interrogatory.

<i>At the time this occurred who was present ?</i>	Jis wukt yih wa'ki hoo'a, oos wukt koun mou'jood tha ?
<i>At what time did this occur ?</i>	Kis wukt yih wa'ki hoo'a tha ?
<i>Can you speak English ?</i>	Toom ung're'zee bol suk'te ho ?
<i>Can we get any thing to eat or drink here ?</i>	Yu'han koochh kha'ne pee'ne kee cheez mil'tee hy ?
<i>For what will you sell this to my master ?</i>	Kit'ne ko me're kha'wind ke hath be'cho'ge ?*
<i>How did he come into the house ?</i>	{ Ke'on kur wooh ghur men a'ya tha ?
<i>How long has he been here ?</i>	Kub'se wooh yu'han hy ?
<i>How do you do ?</i>	{ Toom ky'se ho ? or Khyr-o-a'n'yut ?
<i>Have you leisure ?</i>	Toom ko foor'sut hy ?
<i>Is (there) any one ?</i>	Ko'ee hy ?
<i>Is there any news to-day ?</i>	Aj koochh ta'zee khu'bur hy ?
<i>What is your vocation ?</i>	Toom'ha'ra kya pe'shu hy ?
<i>What is your age ?</i>	Toom'ha'ree kya oomr hy ?
<i>What is there for dinner ?</i>	Kha'ne ke li'ye kya hy ?
<i>What is the distance from here to Calcutta ?</i>	Yu'nan'se Kui'kul'te tuk kya fa'sul'a hy ?

* " Were ko here used instead of 'ke hath,' the meaning would be perverted to—*For how much will you sell my master as a slave ?* A learner once in my presence asked a moonshee about a book, and concluded with saying, *Will you sell it to me ?* in these words — Hum'ko (for hum'a're hath) be'cho'ge ? *Will you sell me ?* the man very respectfully replied, Muk'door kya, ap me're ghool'am nu'neen. *How can I do so ? Your honor is not my slave.*"

DR. GILCHRIST'S DIALOGUES.

<i>What is the matter ?</i>	Kya hoo'a ?
<i>What do you mean ?</i>	Toom'na'ra ir'a'du kya hy ?
<i>What do you say ?</i>	Toom kya kuh'te ho ?
<i>What is your advice ?</i>	Toom'ha'ree kya su'ah hy ?
<i>What is the price of this book ?</i>	Is kit'ab ka kya mol hy ?
<i>What is the name of that village ?</i>	Oos ga'on ka kya nam hy ?
<i>What place is that ?</i>	Wooh koun muk'an hy ?
<i>When will you go ?</i>	Toom kub j'u'ge ?
<i>Whence come you ?</i>	Ku'han se a'e ho ?
<i>Where is my servant ?</i>	Me'ra nou'kur ku'han hy ?
<i>Where are you going ?</i>	Toom ku'han ja'te ho ?
<i>Which is Mr. Meyer's house ?</i>	Meer sa'uib ka koun'sa muk'an hy ?
<i>Which is the road to Barrack- pore ?</i>	Cha'nuk kee koun'see rah hy ?
<i>Who stays there ?</i>	Wu'han koun ruh'ta hy ?
<i>Who are you ?</i>	Toom koun ho ?
<i>Whom do you seek ?</i>	Toom kis'ko dhoondh'te ho ?
<i>Whose servant are you ?</i>	Toom kis'ke nou'kur ho ?
<i>Why have you not done what you were told to do ?</i>	Jis (kam) ke kur'ne ke li'ge toom'ko ku'ha'gu'ya tha toom ne ke'on nu'neen ki'ya ?
<i>Why have you come so late ?</i>	Toom it'nee der kur ke ke'on a'e ?

 In and near Calcutta the natives, very commonly, in ignorance, use the plural personal pronoun *Hum*—*We*, instead of the more correct and modest one *Myn*—*I*; and Europeans, consequently, are frequently misled into the same error, or otherwise induced to use the same term to avoid at least the compromise of their dignity. “This *Hum* (says Dr. Gilchrist) can only be defended on the plea, that as the natives, in this respect, *hum* us, we must, in return, *hum* them, by adopting the regal style in self-defence.”—As, like Dr. G., the compilers, “cannot well prefer the *humming* birds of Bengal to the *mynas* of Hindoostan, by inserting *Hum*—*We*, for *Myn*—*I*, against every rule of grammar and good manners”—they have, throughout this work, adhered to the proper pronoun.

PROVERBS

and

PROVERBIAL PHRASES,

*Selected from Captain Roebuck's "Oriental Proverbs ;"
 Edited by Professor H. H. Wilson. Calcutta : 1824.*

" Whatever may be thought of those opinions, which attach importance to Proverbs, as the concentrated expression of profound sagacity, it will scarcely be denied, that they are often the characteristic representations of modes of thought peculiar to the people amongst whom they are current, and are, therefore, valuable accessories to the correct delineation of national manners and opinions.

" Besides the peculiarity of the sources whence they spring. Proverbs are necessarily concise and abrupt in their construction, and the phrase in which the allusion is conveyed, however familiar both may be from prescriptive use, is little less obscure than the idea itself. To a novice in any language, therefore, its Proverbs present impediments which it is not possible for him to overcome, and for which he must have recourse to living interpretation alone, which may not always be within his reach.

" The nations of the East have always delighted in the significant brevity of aphoristic eloquence, and the Proverbs of Solomon, are a satisfactory testimony of the antiquity and extent of their employment amongst the Jews. The Arabs were not less addicted to this phraseology than the Hebrews, and the vast collection of Maidani, forms perhaps but a limited repository of Arabic Proverbs. Many of these have of course passed into the languages of Persia and India, but there is no want of such idioms in those dialects of a purely indigenous origin : the latter is especially rich in this respect, and the student of Hindoostanee or Hindee can scarcely open a book in which he is not hampered by the recurrence, in almost every page, of idiomatic phrases of local application, unfamiliar allusion, and proverbial sententiousness."*

To avoid the difficulties referred to in the foregoing extract, and to confine this portion of the work within that limit which its nature demands—the compilers, in the following selection, have confined themselves to the most popular and simple

* Prof. Wilson's Introduction to Roebuck's Proverbs.

Hindoostanee Proverbs and Proverbial Phrases, which, in Capt. Roebuck's work, extend to 2704, in number, exclusive of 2722 in the Persian language !

Proverb : Mus'ul : Zurb-ool-mus'ul : Tum'seel : Ku'ha'wut.

Proverbial (Adj.) : Kuh'a'wut'ee : Zurb-ool-mus'lee.

A blind man loses his staff but Un'dha luk'ree ek'bar kho'ta by. once.

" A burnt child dreads the fire."

A buffalo does not feel the weight of his own horns. Bhyns ko up'ne seeng bha'ree nu'heen.

A man does not repine at the maintenance of his own family.
A careful wife makes a pice of Bee'bee nek-bukht dum'ree ke pease serve thrice. dal teen wukt.

Ironically applied to a stingy person.

A cocoanut in the hands of a monkey. } Bun'dur ke hath na'ri'yul.

A dog is a lion in his own lane. } Up'nee gu'lee men koot'ta bhee sher hy.

" Every cock fights best on his own dunghill."

A good man finds all the world friendly. } Ap bhu'la to jug bhu'la.

Good mind——good find.

Ahmud's turban on Mahmood's head. Uh'mud kee pug'ree Muh'mood ke sir pur.

" Robbing Peter to pay Paul."

A liberal man gives and his cashkeeper's sides ache (with distress). } Da'ta de bhun'da'ree ka pet phu'te.

A live cat is better than a dead tiger. Moo'e sher se jee'tee bil'lee bhul'ee.

A lofty shop—— } Oon'chee doo'kan——
But tasteless sweetmeats. } Our phee'ka puk'wan.

" Great boast——little roast."——" Great cry——little wool."

A mountain hid behind a straw. Tin'ke ke ot pu'har.

To express something of the greatest utility which may be attained by easy process when once known.

A new servant will catch a deer. } Nu'ya nou'kur hur'un ma're.

" A new broom sweeps clean."

Ants and dogs to guard sweet-meats. Chi'oon'tee koot'te ju'le'bi'yon
ke rukh'wal.

Setting the wolf to guard the lambs.

Arrows of one quiver. Ek tur'kush ke teer.

"Chips of one block."—"All tarred with the same brush."

A short neck and low forehead, these are the marks of a wicked disposition. Ko'tahgur'dun tung pe'sha'nee
Hur'am'za'de kee yi'hee nish'-
a'nee.

A soft tongue will win a kingdom, a crabbed one will lose it. Zub'an-i-shee'reen moolkgee'-
ree, zub'an te'ree moolk bah'-
ka.

A stone does not rot in water. { Pa'nee men put'thur nu'heen
sur'te.

A claim though suspended is not lost.

As you do so you will receive. Jy'see kur'nee wy'see bhur'nee.
As you sow, so shall you reap. Jy'sa bu'na, wy'sa lo'na.

"As you measure so shall it be meted to you again."

A wooden pot cannot be often put on the fire. Kath kee han'dee bar bar nu'-
heen churh'tee.

Deceit cannot be oft repeated with impunity and effect.

"The pitcher that goes oft to the well must break some day."

Bay in all his eight joints. A'thon ganth koo'myt.

Horses so marked are esteemed hardy and active. The phrase is applied to persons who are cunning and wicked.

Between two butchers the cow died of itself. Do ku'sa'i'yon men ga'e moor'-
dar.

"Between two stools the blind man fell to the ground."

Boys' play is death to the birds. { Lur'kon ka khel chir'yon ka
mur'un.

Chew the pease or play the pipe. Chu'ne chu'ba'o ki shuh'na'ee
bu'ja'o.

"Either dance or hold the candle."

Come bull, gore me. A byl mooj'ne mar'ja.

Come misfortune, embrace me. A bu'a gu'le lug.

Spoken by or of one who under an erroneous act is resigned to the consequences.

Dependence on another is a perpetual fast (disappointment). } Big'a'nee as nit oop'as.

Diligent labour has abundant employment. Khu'ree muz'doo'ree chok'ha kam.

Do good and good will come of it; put out to interest and take the profit. } Bhu'la kur bhu'la ho'e, sou'-da kur nuf'a ho'e.

An appeal to charity used by mendicants.

Do good and God will reward. Ne'kee kur'o Khoo'da se pa'o.

Don't run and you won't fall. Dour chu'li'ye nu gir'pu'ri'ye.

Eat your dinner there, but wash your hands here. Kha'na wu'nan kha'o, to hath yu'nan dho'o.

Understood as urging despatch.

Eighty of income, eighty-four of expense. Us'see keea'mud, chou'ra'see ka khurch.

"Like the soldier who out of his pay—

Spends half a crown out of six-pence a day."

Either my enemy's head or my sword will not remain. Sir nu'heen ya sur'o'hee nu'heen.

"Aut vincere aut mori—Victory or Death."

Even an earthen pot is rung before being bought. Mit'ee ka ghu'rabhee thonk bu'ja kur le'te hyn.

Even the ant that is trodden on will bite. Du'oe pyrkee chi'oon'tee blee kat kha'tee hy.

Extend your feet according to the length of your sheet. Jit'na orh'na ool'na pa'on pus'ai'na.

"Cut your coat according to your cloth."

Fear the wrath of God. { Khoo'da ke ghuz'ab se dui'te ru'm'ye.

Said to one who is about to commit any bad action.

Greatest strength is the strength of God. } Al bul Khoo'da bul.

Having heard the whole of the Ramayun he asks whose wife was Seeta? Sa'ree Ra'ma'yun soon kur pooch'na See'ta kis'kee jo-roo?

Descriptive of one, who, from stupidity or inattention, after hearing a discourse betrays a total ignorance of the subject.

He is a relation or friend who renders service. Up'na woo'hee jo up'ne kam a'we.

"A friend in need, is a friend indeed."

He lives in a hut, but dreams of a palace. Ru'he jhop're men khab de khe mu'nul ka.

"Building castles in the air."

(He puts) the milk by itself, Doodh ka doodh, pa'nee ka
and water by itself. pa'nee.

Figuratively—he separates truth from falsehood : a phrase used
to express just decision and accurate discrimination.

He sees the speck in another's Our kee phool'lee dekh'te hyn
eyes, but not the film on his up'naten'tur nu'heen dekh'-
own. te hyn.

He with the hat earns what he Kum'a'we'to'pee-wa'la,
with the dhotee dissipates. Oo'ra'we dho'tee-wa'la!

Topee-wala—European ; Dhotee-wala—Hindoo.

He who digs a pit for another Ghyr ke li'ye koo'a kho'de
falls into it himself. ap'hee gir pu're.

He who exalteth himself shall } Jo chur'he'ga so gir'e'ga.
be humbled.

He who has been scalded with } Doodh ka ju'lachhachh phoonk
milk, blows even on butter- phoonk pi'ye.
milk ere he drinks it.

“ Chat échaudé craint l'eau froide.”

“ A scalded cat dreads cold water.”

He who kindled the fire will Jin'ne lu'ga'ee so booj'ha'we'-
extinguish it. ga.

Applied in two ways—1st, that a commotion is most easily ap-
peased by him who excited it. 2nd, that affliction sent by God
—by God only can be alleviated.

He who leaves the high road for } Rah chhor koo'rah chu'le toort
a bye path will soon lose his } dho'ka kha'e.
way.

He who performs service will } Jo se'wa ku're so me'wa pa'we.
receive fruit.

He who renders evil for good Khu're se kho'ta oos'e ursh ka
has no chance of heaven. to'ca.

He who runs will obtain. Dha'we so pa'we.

He who searcheth shall find, } Jin dhoond'na tin pa'ya gyl're
though he seek in deep water ; } pa'nee pyth ;

But what can that poor sin- } Pa'e kya jo ru'he kuu'a're
ner obtain who sits inactive } pa'on pyth ?
on the shore ?

Hunger is contented with any Bhookh ko bho'jun kya, our
food, and sleep with any bed. neend ko bich'jou'na kya.

If he be allowed to touch your } Oong'lee pu'kur'te pu'noon'cha
finger, he will seize your } puk're.
wrist.

“ Give him an inch, and he'll take an ell.”

If the jury say it is a cat — a Punch ku'he bil'lee to bil'lee
cat it must be. su'hee.

If the quince be ripe what advantage is that to the crow? } Bel puk'ka to kou'we ko kya?

Referring to the bengal quince, the rind of which is so hard that the crows cannot pierce it with their bills. Used by those who hear advantages described of which they cannot partake.

If the wicked man will not depart from his wickedness, let not the good man abandon his goodness. } Bud bu'dee se nu ja'e to nek
 ne'kee se bhee nu'ja'e.

If thou art mine, I am thine. Too moojh'ko to myn toojh'ko.

One good turn deserves another.

If you go on every branch, I will go on every leaf. } Too dal dal, to men pat pat.

Whatever stratagems you practise, I will overmatch you.

I have found Khizr. Khizr mi'le.

Said by a person who obtains his desires. See Be'ra, 316.

I have put my head into the mortar, it is useless to dread the blow of the pestle. } Ookh'lee men sir di'ya to
 dhum'kon se kya dur.

"Over shoes, over boots—In for a penny, in for a pound."

I have slept all night, shall I not wake in the morning? Sa'ree rat so'e ub sou'oon ko
 bhee nu ja'gen?

"Better late than never."

In account barley corn by barley corn; in munificence hundreds by hundreds. } His'ab jou jou,
 Bukh'shish sou sou.

In one breath are a thousand. Ek dum men huz'ar dum.

"While there is life there is hope."

In the city where you wish to sell flowers do not kick up the dust. } Jis shu'hur men phool be'chi'-
 ye wu'han dhool nu oo'rai'ye.

That is, offend not those whom it is your interest to conciliate.

In the counsel of many there is safety. } Jum'a'ut se kur'a'mut.

In the rear of the fighters, and van of the fliers. Lur'ton ke peech'he our bhag'-
 ton ke u'ge.

The last to advance and the first to retreat.

I planted acacia trees, whence shall I eat raisins ? Per bo'e bub'ool ke to dakh ku'han'se kha'e ?

" Do men gather grapes of thorns or figs of thistles ?"

It is sin whether you steal sesamum or sugar. Goor choo'ra'o tou pap, til choo'ra'o tou pap.

Jumalo (a woman so called) throws a spark into the straw and stands at a distance. } Bhoos men chin'gee dal Jum'-a'lo door khu'ree.

Applied to one who excites quarrels among others and keeps himself aloof.

Leeches do not stick to a stone. Put'thur ko jonk nu'heen lug'te.

Stories of distress make no impression on a hard and avaricious heart, or instruction has no effect on a blockhead.

Let the dead go to heaven or hell, my concern is with sweetmeats and cakes. Moor'da bi'nisht ja'e ya do'-zukh mooj'he hul'we man' de se kam.

" Put in the mouth of a Moolla (or Mooslim priest) who reads prayers over the dead, and receives a present of sweetmeats. I much fear (adds Capt. Roebuck) that this sentiment is not confined to the Moohummudans."

Master Pundit you will repent and be glad to eat the same pease-bread. } Pan'de-jee puch'ta'o'ge woo'hee chu'ne kee kha'o'ge.

Addressed to one who rejects an offer, to imply that he will afterwards gladly accept it.

Money does the business. Dam ku're kam.

" Money makes the mare to go."

My own son is a son, a stranger's good for nothing. Up'na poot pur'a'ya dhu'tin'-gur.

No one calls his own butter-milk sour. Up'nee chhachh ko ko'ee kuh'-ta nu'heen khut'ee.

" No one cries stinking fish."

One and one make eleven. Ek our ek gya're.

Taken from the way of writing 11 in figures. Used to express the great advantage of acting in concert.

One road two works. Ek punth do kaj.

" Kill two birds with one stone."

Partnership is best between man and wife. Saj'ha jo'roo khus'am'hee ka bhul'a.

- Patience, virtue, a friend, and a wife, are all to be tested in the time of misfortune.* } *Dhee'ruj, dhur'am mut'ar our nar,*
Pearls are of no value in a wilderness. } *A'put kal pu'ruk'niye char.*
Preserve the character of others so that they may preserve your's. } *Jun'gul men mo'tee kee kudr nu'heen.*
Ram has brought together a proper pair; one blind, the other leprous. } *Rukh put ruk'ha put.*
Ram mi'na'ee jo'ree ek uu'dha ek kor'nee.

Descriptive of two worthless characters who are connected by partnership or marriage, or as friends.

Small rain fills a pond. Phoo'een phoo'een ta'lab bhu're.

"Gutta cavat lapidem non vi sed sæpe cadendo."

"The drop hollows the stone not by its force, but by the frequency of its falling."

- Spit at the sky and the saliva will fall in your face.* As'man pur thoo'ko moonh pur a'we.
Such a one's mother took another husband; that was bad; she ran away from that husband; that was worse. Fula'ne kee ma ne khus'am ki'ya, bu'hoot boo'ra ki'ya; kuu'ke chhor di'ya, our bhee boo'ra ki'ya.

Said of any one who attempts to remedy one blunder by another.

That which is in the mind comes into the mouth. Jo mun men bu'se so moonh se ru'se.

The Arab (horse) gets whipped and the Tartar well fed. Ta'zee mar kha'e, Too'kee ash pa'e.

"The worst pig often gets the best pear."

The barber, the shaver and the beard-scraper, I and my brother, the mare and her colt, and me you know. Oos'ta, huj'jam, na'ee, myn our me'ra bha'ee, gho'ree our gho'ree ka buch'ne'ra, mooj'he to ap jan'te'nee hyn.

Applied to one who pretends in a distribution of provisions to receive the shares of several people, which are, in fact, all for himself.

The cat having eaten up seven hundred rats, is going on a pilgrimage to Mecca. } *Sat sou chou'ne kha'ke bil'lee huj ko chu'lee.*

Applied to the pseudo sanctimoniousness of a hypocrite.

The cloud that thunders much rains little. Jo gur'uj'ta hy so bui'us'ta nu'heen.

Scotch. "He is na the best wright wha hews maist spails."

The dagger in his bosom, and salutation in his mouth. Bu'ghul men chhoor'ee, moonh men ram ram.

"A villain with a smiling cheek; a goodly apple rotten at the heart." *Shakespeare.*

The dust of worm-eaten corn to be ground with the flour. } A'te ke sath ghoon pis'na.

Spoken of the poor when involved in the misfortunes of the great.

The edge cuts, but the sword has the credit. }

The soldiers fight, but the general enjoys the honor. }

The father killed a tom-tit, and the son is become a mighty archer. }

Ku're bar nam tul'war ka.

Lu're si'pa'hee nam sur'dar ka.

Bap ne ma'ree peed'ree our be'ta teei'un'daz.

Spoken in contempt of a great boaster.

The fault of the eyes before the eye-brows. Ankh kee bu'dee bha'on ke roo'bu'roo.

Spoken of one who mentions the failings of an absent person before his relation or friend.

The foolish man speaks, the wise man thinks. Na'dan bat ku're, da'na ki'yas ku're.

The friendship of the base is like a wall of sand. Kum'ee'ne ke meet, Jy'se bu'loo kee bheet.

The head of the bountiful is exalted. } Sukh'ee ka sur bul'und.

The house of the dishonest does not prosper. } Jhoo'ton ghur nu'heen bus'ta.

Cheating play never thrives. Honesty is the best policy.

The hypocrites of Bhagulpore, the foot-pads of Kuhulgaon, and the bankrupts of Patna, are all notorious. Bha'gul'poor ke bhu'gu'liye, Our Ku'hul'ga'on ke thug, Put'ne ke de'wa'h'ye, Tee'non nam zud.

The loss or gain is my master's. } Ja'e'ga sa'noo ka ru'he'ga sa'-hoo ka.

To cut large thongs out of another man's leather.

The lucky moon after the Eed. { Eed peechee chand moo'ba'-ruk.

In allusion to the Eed festival following the new moon.

"A day after the fair."

Victory is the gift of God. Ful'eh dad il'a'hee by.

The mare is worth a dumree (8th of a pice) and eats 30 sers of grain. { Dum'ree ke gho'ree our chhu pus'e'ree da'na.

The miser who refuses at once, is preferable to the liberal man (who gives slowly.) { Su'khee se soom bhu'la jo jul'-dee de ju'wab.

"I believe (says Captain Roebuck) that the natives would in general be better satisfied with injustice administered at once than await the tedious decision of a cause."

"Dilationes in lege sunt odiosæ."

The neem tree will not become sweet, though watered with syrup and clarified butter. { Neem nu mee'tha ho'e seech goor ghee se.

"What is bred in the bone will not come out of the flesh."

The ox does not leap, but the sack does; did ever any one witness such fun? { Bhyns nu koo'da koo'dee goun, Yih tum'a'sha dek'he koun?

Applied to persons who have the least reason to become angry, whilst those who suffer are silent.

The physician administers the medicines, but God effects the cure. { Byd ku're by'da'ee our chunga ku're Khoo'da'ee.

The pot belonging to many breaks in the cross road. Saj'he kee han'dee chou'ra'he men phoc'te.

Applied to partnership as the source of many and open disputes.

The snake of the sleeve. As'teen ka sam.

"Colubram in sinu fovere.—To nurse a snake in your bosom."

The thirsty person goes to the well not the well to him. Pi'ya'sa koo'e' pas ja'ta hy, koo'a nu'heen a'ta.

The work will be in proportion to the pay. { Jy'se dam wy'sa kam.

The world worships appearance. { Doo'ni'ya za'hur pus'und hy.

"The world is still deceived by ornament." *Shakspeare.*

There is kindness but no milk. Mehr hy pur doodh nu'heen.

"Fair words butter no parsnips."

There is no blemish in the nature of God. } Zat Khoo'da kee be-ayb hy.

There is no twisting a rope of sand. Dhool kee rus'see nu'heen
ban'tee ja'tee.

"A silk purse can't be made out of a sow's ear."

They are all leaves of one batch or cakes of the same plate, whether small or great. } Ek tu' we kee ro'tee, kya chho-
tee kya mo'tee.

"Chips of one block."—"Birds of a feather."

This mischief is neither on this side nor that: where is it? Id'hur nu ood'hur yih bu'la
kid'hur?

Time past never returns; the world does not always bestow pleasure. Gu'ya wukt phir hath a'ta nu'-
been; Sud'a aysh dou'ran
dik'ha'ta nu'heen.

To a drowning man even a straw yields hope. Doob'te ko tin'ka bhee as'ra
hy.

"A drowning man will catch at a straw."

To become a mountain from a grain of mustard. } Ra'ee se pur'but ho'na.

To rise from poverty to power and affluence.

To cut the branch on which one sits. Jis tyh'nee pur by'the oos'ko
ka'te.

To express, 1st extreme folly, 2nd ingratitude.

"It is an ill bird that bewrays its own nest."

To dig a well after the house is on fire. } Ag lu'ge pur koo'a khod'na.

To live by rapine and sleep in the mosque. Mai' khu'na mus'jid men so'-
ruh'na.

To live in the river and be at enmity with the crocodile. Du'ri'ya men ruh'na our mug'-
ur-muchh se kur'na byr.

'Tis folly in the slave to rebel against his task-master.

To pull down a mosque for a brick. } Eent ke was'te mus'jid dha'na.

To put the river into a goglet. Du'ri'ya ko koo'ze men bhar'na.

To say much in few words: also—to attempt impossibilities.

To rub goose's grease. Rou'ghun'i kaz mul'na.

To flatter, to put off with false pretences.

<i>To sing to the deaf, to talk with the dumb, and dance for the blind, are three foolish things.</i>	{ Buh're a'ge ga'o'na our goon'ge a'ge gool, Und'he a'ge nach'na tee'non ul bil'ul.
<i>Transactions in business are the touchstone whereby men are tried.</i>	{ Ma'noos kus'ne ko moo'am'la kus'ou'tee hy.
<i>Two are better than one.</i>	Ek se do bhu'le.
<i>Wealth, women, worlds and words are the four sources of quarrels.</i>	{ Zur, zun, zum'een, zub'an, cha'ron ku'zi'ye ke ghur.
<i>What does a blind man know of the beauty of the tulip?</i>	Un'dha kya ja'ne la'le kee bu'-har?
<i>What reliance is there on life?</i>	Kya dum ka bhur'o'sa hy?
<i>When I had pease I had no teeth, and now that I have teeth I have no pease.</i>	Jub chu'ne the tub dant nu the. jub dant hoo'e tub chu'ne nu'neen.

Spoken when the means and capacity of enjoyment come at different seasons.

<i>When the flower falls the fruit comes.</i>	{ Phool jhu're to phul lu'ge.
<i>When the house is on fire, whatever can be saved is so much gain.</i>	{ Ag lu'guu'te jhop'ra jo nik'le so labh.
<i>Where the treasure there the snake</i>	{ Ju'han guuj tu'nan mar.
<i>Where the flower there a thorn.</i>	Ju'nan phool tu'han khar.
<i>Whether the knife fall on the gourd, or the gourd on the knife (the effect is the same).</i>	{ Chhoo'ree pur kud'doo ya kud'-doo pur chhoo'ree.
<i>Whether the melon fall upon the knife, or the knife on the melon, the melon is the sufferer.</i>	{ Khur'boo'zu chhoo'ree pur gir'e ya chhoo'ree khar'-boo'ze pur to khar'boo'ze ka zur'ur.
<i>While there is life there is hope.</i>	Jub tu'luk sans tub tu'luk as.
<i>Who has seen to-morrow?</i>	Kul kis'ne dek'hee hy?

Said in reply to a person who procrastinates an engagement.

<i>You may find your way to Deh-lee, by repeated enquiries.</i>	Poochh'te poochu'te Deh'lee chu'le ja'te hyn.
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“ Ask about — and you'll find it out.”

DIALOGUES.

Dialogue between a Gentleman and head Bearer.

Goost'goo dur'mi'yan a'ka our sur'dar ku'har ke.

From Shakespear's "Muntakhabat-i-Hindee."

- | | |
|--|--|
| B. Sir? it is very late, the sun has been long up. | Sa'hib fu'jur hoo'ee hy, bu'hoot der se soo'ruj nik'la hy. |
| G. Why did you not wake me up a little earlier? | Toom ne mooj'he su'we're ke'on nu ju'ga'ya? |
| B. I slept so soundly to-day that I have but just opened my eyes. | Myn aj bu'hoot so'ye our su'-we're me'ree ankh nu'khoo'-lee. |
| G. This is always the way with you not to get up early. | Toom'ha'ree hum'es'hu yu'-hee kho hy ki su'we're nu'-been ooth'te ho. |
| Go bring me myc lothes immediately. | Ja'ke jul'dee me're kup're la'o. |
| B. What coat, Sir, will you put on to-day? | Ap koun see koor'tee aj puh'-nen'ge? |
| G. Bring me my blue coat, and waist-coat and pantaloons. | Me'ree nee'lee koor'tee la'o our kum'ree un'gur'kha our iz'ar la'o. |
| Where are my stockings? | Me'ree joo'r'ab ku'han hyn? |
| Bring me my slippers. | Me'ree joo'tee la'o. |
| Is the barber come? | Na'ee a'ya hy? |
| B. No, Sir. | Nu'heen Sa'hib. |
| G. It is late; I cannot wait for him; therefore, bring my razors, soap and warm water; I must shave myself. | Ub der hoo'ee; myn na'ee kee rah nu'neen dekh suk'ta hoon; so, toom me're oos'-toor'e our sa'boon our gurm pa'nee la'o; myn up'ne hath se up'na khut bun'a'oon'ga. |
| Bring the strop. | Chum'o'tee la'o. [la'o. |
| Bring the wash-hand basin. | Hath dho'ne kee chil'am'chee
Hath dho'ne ka ha'sun la'o.
Hath dho'ne kee sil'ut'chee la'o. |
| Bring the soap. | Sa'boon la'o. |
| Do not hold the goglet so high, and pour the water out gently on my hands. | Af'ta'be ko it'na oon'cha nu oot'ha'o, our pa'nee ko tho'ra tho'ra me're hath pur da'lo. |

Give me a towel.

This is soiled, bring a clean one.

Dust'mal moojh'ko do.

Yih my'la hy, our ooj'la la'o.

B. *Mr. Barlow has sent his servant with his compliments to invite you to breakfast.*

Barlow sa'hib ne up'na nou'kur bhe'ja hy our ap ko sul'am ku'ha hy our ap ko ha'zir'ee ke was'te boo'la'ya hy.

G. *Ask him at what hour his master breakfasts.*

Oos'se poo'chho ki toom'ha're sa'hib kis wukt ha'zir'ee kha'te hyn.

B. *At eight o'clock.*

Ath ghun'te ke wukt.

G. *Tell that gentleman's servant to give my compliments to his master, and say that I will come presently to breakfast.*

Oon sa'hib ke khid'mut'gar se ku'ho ki me'ra sul'am up'ne a'ka se ku'he our myn juld hu'zir'ee kha'ne ke was'te a'oon'ga.

B. *The groom is leading your horse about, and begs to know if he shall take him to the stable, as the sun begins to grow hot.*

Sa'ees gho're ko tub'la'ta hy, our urz kur'ta hy ki ug'ur ij'a'zut ho'e to gho're ko is'tub'ul men le'ja'e, ke'onki dhoop bu'hoot tez hoo'ee hy.

G. *Yes, tell him to take the horse to the stall; for through your negligence, bearer, I have lost my ride this morning.*

Han oos'ko ku'ho ki gho're ko than pur le'ja'e; mug'ur aj buh'ra toom'ha'ree soos'tee se me'ree soob'ah kee su'wa'-ree mou'koof hoo'ee.

Bring me the tooth-powder and tooth-brush.

Mis'wak our mun'jun me're was'te la'o.

B. *The brush is broken, Sir.*

Mis'wak toot gu'yee hy sa'hib.

G. *How it is broken? It was entire when I dressed for the ball yesterday evening.*

Ke'on'kur toot gu'yee hy? kul jub myn'ne nach-ghur ke ja'ne ke was'te po'shak puh'-nee thee our mis'wak kee thee tub to mis'wak soo'boot thee.

B. *I found it broken this morning.*

Myn ne aj soo'buh ko oo'se too'ta hoo'a pa'ya.

(Or) *I saw this morning that the tooth-brush was broken.*

Myn ne aj soo'buh ko dek'ha ke mis'wak too'tee hoo'ee thee.

G. *Yes, I dare say you let it fall on the plaster (chunam) floor and it snapped.*

Han, sha'id ki toom'ne oos ko guch pur gir'a di'ya hy our is ba'is se toot gu'yee hy.

- Take my keys and bring me a new one from that box.* { Me'ree koon'jee le'kur oos sun'dook men se ny'ee mis'-wak la'o.
- B.** *Here is your comb, Sir.* Yih ap kee kung'hee hy.
- G.** *Give me the hair-brush.* { Sir ke ba'lon ke was'te brush la'o.
- Bring me a clean shirt.* { Me're was'te ek ooj'lee kum'eez la'o.
- This is torn; give it to the tailor to mend.* { Yih kum'eez phu'tee hoo'ee hy, is'e dur'zee ko do ki py'-wund kur'e.
- These pantaloons want a button.* Is pye'ju'me kee ghoon'dee too'tee hy.
- Give me another pair of pantaloons.* { Me're was'te ek our iz'ar la'o.
- Where are my braces?* Me'ree bud'dhee ku'han hy?
- Give me my brooch.* Me'ra ju'ra'oo took'mu la'o.
- Tell the Washerman that if he do not wash my clothes better I shall employ another man.* { Dho'bee se ku'ho ki ug'ur me're kup'ron ko uch'chhee tur'uh se nu dho'we'ga to myn our dho'bee moo'kur'rur kur'oon'ga.
- B.** *Here is your cravat, Sir.* Yih ap ka goo'loo'bund hy.
- G.** *Hold the glass straight; I cannot see my face in it.* { Myn up'na moonh nu'heen dekh'suk'ta, a'ee'ne ko seed'-ha kur'ke thamb'ho.
- B.** *Will you have your boots or shoes to-day, Sir?* Aj ap up'ne joo'te puh'nen'ge ya mo'ze?
- G.** *My shoes, certainly.* { Ul'but'tu, aj myn joo'ta puh'noon'ga.
- B.** *Shall I order the palkee for you, Sir?* Ap ke was'te pal'kee ty'yar kur'ne ka hookm kur'oon?
- G.** *Yes, and tell the bearers to clean it well out.* { Han, our ku'har'on ko ku'ho ki khoob tur'uh se pal'kee ko jhu'ren.
- B.** *Here is your hat, Sir.* Ap kee to'pee yu'han hy.
- G.** *Brush it well.* { Is ko uch'chhee tur'uh'se saf kur'o.
- Where is the brush?* Brush ku'han hy?
- B.** *I have mislaid it somewhere, Sir.* Sa'hib, myn oos'ko ku'heen rukh'kur bhool gu'yu'hoon.
- G.** *Where is my watch?* Me'ree ghu'ree khu'nan hy?
- B.** *Oh, now I remember it, Sir; it is under your pillow.* Oh, ub mooj'hee yad a'ya, ap kee ghu'ree tuk'ye ke tu'le hy.

- G.** *Bring my gloves.* Me're dus'ta'ne la'o.
- B.** *Which will you have, Sir, the leathern or cotton ones?* { Koun se dus'ta'ne ap ko cha'-hi'ye hyn, chum're ke ya soo'tee?
- G.** *Give me the cotton ones.* Soo'tee dus'ta'ne la'o.
- B.** *Tell my khidmutgar and hookka-burdar that I am going to Mr. Barlow's and they must be there.* { Me're khid'mut'gar our hook'-ku'bur'dar ko ku'ho ki Bar-low sa'hib ke yu'han ja'ta hoon, we bhee wu'han ha'zir ho'en.
- G.** *Is any body there?* Ko'ee hy?
- What, has the gun-fired?* Ke'on, top chhoo'tee?
- B.** *Yes, Sir.* Han, sa'hib.
- G.** *Go bring water to wash with.* Ja'o hath moonh dho'ne ka pa'nee la'o.
- Hand me the tooth-brush and powder.* Mis'wak our muz'jun mooj'he do.
- See what o'clock it is.* Dek'ho kit'na din chur'ha hy.
- B.** *Your honor! the church bell has struck five.* Khoo'da'wund! gir'je ke ghur'ee men panch buj'a hy.
- G.** *Bring me a suit of clothes.* Ek jo'ra kup'ra la'o.
- Brush my coat and hat.* Koor'tee our to'pee ko jha'ro.
- Give me my boots and spurs.* { Mo'ze kan'ten sum'et mooj'ne do.
- Is the horse saddled or not?* { Gho're pur zeen band'nee hy ki nu'heen?
- Tell the coachman to get the carriage ready.* Coach-wan ko ku'ho ki ga'ree ty'yar kur'e.
- No, no, countermand it.* Nu, nu, mun'a kur'o.
- Order the saddle-horse.* { Su'wa'ree ke gho're ko ha'zir kur'o.
- Come take off my boots.* A'o mo'ze oo'ta'ro.
- Open the venetians.* Jhil'mil oot'ha'o.
- Bring pen, ink, and paper.* Du'wat, kul'am, ka'ghuz la'o.
- Order the palkee.* Pal'kee ha'zir kur'o.
- Is my bed made?* Bich'houna bich'ha'ya hy?
- B.** *Sir, I have not yet made it.* Ub'tuk nu'neen ki'ya.
- G.** *Brush the curtains well that no mosquitoes may remain.* { Mus'ih'ree khood jha'ro ki much'chhur nu ru'nen.
- Clean my shoes well.* { Joo'tee ko uch'chhee tar'ah saf kur'o.
- Wake me very early in the morning.* { Moojh' ko bur'ee fuj'ar ju'ga'o.

A Gentleman and Palkee Bearers.

Gooft'goo dur'mi'yan a'ta aur Pal'kee-ku'har ke.
From Shakespear's "Muntakhabat-i-Hindi."

- G.** *Ho, bearers! bring the palkee to the steps of the door.* { *Ku'ha'ro! pal'kee yu'han seer'-hi'yon ke pas la'o.*
- Lower the palkee so that I may get into it.* { *Pal'kee ko jhoo'ka'o, ta'ki myn oos men su'war hoon.*
- Go to Mr. Barlow's.* { *Barlow sa'nib ke ghur kee tur'uf chul'o.*
- Do not shake the palkee so much.* { *Pal'kee ko it'na mut hil'a'o.*
- You have passed Mr. Barlow's house.* { *Barlow sa'hib ka ghur toom pich'na'ree chhor'a'ye'ho.*
- B.** *No, Sir, it is a little further on.* { *Nu'heen sa'hib oon'ka ghur tho'ree door u'ga'ree burh'-ke hy.*
- G.** *Well, perhaps I am wrong.* { *Khyr, sha'id myn ne ghul'ul'ee kee hy.*
- B.** *This is Mr. Barlow's house.* { *Yih Barlow sa'hib ka ghur hy.*
- G.** *No, this is another gentleman's.* { *Nu'heen, yih our sa'hib, ka ghur hy.*
- You are always making such mistakes.* { *Toom ko hum'e'shu ay'sa dho'-kha ho'ta hy.*
- Return to that white house, with the two pillars in front.* { *Toom oos soo'fed kot'hee kee tur'uf phir'o, ki jis'ke a'ge do khum'be hyn.*
- B.** *Ho, porter! open the door. Give intelligence that Captain Barker is come.* { *Dur'wan! dur'wa'zu kho'lo. Khub'ur kur'o ki kup'tan Barker sa'hib a'ye hyn.*
- G.** *Set down the palkee.* { *Pal'kee oo'ta'ro.*
- Put the palkee in the shade, that it may be cool.* { *Pal'kee ko chha'on men le'ja'kur ruk'ho ta'ki thun'-dee ru'he.*
- Hold the umbrella between me and the sun.* { *Chha'ta lug'a'o.*
- Bring a palkee quickly.* { *Ek pal'kee jul'dee mun'ga'o.*
- Get porters, and send my baggage close along with me.* { *Moo'ti'yon ko boo'la'o, our hum'a're sat'hee sath cheez bust bhij'wa do.*

- B.** *Where do you mean to go, Sir?* } Ap ku'han oot'ren'ge ?
- G.** *Carry me at once to Mr. Spence's hotel.* } Spence ke Hotel men hum'ko ek bar'gee le'ja'o.
- Come take me to Mr. Thacker's Library.* { Chul'o, hum'ko pu'hoon'cha'o Thacker sa'hib ke koo'tub-kha'ne men.
- Go straight forwards.* Seed'he a'ge chu'le ja'o.
- Turn to the right.* Dyh'ne ko phir'o.
- Go to the left.* Bu'een tur'uf ja'o.
- Go fast.* Jul'dee chul'o.
- Go a little slower.* Zur'a a'his'te chul'o.
- Go there. Go on.* Wu'han ja'o. Burh'ke ja'o.
- Stop.* Khu're ru'no.
- Stop here till I return.* { Yu'han ru'ho jub tuk ke myn phir a'oon.
- I will be back immediately.* Is'ee dum myn phir a'oon'ga.
- Run on before, and enquire if Mr. Perry, the hair-dresser, be at home or not.* A'ge dour ke ja'o, khub'ur lo'ki Perry sa'hib barber ghur men hyn ki nu'neen.
- Stop, stop, let me get out.* { Ru'ho, ru'ho, mooj'he oot'tur'ne do.
- Take up the palkee, and go home.* Pal'kee oot'ha'o our chul'o ghur ko.
- Carry this bundle home.* Is guth'ree ko ghur le'chul'o.
- Hand these things out of the palkee.* Pal'kee men se yih chee'zen oot'a'ro.
- I dine at Mr. Attorney Smith's.* Myn kha'na kha'oon'ga wuk'eel Smith sa'hib ke yu'han.
- You must go there in the afternoon.* Si'puh'ree ko toom ko wu'han ja'na ho'ga.

A Gentleman and Boatmaster.

Goof't'goo dur'mi'yan Sahib our Manj'hee ke.

- G.** *Footman, look out (search) for a good small boat. I want to go to the ship Zenobia.* Pi'ya'de. ek uch'chhee chho'tee see na'o ta'lash kur'o. Myn Zenobia ju'haz pur ja'ne chak'ta hoon.
- F.** *Which do you desire, Sir, a bhouliya or skiff?* Ap ko ky'see na'o cha'ni'ye, bhou'li'ya ya deng'ee ?
- G.** *I prefer a small bhouliya if here procurable, but otherwise will take a skiff.* Ug'ur yu'han bhou'li'ya mil'suk'e to moon'a'sib, nu'neen to deng'ee hee ka'tee hy.

F. *Ho! boatman; the gentleman wants a boat.*

B. *Sir! go on my boat it is an excellent boat.*

Take my bhouliya, Sir! It will take you with double speed and comfort.

G. *I will go in that boat.*

Bring a board, or if got, a chair to carry me.

The bank is very miry.

Walk cautiously, or I shall fall.

Do you know where the ship Zenobia is?

B. *No, Sir! but we will enquire.*

G. *Then enquire here, ere going.*

The ship arrived yesterday, and is now somewhere above the Fort.

Hail that boat and enquire.

I must be on board that ship ere noon, therefore make no delay.

Keep to windward of that brig.

Pull to leeward of that buoy.

Take care, and don't run foul of that ship's cable, or we shall be upset.

The wind appears fair why don't you set sail?

B. *Sir, we are going to set sail immediately.*

G. *Sail the boat more into the stream.*

O na'o'wa'le': sa'hib ko ek na'o dur'kar hy.

Sa'hib me'ree na'o pur chul'o, yih uch'chhee na'o hy.

Me'ree bhou'li'ya lo sa'hib, ap ko bu'hoot juld our a'ram'se le'chu'le'gee.

Myn oos na'o pur ja'oon'ga.

Ug'ur ho'we to ek chou'kee la'o, nu'heen to ek tukh'ta la'o me're le'ja'ne ko.

Kun'a're pur bu'hoot kee'chur hy.

Ho'shi'ya'ree'se chul'o'nu'heen to myn gir'pur'oon'ga.

Toom jan'te'ho Zenobia ju'haz ku'nan hy?

Nu'heen sa'hib! mug'ur hum poochh'len'ge.

Tou a'ge ja'ne'se yu'heen pooch'ho.

Ju'haz kul pu'hoon'cha hy, our ku'heen kil'e ke a'ge lug'an hy.

Oos na'o ko poo'ka'ro our pooch'ho.

Koochh der nu kur'o, moojh ko cha'hi'ye do pu'hur se a'ge ja'na oos ju'haz pur.

Do do'lee ju'naz ke wa'o pur ruk'ho.

Oos bo'e ke bha'ree tur'uf ta'no.

Khub'ur'dar, oos ju'naz ke hu-mar se mut phun'sa'o, nu'been to hum sub oo'lut'-ja'en'ge.

Hu'wa to uch'chhee ma'loom ho'tee hy toom pal ke'on nu'heen oo'ra'te ho?

Sa'hib, hum ub'hee pal oo'ra'ne ja'te hyn.

Na'o ko our pa'nee ke tor men chu'la'o.

- That I think is the ship.* { *Myn khi'yal kur'ta'hoon ki*
Go alongside of this ship. { *wooh ju'haz hy. Is ju'haz ke*
Ask the ship's people to give { *bugh'al men ja'o.*
you a rope. { *Ju'haz ke ad'mi'yon se ku'ho*
B. Sir, how long will you re- { *rus'see phenk'den.*
main? { *Ap kub'tuk thy'ren'ge?*
G. I will remain till the tide { *Myn thy'roon'ga jub'tuk bha'ta*
turns, so, if you wish to eat { *pu're, is ur'se men ug'ur*
or drink, in the mean time, { *toom ko kha'na pee'na hy*
do so. { *to kha pee lo.*
Make the boat fast by the { *Na'o ko rus'see se muz'boo'tee*
rope, and drop astern of { *se bandh'kur, ju'haz ke*
the ship. { *pee'ch'hoo ja'ruho.*
Ho! boatmaster, bring the { *O, manj'hee, bhoul'i'ya ko ju'*
bhouliya alongside of the { *haz ke bur'a'bur la'o.*
ship. { *In cheez'on ko na'o pur le'*
Take those things into the { *ja'o.*
boat. { *Na'o ko ka'im kur'o jub'tuk*
Steady the boat whilst I get { *ki myn chur'hoon.*
in. { *Rus'see chhor'do.*
Let go the rope. { *Duf'ra'o, our hul'e'sa tan.*
Push off, and pull oars. { *Tan zor bur'a'bur.*
Give way together. { *Zor tan! Sha'bash!*
Give way! Well done! { *Manj'hee Chand'pal ghat ja'o.*
Boatmaster, go to Chandpal { *Ku'na'ron ko ku'ho ki pal'kee*
ghat. { *ghat pur la'wen.*
Tell the bearers to bring the { *Us'bab na'o pur se pal'kee*
palkee to the ghat. { *men le'ja'o.*
Take the things from the { *Me're sath a'o manj'hee, myn*
boat to the palkee. { *toom'ha'ra kir'a'ya doon'ga.*
Boatmaster, come with me, { *and I will pay your fare.*

Travelling by Water.

- G. I intend going to Berham-* { *Myn Buh'ram'poor ja'ne ka*
pore by water. I therefore { *ir'a'da rukh'ta' hoon, our*
want to hire boats for my- { *chah'ta'hoon ki up'ne was'te*
self and family { *na'wen kir'a'ye kur'oon.*
S. What description of boats { *Kis tour kee na'wen ap ko*
do you want, Sir? { *dur'kar hyn, Sa'hib?*
G. A large bujra, a small cook- { *Ek bu'ra buj'ra, our ek chho'tee*
boat, and middle sized bag- { *ba'wur'chee-kha'ne kee na'o,*
gage boat. { *our ek us'bab kee na'o.*

G. Go to the Ghats and enquire (search) for these three kinds of boats.

S. How many oared bujra will you require?

G. A ten or twelve oared bujra.

S. And how many mun baggage boat?

G. You know what baggage I have, and can therefore estimate accordingly.

G. There are boats at Smith's ghat, Sir, will you go and inspect them?

G. Very well. I will go and see them. Shew the bearers the ghat.

Which is the bujra?

S. This is the bujra, and that the baggage-boat.

G. But where is the cook-boat?

S. That is coming, Sir.

G. The baggage-boat appears small.

S. It is roomy within, and large enough for all your baggage.

G. Boatmaster, what will you charge per day, or what for the trip hence to Berhampore?

B. By the day, Sir, ten Roopees, or for the trip one-hundred and fifty.

G. I will not give you so much, but will enquire the proper rates, and make you a fair offer, to-morrow morning.

B. Sir, how am I to know?

G. Come to my house to-morrow morning and I will tell you.

Gha'ton pur ja'o' our in tee'non kism kee na'wen ta'lash kur'o.

Ky dand ka buj'ra ap ko dur'kar hy?

Ek dus ba'ruh dand ka buj'ra dur'kar hy.

Our ky mun kee us'bab kee na'o?

Toom jan'te'ho jo us'bab me're sath hy our oos'se un'daz kui'suk'te'ho.

Na'wen Smith ghat men hyn sa'hib. Ap chul'kur moo'la-huz'a kui'en'ge?

Uch'chha. Myn oon'hen ja'kur dek'hoon'ga. Ku'ha'ron ko ghat dek'ha'do.

Koun'sa buj'ra hy?

Yih buj'ra hy, our wooh us'bab kee na'o hy.

Ly'kin ba'wur'chee-kha'ne kee na'o ku'nan hy?

Wooh a'tee hy, sa'hib.

Us'bab kee na'o chho'tee ma'loom ho'tee hy.

Un'dur wu'see hy our ap ke us'bab ke li'ye bu'hoot hy.

Manj'hee, roz ka kir'a'ya kya lo'ge, our yu'nan se Buh'ram'poor ka kir'a'ya kya lo'ge?

Din peech'he dus roo'py, our tun'am rah ke derh sou roo'py.

Myn toom ko it'na nu'heen doon'ga, mug'ur dus'toor poochh kur myn toom ko kul fuj'ur ek bat bol'doon'ga.

{ Sa'hib moojh ko ke'on kur ma'loom ho'ga?

Kul fuj'ur ko toom me're muk'an pur a'o to myn kuh'oon'ga.

- B.** *When will you start, Sir?* Ap kub chu'len'ge, Sa'hib.
- G.** *I want to go on Monday.* { Myn peer ko ja'ne chah'ta'-
hoon.
- At what hour will the tide serve?* } Kit'ne wukt jo'ar ho'gee?
- B.** *At four o'clock in the morning.* Char bu'je soob'uh ko jo'ar ho'gee.
- G.** *Very good. We will sleep on board on Sunday night.* Uch'chha. It'war kee rat ko hum kish'tee pur so'wen'ge.
- As soon as the tide serves, let the boats be taken above the shipping opposite the Mint.* Jo'ar ke ho'te'hee kish'tee ko ju'haz bu'hur ke a'ge Tuk'sal ke sam'ne le'ja'na.
- B.** *Where shall we place or put these things?* Hum in chee'zon ko ku'han ruk'hen?
- G.** *Spread the bedding in mid-ships of the after cabin.* Pu'lung ko pichh'le kum're ke beech men lu'ga'o.
- Hang this lamp from the cabin roof.* Is fa'noos ko chhut men lut'-ka'do.
- Put this table and these trunks in the large cabin.* Is me'our in sun'doo'kon ko bu're kum're men rukh'do.
- Send the rest to the baggage boat.* Ba'kee ko us'bab kee na'o pur bhej'do.
- B.** *Sir, we are ready to start in the morning.* Sa'hib, hum fuj'ur ke chul'ne ke was'te ty'var ru'hen'ge.
- G.** *Boatmaster, I observe two men short of the complement.* { Manj'hee, mooj'ne toom'na're ad'ni'yon se do kum ma'loom ho'te hyn.
- I will not go without a full crew.* Myn bu'ghyr poo're adm'i yon ke nu'heen chu'loon'ga.
- B.** *Sir, two men are gone to the bazar, but will be here presently.* Sa'hib, do ad'mee ba'zar gu'ye hyn, mug'ur jul'dee phii'eu'ge.
- G.** *Boatmaster, the tide is turning (coming).* } Manjl'ee jo'ar a'tee hy.
- Get up the anchor.* Lun'gur oot'ha'o.
- Tell the cook-boat-master to keep within hail.* Ba'wur'chee-kha'ne kee na'o ke manj'heekoku'hokipas ru'he.
- Let the baggage-boat go gently a head.* Us'bab kee na'o ko ku'ho ki a'his'tu a'his'tu a'geja'we.
- Why are you going to the shore?* } Kun'a're pnr ke'on ja'te ho?
- B.** *The Bore is approaching and we are therefore getting out of its course.* } Ban a'ta hy is li'ye oos'kee rah se hum ul'ug ho'te hyn.

- The boat is aground on this island of sand.* Na'o is chur pur churh gu'yee hy.
- There is a violent storm coming on.* Bu'ra too'fan a'ta hy.
- We must take shelter in the first creek we meet.* Puh'le jo kol nuz'ur a'we oos men hum ko pun'ah le'nee ho'gee.
- G.** *Unless all the masts be struck, we never can make any progress against so violent a wind.* Ug'ur sub mus'tool gir'a'e nu ja'en to hum is toond hu'wa men koochh a'ge chul nu suk'en'ge.
- They do not pull the oars with spirit.* We zor se dand nu'heen mar'te hyn.
- Tell the servants not to smoke and make such a noise near the cabin door.* Nou'kur'on se ku'ho ki hook'ku nu pee'wen, our koth'ree ke dur'wa'ze pas ay'sa shor nu kur'en.
- B.** *The stream is now very strong, and unless we have a fair wind we shall make little progress.* Ub pa'nee bu'hoot tur'kha hy, our ug'ur hu'wa moo'a'fik nu ho to a'ge kum chul suk'en'ge.
- G.** *Why are the men going ashore?* Dan'dee-sub kun'na're ke'on ja'te'hyn?
- B.** *Sir, they are going to track the boat.* Sa'hib we goon tan'ne ja'te'hyn.
- G.** *Bring the boat to opposite that village.* Oos bus'tee ke sam'hne na'o lu'ga'o.
- Send some one on shore for milk and eggs.* Doodh our un'don ke li'ye kis'ee ko kun'a're bhej'do.
- Hail the cook-boat for breakfast.* Ha'zi'ree ke was'te ba'wur'-chee-kha'ne kee na'o ko poo'kar do.
- Is the baggage-boat at hand?* Us'bab kee na'o nuz'deek hy?
- I want something from it.* Myn oos men se koochh chah'-ta'hoon.
- The storm has now abated.* Ub and'hee mou'koof hoo'ee hv.
- Up anchor, and row.* Lun'kur oot'ha'o our dand khe'o.
- Endeavour to reach Bowsing Factory by sun-set.* Dhoop dhu'le tuk Bou'singh kee Kot'hee pu'hoonch'ne ka kurd kur'o.
- Is there a good pathway on that bank?* Oos kun'a're pur koochh uch'-chha rus'ta hy?

- Has that man any fish for sale ?* { Oos ad'mee ku'ne kooch
muchh'lee bi'ka'o hy ?
- Is there a village near ?* { Yu'han nuz'deek ko'ee bus'tee
hy ?
- What village is that ?* Wooh koun bus'tee hy ?
- Whose house is that ?* Wooh kis'ka ghur hy ?
- What distance is it now from Bowsing ?* Ub Bou'singh ki'nee door
hy ?
- How long will this tide serve ?* { Kit'nee der tuk jo'ar ru'he
gee ?
- Close the cabin blinds.* Kum're ke pur'de gi'a'do.
- Where are we now ?* Ub hum ku'han hyn ?
- B.** *Sir, we are now near Bowsing.* Sa'nib ub Bou'singh ke pas
pu'hoon'che hyn.
- Where are we to stop ?* Ku'han lu'gan ki'ya ja'we ?
- G.** *At the ghat of the Factory, where I shall stop for to-night.* Kot'hee ke ghat pur lu'ga'o ;
ajrat ko myn wu'han so'-
oon'ga.
- Pull well. Hurra !* Zor tan. Sha'bash !

A Gentleman and Butler or Waiter.

Gooft'go dur'mi'yan ek Sa'hib our Khan'sa'man ya
Khid'mut'gar ke.

From Shakespear's "Muntakhabat-i-Hindi."

- G.** *Khidmutgar bring me a cup of tea.* Khid'mut'gar ek cha kee pi'-
ya'lee me're was'te la'o.
- K.** *There are both tea and coffee, Sir, whichever you please I will bring you.* { Sa'nib cha our kuh'wa do'non
ty'yar hyn, jo koochh oon
do'non men se pus'and ho so
myn ap'ke was'te la'oon.
- G.** *Well, bring me a cup of coffee first.* Uch'chha puh'le me're was'te
ek pi'ya'lee kuh'we kee la'o.
- Bring the eggs.* Un'de la'o.
- K.** *They are not yet boiled, Sir ; but they will be ready immediately.* Un'de ub'hee josh nu'heen di'-
ye gu'ye hyn, mug'ur jul'-
dee ty'yar hon'ge.
- G.** *Bring me a cup of tea.* Ek cha kee pi'ya'lee la'o.
- K.** *Do you like it strong, Sir ?* Ap ko gar'hee cha pus'and
a'tee hy ?

- G.** *Yes, I like it strong.* { Han, mooj'he gar'hee cha pus'-und a'tee hy.
- This tea is too strong; add a little hot water.* { Yih cha bu'hoot gar'hee hy, is men tho'ra our gurm pa'nee da'lo.
- Bring the sugar and milk.* Mis'ree our doodh la'o.
- Take my plate to Mr. Barlow for some fish and rice.* { Me'ree ri'ka bee Barlow sa'hib ke pas le'ja'o our tho'ree muchh'lee our khoosh'ka la'o.
- K.** *What fish do you prefer, Sir, Cockup or Mango-fish?* { Kis kism kee muchh'lee an chah'te hyn, bhik'tee ya tu'-pus'see?
- G.** *Bring me some Mango-fish.* { Tho'ree see tu'pus'see muchh'lee me're was'te la'o.
- Give me venison.* Hur'an ka gosht la'o.
- Get me fowl.* Moor'ghee ka gosht la'o.
- Hand me the bread and butter.* Ro'tee muk'khun la'o.
- Bring me a clean plate and a knife and fork.* Ek our saf ri'ka'bee our chhoo'-ree kan'ta la'o.
- Is this black pepper or cayenne?* Yih ka'lee mirch hy, ya lal mirch?
- K.** *This is cayenne, Sir.* Sa'hib, yih lal mirch hy.
- Will you take some omelet, Sir?* { Tho'ra sa kha'gee'na ap kha'en'ge?
- G.** *No. Tell the Hookka-attendant to bring the hookka.* Nu'heen; hook'ke-bur'dar ko ku'no ki hook'ku la'o.
- Ho! Khidmutgar.* O! Khid'mut'gar.
- K.** *I am here, Sir; what are your orders?* Myn yu'nun ha'zir hoon, ap ka kya hookm hy?
- G.** *Tell the Butler to provide every thing for tiffin; I expect four or five friends.* { Khan'sa'man ko ku'ho ki Tiffin ke wukt panch char sa'nib'on ke was'te sa'man ty'yar ku're.
- K.** *Do you dine at home, Sir, to-day?* Aj ap ghur men kha'na kha'en'ge
- G.** *Yes; five or six ladies and gentlemen will dine with me; prepare every thing suitable.* { Han, me're sath panch chhu sa'nib our bee'bee'an kha'ne ko kha'en'ge, so toom oon'ke moo'na'sib ty'yar kur'o.

(From Dr. Gilchrist's "Dialogues.")

- G.** *Bring the newspapers, and a fresh charge for the hookka.* Ukh'bar ke ka'ghuz la'o, our hook'ke kee ek chil'um ta'-zee do.

- Give that gentleman another dish of tea.* Ek our pi'ya'la cha ka sa'hib ko do.
- Take every thing away.* Sub chee'zen le'ja'o.
- Wipe and rub the tables well but do not scratch them.* { Uch'chhee tur'uh me'zon ko ponch'ho our mul'o, pur oon'ne chhee'lo mut.
- Get the breakfast equipage ready again.* Ha'zir'ee ka sa'man phir ty'-yar kur'o.
- Does the water boil?* Pa'nee khoul'ta hy?
- Toast some bread, and butter it properly.* { Koochh ro'tee sen'ko our oos pur uch'chhee tur'uh muk-khun lu'ga'o.
- Where is the tea?* Cha ku'han hy?
- Make it strong enough, and by putting in plenty of milk and sugar, you will always make it good, provided the water be boiling hot.* { Jy'see cha'hi'ye oo'se kur'wee kur'o, our bu'hoot sa doodh our mis'ree toom oos men dal'kur hu'me'sha uch'chhee bun'ai'yo; is shurt'se ki pa'nee khoob khoul'ta ho.
- Give me a dish of coffee, and a little more sugar.* { Ek pi'ya'la kuh'wa mooj'he do, our tho'ree see mis'ree zi'-ya'du do.
- Boil some eggs, but do not let them get hard.* Koochh un'de oob'a'lo pur oon'he sukht ho'ne nu do.
- Give me a clean cup and saucer.* { Ek saf pi'ya'la our pirch mooj'he do.
- What! No salt nor fruit upon the table in the morning?* { Kya! toom ne su'we're mez pur nu koochh nu'muk ruk'ha our nu koochh me'wa?
- Set the egg-cups and salt-cellar on that side, and the tea-pot and coffee-pot here.* { Uu'don ke pi'ya'le our nu'-muk-dan oos tur'uf ruk'ho, our cha'e-dan our kuh'wa dan yu'han.
- Where are the rolls and biscuits?* { Ro'tee our biscuit ku'han hy?
- Why don't you hand bread, milk, and butter to the gentleman?* Ro'tee, doodh our muk'khun sa'hib ko ke'on nu'heen de'te ho?
- Do not you perceive he wants them?* Toom nu'neen dekh'te ki wooh yih chah'te hyn?
- Also a knife, fork, and spoon?* { Our chhoor'ee kan'ta our chum'cha bhee?
- Bring the cold meat and ham in the twinkling of an eye.* Thun'da gosht, our soo'ur ka gosht pul mar'te la'o.

- What a blockhead you are, to require repeated orders for such things !* Toom kya uh'muk ho ! ki ay'-see chee'zon ke was'te toom ko bar bar hookm cha'hi'ye !
- Let me see them every morning, without fail, on my table, or I shall turn you off, as a good-for-nothing fellow.* { Hur roz soo'buh ko me'ree mez pur ye chee'zen be oozr moo'hy'ya kur'na, nu'heen toom'hen na'ka'ru su'mujh'-ke chhoo'ra doon'ga.
- I see you always forget to put enough of cream in the pot.* { Myn dekh'ta hoon ki ba'sun men jit'nee cha'hi'ye mu'-la'ee rukh'ne ko toom hu'-me'sha bhool'te ho.
- I cannot drink tea without cream you know.* { Toom jan'te ho ki myn mu'la'-ee bu'ghyr cha pee nu'heen suk'ta.
- The honey, too, where have you disposed of that also ?* Shu'hud bhee, oos ko toom ne ku'han thi'ka'ne lu'ga'ya ?
- The bread is too bad, and full of sand.* Ro'tee ni'na'vut boor'ee our ba'lon bhui'ee hoo'ee hy.
- Discharge the baker, if he ever dare to send such bread here.* { Nan'ba'ee ko ju'wab dee'jo ug'ur kub'hee wooh ay'see ro'tee bhej'ne kee joor'ut kur'e.
- The butter-man also, I fear, is a great rogue ; he gives bad butter, and short weight besides.* { Our muk'khun-wa'le se bhee un'de'sha hy, ki wooh sukht du'gha'onz hy, muk'khun khui'ab de'ta hy our si'wa'e is'ke wuzn kum.
- Hark you, sirrah ! I suspect there is some collusion between them and you.* Ub'e soon, myn sum'ujh'ta hoon ki te're our in ke dur'-mi'yan koochh sa'zish hy.
- Take care ! or the house of correction will be your lot.* { Khub'ui'dar ! nu'heen to te'-ree kis'mut men hur'un ba'-ree* hy.
- Drive the flies away, and keep the ventilator going.* Muk'khi'yan han'ko our pun'-kha hi'a'te ru'ho.
- Give the gentleman a chair and foot-stool.* Sa'nih ko ek chou'kee our peer'hee do.

* " This word, which literally means deer-fold, has become current, in Bengal, for the house of correction which indicates something more than merely Kyd-Khanu,—a Jail or Prison, and is dreaded accordingly." —So says Dr. Gilchrist—but the more probable origin of the name is to be traced in the word Hur'un—*Theft* : or Hur'na—to beat down, as paviers.

<i>Take care that the hot water do not fall on any body.</i>	<i>Khub'ar'dar ! kis'ee pur gurm pa'nee nu pur'e.</i>
<i>These eggs are not fresh.</i>	<i>Ye un'de ta'ze nu'heen hyn.</i>
<i>From whom did you take them ?</i>	<i>Kis'se toom ne li'ye hyn ?</i>
<i>Never bring any to the table but those that are laid at home.</i>	<i>Ghu'ry'le ke si'wa'e our koochh kub'hee mez pur mut la'o.</i>
<i>I cannot any longer suffer that fellow's negligence, in not having every thing ready by times.</i>	<i>Wooh jo wukt pur sub cheez ke ty'yar kur'ne men ghuf'-lut kur'ta hy, is'kee myn bur'dasht nu'heen kui'suk'-ta.</i>
<i>This coffee is burnt, and not even half-ground.</i>	<i>Yih kuh'wa jul gu'ya hy, our udh pis'a bhee nu'heen.</i>
<i>This milk is very much smoked.</i>	<i>Yih doodh bu'hoot dhoon'wa'-sa hv.</i>
<i>Always put the kettle on the fire for a few minutes, before you bring it.</i>	<i>Hu'me'sha deg'chee* ke la'ne se a'ge, ky lum'ha oos'e ag pur ruk'ha kee'jo.</i>
<i>G. Where is the soup and soup spoon ?</i>	<i>Shoor'wa ku'han hy, our shoor'-we ka chum'cha ?</i>
<i>Let me have your master's soup-plate.</i>	<i>Up'ne sa'hib ke shoor'we ka ba'sun mooj'he do.</i>
<i>Never make such strong soup again.</i>	<i>Phir kub'hee shoor'wa ay'sa gar'ha mut kui'na.</i>
<i>It is too thick.</i>	<i>Yih bu'hoot gar'ha hy.</i>
<i>Leave the boullie in the tureen.</i>	<i>Shoor'we ka gosht shoor'we'-dan men rub'ne do.</i>
<i>Are these marrow bones ?</i>	<i>Yih kya goo'de kee hud'di'yan hyn ?</i>
<i>Have you no marrow-spoon ?</i>	<i>Toom'ha're pas ko'ee goo'da nik'al'ne ka chum'cha nu'-heen ?</i>
<i>The marrow is all boiled away.</i>	<i>Goo'da bil'kool ghool gu'ya hy.</i>
<i>Preserve the marrow in future, by tying or closing the ends of the bones before you make the soup.</i>	<i>A'ge shoor'wa puk'a'ne se puh'le hud'di'yon ke sir'e bandh'kur, ya bund kur'ke goo'de ko gir'ne nu dee'jo.</i>
<i>Have you no toasted bread for the marrow ?</i>	<i>Koochh sen'kee hoo'ee ro'tee goo'de ke was'te nu'heen hy ?</i>

* The english word—is better understood by native servants in the employ of europeans.

Place the cruet here.

Give me ketchup, anchovies, and every thing of this sort.

What do you call that vegetable ?

Let me have some of every sort on the table, and tell me the name of each.

I want beef.

Do you know the names of all these fish ?

B. *Yes, Sir, I do.*

G. *Then get one dressed for me every day, and tell me the name of each, as I eat it, till you see I can call for every thing of this sort by its proper name.*

Do this with every thing else, as this will be a capital plan for learning and digesting this useful tongue, both as a good meal, and no bad lesson.

Recollect always to say, Master you are now eating an ortolan, snipe, quail, oyster, mango-fish, custard apple, plantain, &c.

Fry the liver, and dress the sweet-bread nicely.

This is a tit-bit I wish to keep to myself.

Gunj yu'han ruk'ho.

Chut'nee, muchh'lee ka uch'ar our sub chee'zen is'ee tur'uh kee moojh ko do.

Oos tur'ka'ree ko toom kya kuh'te ho ?

Me'ree mez pur hur ek tur'uh kee tur'ka'ree koochh koochh ruk'ho, our ek ek ka nam mooj'he bu'ta'o.

Ga'e ka gosht* myn chah'ta'hoon.

In sub muchh'i'yon ke nam toom jan'te ho ?

Han, Sa'hib, myn jan'ta hoon.

Tou hur roz me'reli'ye ek puk'a'na, our jub myn kha'oon tub hur ek ka nam mooj'he bu'ta'na, jub tuk ki toom nu ja'no ki hur ek ay'see cheez ke myn usl nam bu'ta suk'oon.

Hur ek cheez men bhee ay'sa kur'o, ke'on ki is kam kee zub'an seekh'ne ka our yad rukh'ne ka yih uch'chha nuk'sha hy ki yih sub'uk-o tub'uk bhee hy.

Yad ruk'no hu'me'shu yih kuh'na ki sa'hib ! bu'ge'ree, chu'na, but'er, kus'too'ru, tup'see muchh'lee, shur'ee'fu, ke'lawu'ghy'ra ap is wukt kha'te hyn.

Ku'h'jee ko bhoo'no, our puth'ree uch'chhee tur'uh puk'a'o.

Wooh ek tur m'wa'tu hy myn hee up'ne was'te ruk'ha chah'ta hoon.

* In Hindoostanee—Beef, Mutton, Pork, Veal, and Venision, can be expressed only, as done in the above intance, by Cow's flesh, Sheep's flesh and so on. Most native servants, however, are more familiar with the english names.

- What ! have these fish no roes ?* { *Kya ! in muchh'li'yon men un'de nu'heen ?*
- Be sure to dress the turtle gloriously ; I have a dozen friends who mean to partake of it with me to-day.* { *Is kuch'hoo'e ko uch'chhee tur'uh puk'a'na me're ba'ruh dost aj is'ke kha'ne ka ir'a-du rukh'te hyn.*
- Do not forget the soup and eggs.* { *Shoor'wa our un'don ko bhoc'-lo mut.*
- Season every thing well.* { *Hur ek cheez men uch'chhee tur'uh mus'a'la da'lo.*
- Are there onions, leeks, garlic, and all kinds of spices, pickles, &c. in the house ?* { *Pi'yaz, gun'dun'a, luh'sun, our sub tur'uh ke mus'a'le, our uch'ar wu'ghy'ra ghar men hyn ?*
- Can you dress hindoostanee dishes well ?* { *Hin'doos'ta'nee kha'na toom uch'chha puk'a suk'te ho ?*
- In future do not dress the hindoostanee dishes with so much spice ; this tastes of nothing but pepper.* { *A'in'du hin'doos'ta'nee kha'ne it'na mus'a'la dal'kur mut puk'a'na, is men si'wa'e mirch our kis'ee ka muz'a nu'heen.*
- This beef is excellent ; from what butcher did you get it ? always employ him in future.* { *Yih ga'wu gosht bu'hoot ach'-cha hy, kis ku'sa'ee'se toom ne li'ya ? hu'm'shu oos'ee se moo'kur'rur li'ya kui'o.*
- Prepare the dish I pointed out to you at Mr. Bennet's yesterday, for dinner to-morrow. You had better send the cook there this evening to see how it is made.* { *Bennet sa'hib ke yu'dan kul jo kha'na hum ne toom ko dek'na'ya tha, so kul ke kha'ne ke li'ye ty'yar ku'-ri'yo. Bil'tur yih hy ki aj sham ko ba'wur'chee ko wu'dan bhe'jo ki dek'ne wooh kis tur'uh puk'ta hy.*
- Let me never see such a dinner again as you had to-day ; there were only four gentlemen with me, and you prepared food enough for twenty.* { *Jit'na kha'na aj toom ne puk'a'ya hy, oot'na hum phir kub'nee nu dek'hen ; me're sath char sa'hib the, our toom ne bees sa'hib ke la'ik ty'yar ki'ya.*
- What fruits are in season now ? as each comes into season bring me one.* { *Koun koun phul is mou'sim men puk'ke hyn ? our jub hur ek puk'e hur kism ka ek ek me're pas la'na.*
- The water-cooler has spoiled* { *Ab'dar ne sho'ru soo'ra'hee*

- this water, by allowing saltpetre to get into it.*
How many sers of saltpetre has he used to-day?
The wine was not sufficiently cooled at dinner.
How often have I told you to have the plates and every thing ready before hand; you constantly occasion confusion and delay.
We shall dine to-day in the country.
Send every thing in time.
Will this meat keep so long in this weather?
I fear not; however you may try.
There is a gentleman to dine with me who is very fond of fruit.
Endeavour to procure some of the best fruit, and some vegetables.
- men dal'kur yih pa'nee *khur-ab* ki'ya hy.
 Ky ser sho'ru aj oon ne *khurch* ki'ya hy.
 Kha'ne ke wukt shur'ab uch'chhee thun'dee nu thee.
 Kit'nee bar myn ne toom se ku'ha hy, ki rik'a'bi'yan our hur ek cheez a'ge se ty'var ruk'hi'yo, toom hu-me'shu hy'ran ho'te ho our der kur'te ho.
 Hum aj shu'hur ke ba'hur kha'nakha'wen'ge.
 Sub cheez bur wukt bhe'jo.
 Is mou'sim men yih gosht it'nee der ta'zuruh suk'e'ga?
 Mooj'ne un'de'shu hy ki nu, pur toom is'ko dekh lee'jo.
 Me're sath ek sa'hib kha'en'ge oon'he me'wa bu'hoot bha'ta hy.
 Koochh bu'hoot uch'chhee me'we our uch'chhee tur'ka'ree mung'wa'ne men ko'shish kur'o.

A Gentleman and Groom.

Goost'go dur'mi'yan ek Sa'hib our Sa'ees ke.

(From Dr. Gilchrist's Dialogues.)

- G.** *Bring the Arab horse I bought yesterday, and let us have this gentleman's opinion of him.*
He is quite a colt yet.
What is his age?
He carries his head remarkably well, and is elegantly formed, particularly before.
- Oos ur'bee gho're ko la'o jo myn ne kul *khureed* ki'ya hy dek'hoon to in sa'hib kee sum'ujh is men kya hy.
 Wooh ub'tuk buch'he'ra hy.
 Wooh ky sel ka hy?
 Wooh koon'da uch'chee wu'za se kur'ta hy our oos'ka pesh khoob soo'rut hy.

- Measure him exactly, and tell us his height.* Oos ko theek na'po our kit'na oon'cha hy hum se ku'ho.
- He can carry your weight over any ground.* Ju'han cha'ho wooh toom'na'-ra bojh le'ja'suk'ta hy.
- His paces are very good, make him trot round that circle; now gallop him.* { Oos ka kud'um bu'hoot uch'-chha hy, oos'e oos chuk'-kur men dool'kee chu'la'o; ub oos'e dou'ra'o.
- But he appears to greater advantage when mounted.* Pur wooh chur'he se zi'ya'da khoob soo'rut nuzu'r a'ta hy.
- Are all the horses well rubbed down?* Sub gho're uch'chhee tui'ah mul'e gu'ye hyn?
- Make him walk about until he be perfectly cool.* Oos'e tuh'la'o jub tuk nu khoob thun'da ho.
- But first loose the girths.* { Ly'kin puh'le tung dhee'la kur do.
- One of the carriage horses appears to be lame.* Ga'ree ka ek gho'ra lung'ra nuz'ur a'ta hy.
- He is sprained in that joint.* { Oos'ke oos bund men moch a'gu'yee hy.
- Send for a farrier to look at him.* Kis'ee sa'lo'tui'ee ko boo'la'o ki oos'e dek'he.
- The horse's leg has swelled greatly during the night.* Gho're ka pa'on kul rat se bu'hoot phool gu'ya hy.
- What shall we apply to reduce it?* Oos'e doorkur'ne ko kya du'wa kur'en'ge?
- This horse stumbles very much, there is danger in riding him.* Yih gho'ra bu'hoot tho'kur kha'ta hy, is pur churh'ne men khut'ra hy.
- What blemish is that on his leg? Is it merely a scar?* { Oos ke pa'on men wooh kya nyb hy? Wooh kya sirf dagh hy?
- Tell the groom to cut the horse's mane and tail properly.* Sa'ees se ku'ho ki gho're kee u'yal our doom uch'chee tui'ah tur'a'she.
- Tell the coachman to bring the new harness which came home last night.* Coach-wan se ku'ho ki jo nu'ya saz kul rat ko a'ya hy so la'e.
- One of the carriage wheels is broken: and one of the springs likewise is much bent; all this has been occasioned by driving these unruly horses.* { Ga'ree ka ek pu'hi'ya toot gu'ya our ek kum'a'nee bhee bu'hoot ter'hee hoo'ee, yih sub in sur'kush gho'ron ke bank'ne se hoo'a hy.

- They have never been thoroughly broken in.* Wooh gho're kub'hee theek bu'na'e nu'heen gu'ye.
- Send for a jockey in the evening, and tell him to drive these two horses every morning for some time in a breaking in carriage.* { Sham ko cha'book-su'war boo'-la'o, our oos'e ku'ho ki in do'non gho'ron ko chund roz tuk fuj'ur ke wukt phe'ree kee ga'ree men jot-kur han'ke.
- Get my charger ready very early in the morning as I must go to parade, and take the grey horse to Chitpore.* { Noor ke tur'ke me'ra jun'gee gho'ra ty'yar kui'o ke'on ki mooj'ne ku'wa'id men ja'na hy, our sub'za gho'ra Cheet-poor le'ja'o.
- Have you got the chesnut mare shod yet?* { Soor'ung gho'ree kee ub'tuk nal'bun'dee toom ne kur'-wa'ee hy?
- I shall ride her out a hunting the day after to-morrow.* Myn pur'son shi'kar ke li'ye oos'pur su'war hoon'ga.
- How much he is fallen off. He is quite thin and weak. I do not believe you give him allowance of grain. In future give him five sers a day, and as much grass as he can eat.* Wooh kit'na lut'gu'ya hy. Ni'ha'yut doob'la our kum'zor hoo'a hy ma'lloom ho'ta hy ki too oos'ko da'na poo'ra nu'neen de'ta hy. A'in'da panch ser da'na our jis kudr ghas kha'suk'e de'na.
- Where are my new hunting saddle and bridle?* Me'ra nu'ya sa'du zeen our lug'am ku'nan hy?
- Clean the holsters and girths well; brush off that dust.* { Ku'boo're our tung k'hoob saf kui'o; wooh gurd sub jhar da'lo.
- This bedding is extremely dirty. Why do you not change it every day?* Than ka yih bich'houna ni'ha'yut my'la hy. Hur roz too ke'on nu'heen bu'dul'ta hy?
- Dry the grass for some days in the sun-shine before you give it to the horses, particularly in this wet weather.* Ghas gho're ko khil'a'ne se a'ge chund roz tuk dhoop men sookh'la'o, k'hoosoo'sun is pa'nee ke mou'sim men.
- Ride this mare gently round the course twice a day, and do not check her violently.* { Is gho'ree pur hur roz do mui'tu'bu su'war ho ghoor'-dour ke gird a'his'tu phe'ra kur'o, our zor se mut ro'ko.
- Put a light bridle into her mouth.* Our hul'kee lug'am oos'ke moonh men lu'ga'o.
- He both kicks and rears; in* Wooh lat mar'ta hy our

short is totally useless as a riding horse.

Is your pony sure-footed ?

How many miles can you go in an hour ?

Tell the farrier to pare the hoof before he nails on the shoe, and let the shoe be sufficiently large, and made to shape the foot.

Take the carriage to the coach-maker, and get it repaired, and painted as soon as possible.

Did he bleed or physic the horse to-day ?

The swelling has subsided considerably, and the lameness is not so great as it was yesterday.

In this hot weather take off the body clothes, and put on a net to keep off the flies and insects.

Call the dog-keeper, and tell him to bring the two european greyhounds and pointer with him.

Wash them all regularly once a day, and lead them out morning and evening, but do not let them loose.

Take care that the kennel be kept very clean.

He says this dog is mad, it will not drink, and it attempted to bite him.

This hound is remarkably swift : he can run down an antelope himself.

seekh'pa bhee ho'ta hy ;
ghu'ruz moot'luk su'wa'ree
ke ka'hil nu'heen.

{ Toom'ha'ra tang'hun tho'kur
to kha'ta nu'heen ?

Ek sa'ut men ky kos ja'suk'te
ho ?

Nal'bund se ku'ho ki nal'bun-
dee se a'ge wooh soom tur'-
a'she our nal jy'see cha'bi'ye
bu'ree ho soom ke dhub
bu'ne.

Ga'ree le'ja'o ka'ree'gur ke
yu'nan, our jit'ne jul'dee ho
suk'e mur'um'mut our rung
kui'wa'o.

Aj gho're kee fust kho'lee,
ya jool'ab di'ya ?

{ Soo'jun bu'hoot dub gu'yee
our kul kee nis'but kum
lung'ra'ta by.

Is gur'mee ke mou'sim men
gur'du'nee oo'ta'ro, our ek jal
kee ool'uk dal do ki muk'khee
our dans kat nu suk'en.

Do'ri'ye ko boo'la'o our oos'e
ku'no ki do wu'la'yut'ee ta'-
zee koot'te our gil'jee
koot'te ko up'ne sath la'we.

Hur roz bil'a nu'ghu ek bar
in'ko dho our soob'uh sham
le'phir'o, ly'kin chhor mut
do.

Khub'ui'dar, ta'zee-kha'ne ko
khoob saf rukh'nu.

{ Wooh kuh'ta hy ki yih koot'ta
bou'la'ya hy, pa'nee nu'neen
pee'ta our mooj'ne kat'ne
dour'ta hy.

{ Yih shi'ka'ree koot'ta ni'ha'-
yut juld rou hy, wooh uk'e'la
hu'un ko dour'kur puk'ur
suk'ta hy.

Put these new collars on their necks. Yih nu'ye put'te oon'ke gul'e men da'lo.

Riding.

(From Dr. Gilchrist's Dialogues.)

<i>Is the horse ready ?</i>	Gho'ra ty'yar hy ?
<i>Put the saddle well on.</i>	Uch'chbee tur'uh zeen band'ho.
<i>Hold the bridle till I be fairly mounted.</i>	Lug'am thamb'ho jub tuk myn uch'chhee tur'uh su'war nu hoon.
<i>Take up the stirrup one hole.</i>	Ri'kab ko ek kur'ee ke chhed bhur kum kur'o.
<i>Let the stirrup down two holes.</i>	Ri'kab do kur'ee ke chhed bhur lum'bee kur'o.
<i>Tighten the girth.</i>	Tung khyn'cho.
<i>Put a cloth over the horse's eyes.</i>	Gho're ko und'he'ree do.
<i>Coax him that he be not restive.</i>	Oos'e choom'ka'ro ki chun'chul nu ho.
<i>Is that a riding or a carriage horse ?</i>	Wooch su'wa'ree ya ga'ree ka gho'ra hy ?
<i>Keep out of the way, perhaps he may kick, bite, or rear.</i>	Rus'te se ki'na're ho, sha'id wooch lat chu'la'e, ka'te ya seekh-pa ho.
<i>Where is the saddle-cloth and crupper ?</i>	Zeen-posh our doom'chee ku'han hy ?
<i>See that the reins are strong, and kept in constant repair.</i>	Dek'ho ki ba'gen muz'boof hyn ki nu'heen, our hu-me'shu oon'hen theek-thak ruk'ho.
<i>What frets the horse ?</i>	Gho're ko kya dik kur'ta hy ?
<i>Drive the flies away.</i>	Muk'khi'yan hank do.
<i>Do you give the horse his gram regularly ?</i>	Toom gho're ko bi'a na'ghu ra'tib ke moo'a'fik da'na de'te ho ?
<i>Never use heel-ropes, they destroy a horse; the fore-ropes may be useful, the others seldom or never can.*</i>	Kub'hee pich'ha'ree nu bandh'na; oos'se gho'ra khur'ab ho'ta hy; ug'a'ree kam kee ho to ho, pich'ha'ree kum kam kee hy, bul'ki kub'hee nu'heen.

* " This subject is worthy of attention, as a matter both of interest and humanity."—Dr. Gilchrist.

- Tell that person to get out of the way.* Oos ad'mee se ku'ho ki rus'te se tul'a'wut ja'we.
- Call out to those people in good time, the horse may gallop over them.* Oon lo'gon ko bur-wukt pook'-a'ro mu'ba'da gho'ra oon'ko roun'de.
- Remove that bag; otherwise the horse may start, take fright, and run off.* Oos thy'lee ko oot'ha'o mu'ba-da gho'ra choun'ke, bhur'ke our bha'ge.
- Bid these people give over their noise till I get past.* { In lo'gon se ku'ho ki shor mu'cha'na mou'koof ruk'hen jub tuk myn nu goo'zur choo-koon.
- Don't let them come near me.* Oon'hen me're pas nu a'ae do.
- Groom! hold the horse; I must dismount for a little.* Sa'ees! ghor'a puk'ur zu'ra mooj'nee oo'tur'na hy.
- Put all his furniture to rights.* Sub saz oos'ka theek kur'o.
- He does not go easy.* { Wooh su'huj men chul'ta nu'heen.
- Take care, he will get out of your hands.* K'hub'ui'dar, wooh toom'ha're bath se chhoot ja'e'ga.
- Bring the umbrella, but don't frighten the horse by raising it too suddenly in his face.* Chha'ta la'o, ly'kin ek bar'gee gho're ke moonh ke a'ge oot'ha' kur bhur'ka'o mut.
- See, is that ground proper for the horse to go over?* { Dek'ho to wooh zum'een gho're chul ni'kul'ne ke la'ik hy ki nu'heen?
- I fear it is swampy.* { Mooj'he un'de'shu hy ki yih dul'dul ho.
- Examine the place carefully, and see how far the water comes up.* Wooh jug'uh k'hub'ur'da'ree se tuh'keek kur'o, our dek'ho ki pa'nee ku'han tuk a'ta hy.
- Is the bottom firm?* Tuh kee mi'tee sukt hy?
- Does the water reach your middle?* Pa'nee toom'ha're kum'ur tuk pu'hoonch'ta hy?
- Go to the other side, and see if the bank be steep or sloping.* { Oos par ja'o, our dek'ho ki kun'a'ra seed'ha hy ya dha'-loo.
- Are there any rocks or stones in the bed of the river?* Nud'dee men ko'ee chut'tan ya pul'thur hen?
- You must not give the horse water now while he is so warm.* Ub gho're ko pa'nee nu de'na, jub tuk ki wooh ay'sa gurm ru'he.
- Walk him about. Rub him well down, and take care* Oos'e tuh'la'o. Uch'chhee tur'ub mul'o, our k'hub'ur'-

- that he does not catch cold in your hands.* *dar ke toom'ha're zim'me hy oos'e sur'dee nu pu'noon'che.*
- What makes the horse trip and stumble so ?* { *Gho'ra ke'on ay'sa na'k'hoon le'ta hy our tho'kur kha'ta hy ?*
- Examine his hoofs, perhaps some gravel or stones are sticking there.* *Oos'ke soom dek'ho, sha'id oon men ko'ee kun'kur ya put'thur gur gu'ya hy.*
- Take them all out, or the horse will assuredly be lamed.* { *Oon sub ko ni'kal da'lo nu'heen to gho'ra be shuk lung'ra ho'ga.*
- Why does he limp in the right fore-leg ?* *Ke'on wooh ug'le duh'ne pa'on se lung'ra'ta hy ?*
- He seems to have something the matter also with his left hind-leg.* *Ma'loom ho'ta hy ki oos'ke pich'h'le pa'on men bhee koochh hy.*
- Is this a quiet horse for the road ?* *Rus'te ke li'ye yih gho'ra ghur'eeb hy ?*
- Does he ever rear, run backwards, or stand still on the road ?* *Wooh kub'hee seekh pa ho'ta hy, peeche dour'ta hy, ya rus'te men ur'ta hy ?*
- Is he hard-mouthed ?* *Wooh moonh-zor hy ?*
- Does he bite his rider ever ?* { *Kub'hee wooh up'ne su'war ko kat'ta hy ?*
- Is he perfectly sound, in wind and limb ?* { *Wooh dum nu'heen churh'ta our pa'on men bil'kool be ayb hy ?*
- This horse trots and canters well.* *Yih gho'ra uch'ebhee tur'uh dool'kee our po'yon ja'ta hy ?*
- Can he leap ? and how does he gallop ?* *Wooh phand suk'ta hy ? Our kis tur'uh se dour'ta hy ?*
- Does he stand fire ? Lit.—On the firing of a cannon and gun does not he startle ?* { *Top our bun'dook ke chhoot'ae se bhu'ruk'ta to nu'heen ?*

Carriage Riding.

- Are the horses sick, tired, lazy or what ?* *Gho're bee'mar man'de, lung're, ka'n'il hyn, ya kya ?*
- Avoid the ditch.* *Khun'duk se bu'cha'o.*
- Back the carriage.* *Ga'ree peeche hut'a'o.*
- Be careful how you turn.* { *Hosh'yar ru'ho toom kis tur'uh phir'te ho.*

<i>Call out in good time to open the gate.</i>	<i>Dur'wa'zu khol'ne ke li'ye bur wukt poo'ka'ro.</i>
<i>Clean and wash the carriage every day.</i>	<i>Hur roz ga'ree ko saf kur'o our dho.</i>
<i>Cut the traces, or the horse will choke.</i>	<i>Tus'ma kat da'lo nu'heen to gho're ko phan'see lug'e'gee.</i>
<i>Does the saddle chafe the horse's back?</i>	<i>Gho're kee peeth kya zeen se chhil ja'tee hy?</i>
<i>Drive the horses properly.</i>	<i>{ Gho'ron ko uch'chhee tur'uh han'ko.</i>
<i>Drive to the right : that side : right on : across the plain : round the course : round the fort.</i>	<i>Dah'ne han'ko : oos tur'uf : samh'ne : my'dan ke beech ho'kur : ghoor'dour ke gird : kil'e ke cha'ron tur'uf.</i>
<i>Fasten the door well, that the children may not fall out.</i>	<i>{ Uch'chhee tur'uh dur'wa'za bund kur'o, ki lor'ke ba'hur gir nu pur'en.</i>
<i>Fix one of the wheels.</i>	<i>Ek pu'hi'yu puch'chee kur'o.</i>
<i>Get his shoes shifted.</i>	<i>Is kee nal bud'ul'wa'o.</i>
<i>Get the harness repaired.</i>	<i>Saz mur'am'mut kur'wa'o.</i>
<i>Get up behind the carriage.</i>	<i>Ga'ree ke peech'he churh lo.</i>
<i>Go close to the door.</i>	<i>Dur'wa'ze ke lug'bhug ja'o.</i>
<i>Go slow. Look at the harness.</i>	<i>A'his'tu ja'o. Saz ko dek'ho.</i>
<i>Grease the wheels well.</i>	<i>{ Pu'hi'yon men uch'chhee tur'uh chur'bee lu'ga'o.</i>
<i>Has the horse lost a shoe?</i>	<i>{ Gho're ne kya ek nal gir'a dee hy?</i>
<i>Have always a good knife and some rope in the carriage, lest any accident occur on the road.</i>	<i>Ek uch'chhee chhoo'ree our koochh rus'see hu'me'shuga'ree men ruk'ni'yo, mu'ba'da rus'te men a'fut pur'e.</i>
<i>Hold the horses well, lest they startle with the noise, and run off with the carriage.</i>	<i>{ Gho'ron ko uch'chhee tur'uh puk'ro, mu'ba'da we shor se bhur'ken our ga'ree sum'et bha gen.</i>
<i>If the sun be hot, or it rain, put the carriage in the shade.</i>	<i>{ Ug'ur dhoop gurm ho, ya menh bur'se to ga'ree ko sa'ye men ruk'ho.</i>
<i>Is the harness ready, and in good order?</i>	<i>Saz ty'yar our k'hoob theek hy?</i>
<i>Keep clear of the wheel.</i>	<i>Pu'hi'ye se buch'o.</i>
<i>Let down the steps.</i>	<i>Seer'hee gir'a'o.</i>

<i>Let him be new shod.</i>	{ Oos kee nal'bun'dee phir kur'-wa'o.
<i>Let his back get quite healed before you put a saddle, pad, or any thing else upon him.</i>	{ Zeen, char'ja'mu ya our ko'ee cheez oos pur rukh'ne ke a'ge oos'kee peeth ka gha'o k'hoob sookh'ne do.
<i>Let the blinds down.</i>	Khur'khur'ee gi'a'do.
<i>Look sharp as you go through yon crowd of people.</i>	Jub toom oos bheer se ho'kur ja'o tub chou'kus ru'ho.
<i>Never run across before the horses, the pole or shaft will knock you down.</i>	{ Gho'ron ke samh'ne kub'hee a're mut dou'ro chob ya dun'de lug'ke toom gir pur'-o'ge.
<i>Open the carriage door.</i>	Ga'ree ka dur'wa'zu khol do.
<i>Pull the carriage back.</i>	Ga'ree peech'he khyn'cho.
<i>Put down the hood.</i>	Tup gir'a'do.
<i>Put up the glass windows.</i>	Shae'sha oot'ha'do.
<i>Remove that thing out of the way.</i>	{ Oos cheez ko rus'te se oot'ha'o.
<i>See that the farrier does not prick him.</i>	Dek'ho ki nal'bund keel nu choob'ha'we.
<i>Shove the carriage from behind forward.</i>	Ga'ree ko peech'he se a'ge dhu'ke'lo.
<i>Sit down at my feet.</i>	Me're p'aon ke pas by'tho.
<i>Sit in the buggy* with me.</i>	Bug'gee men me're sath by'tho.
<i>Stop! stop! I shall call at this gentleman's house.</i>	Ru'no! ru'no! myn is sa'hib ke yu'han ja'oon'ga.
<i>Take off the shoe, and examine the hoofs.</i>	{ Nal khol da'lo our soom dek'ho.
<i>Take the bay mare and the grey horse to Messrs. Hughes and Templer with this letter.</i>	{ Koo'myt gho'ree our sub'ze gho're ko is chit'thee ke sath Hughes our Templer sa'hib kun'e le'ja'o.
<i>Unyoke the horses, and walk them about.</i>	{ Gho'ron ko khol'kur tuhl'a'o.

* "This Buggy is one of those ugly names, for *whirligigs* of local currency, but very equivocal origin; it is almost naturalised in the *hindoostanee*, in default of a more appropriate appellation, for *curricie*, *gig*, and *tilburry*, for which vehicles *Garee* (*Carriage*) is too general a term."—*Dr. Gilchrist*.

A Gentleman and Gardener.

Goofi'goo dur'mi'yan ek Sa'hib our Ma'lee ke.

Under the belief that a series of Sentences, arranged in alphabetical order, will prove more useful and convenient for reference, the compilers have substituted the following selection for the *Dialogue* which they had prepared under the same heading.

<i>Are there fish in the pond ?</i>	<i>Ta'lab men muchh'li'yen hyn ?</i>
<i>As the blossoms of these plants appear, dig a trench for watering round the roots.</i>	<i>Jub ku'li'yen in dur'ukh'ton men nik'len tub jur men pa'nee de'ne ke li'ye ek tha'la kho'do.</i>
<i>As you want plants and seeds, let me know.</i>	<i>Jub toom'ko cha're ya beej dur'kar hon to moojh'se ku'ho.</i>
<i>Call five or six mowers to-morrow or the next day, and let them mow the grass in front and rear of the house.</i>	<i>Kul ya pur'son panch chbu ghus'ya're boo'la'o, our kot'-hee ke samh'ne our peech'he kee ghas kut'wa'o.</i>
<i>Clear the garden-walk from weeds and grass.</i>	<i>Bagh'che kee ru'wish ko ghas-pat se saf kur'o.</i>
<i>Close in the ground manured after the first shower of rain.</i>	<i>Puh'lee jhur'ee pur'ne se sar kee mit'tee ko dhan'ko.</i>
<i>Convert this ground into a kitchen garden.</i>	<i>Is zum'een ko sag-sub'zee ka bagh'cha bu'na'o.</i>
<i>Cover the roots of these shrubs for protection against heat.</i>	<i>Gur'mee se bu'cha'ne ke li'ye in cha'ron kee jur'en mit'tee se dhan'ko.</i>
<i>Cut away and remove all this underwood.</i>	<i>Yih sub jung'la kat'kur hu'-ta'do.</i>
<i>Dig a trench round this tree, for watering.</i>	<i>Pa'nee de'ne ke li'ye is dur'ukht ke gird ek tha'la kho'do.</i>
<i>Dig flower borders, and give them soil from the bottom of a tank, or other manure.</i>	<i>Phool ke kin'a're kho'do, our oon men ta'lab ke nee'che kee mit'tee ya ko'ee sar do.</i>
<i>Dig round the roots of the mango-trees, and give them manure.</i>	<i>Am kee jur'on ke gird kho'do our oon men sar do.</i>
<i>Divide and plant out these border-plants.</i>	<i>Tuk'seem kur'ke in gachh guch'he'li'yon ko lu'ga'o.</i>

- Divide the kitchen from the flower-garden by a hedge of hinna.*
- Don't allow the fowls and goats to come into the garden.*
- Don't mix the seeds.*
- Dress these parterres properly.*
- Earth up and manure the pine-apples.*
- Fill in the roots of the rose trees.*
- Gardening-tools shall be procured to-morrow, from the bazar.*
- Go to Mr. Templer's gardener for plants.*
- Graft this peach-plant as soon as the fruit is off.*
- Have these mango-trees been manured?*
- Hire five or six men to clear the ground of all the jungle.*
- Is that plant an annual, biennial, or perennial?*
- Is this a fruit-bearing tree or a flowering tree?*
- Is this plant indigenous or foreign?*
- Keep the garden walks clean and neat.*
- Lay out this piece of ground according to the plan painted on this sheet of paper. The parts painted red are to be garden walks: green—kitchen garden; and white—flower garden. The black dots are for mango-trees.*
- Make a frame-work of bamboos for an arbour over this garden walk.*
- Sag-sub'zee ko phool'wa'ree se menh'dee kee tut'tee de'ke joo'da kur'o.
- Moor'ghi'yon ko our buk'ri'yon ko bagh'che men mut'a'ne'do. Bee'jon ko nu mi'la'o.
- In chu'mun'on ko k'hoob doo-roost kur'o.
- Un'un'nas men sar de'kur mit'tee oon'chee kur'o.
- Gool'ab kee jur'en bhur'o.
- Bagh'che ke a'lat kul ba'zar se mung'wa'e ja'en'ge.
- Cha'ron ke li'ye Templer sa'hib ke ma'lee kun'e ja'o.
- Jub shuf'ta'loo phul choo'ke tub oos'ke py'wund kur'o.
- In am ke dur'ukh'ton men sar di'yee gu'yee?
- Panch chhu ad'mee kir'a'ya kur'ke zun'een ka jung'la saf kur'da'lo.
- Woo' dur'ukht hur-sa'lu hy, ya do-bur'see, ya ba'ra-ma'see?
- Yih phul ka gachh hy, ya phool ka gachh?
- Yih dur'ukht de'see hy ya wu'la'yut'ee?
- Bagh'che kee ru'wish'en saf sooth'ree ruk'ho.
- Is zun'een ko moo'ta'bik is ka'-ghuz ke nuk'she ke bu'na'o. Ju'han ju'han lal hy wu'han ru'wish bu'na'o, ju'han subz hy wu'han tur-tur'ka'ree, our ju'han sul'ed hy wa'han phool'wa'ree lu'ga'o. Ka'lee boond'ki'yan am ke per ke nish'an hyn.
- Is ru'wish pur ek mund'wa bu'na'ne ke li'ye bans ka dhan'cha buu'a'o.

- Make up a nosegay, every morning and and take to your mistress.*
- Manure the mango-trees.*
- New hoes, spades, and a watering-pot are wanted.*
- Open out the roots of these Bussora roses.*
- Pinch off the blossoms from these young plants.*
- Plant a hedge along the four sides of the pond, and clip it often, so that it may grow thick.*
- Plant out Patna onions.*
- Plant out red celery in trenches.*
- Plant out the young plantains.*
- Prepare beds for sowing.*
- Prune all the shrubs and perennial border plants.*
- Put up something to shelter these plants from the sun.*
- Raise mounds round the stems of the peach-trees to protect the roots from the rain.*
- Roll this walk smooth with the rolling stone.*
- Root up and remove these trees.*
- Send a basket of good vegetables to Mrs. Black, daily.*
- Sow common snake-gourd, and orach seeds.*
- Sow them in that bed.*
- Sow peach and apricot stones for stocks.*
- Sow seeds for creepers by the outer side of this arbour frame.*
- Sow these cabbage seeds in pots, under shelter.*
- Hur soob'uh ko ek gool-dus ta bun'a'kur Mem sa'hib kun'e le'ja'o.
- Am ke pe'ron men sar do.
- Nu'yee koo'da'li'yen, pha'o're our ek kul'see dar'kar hy.
- Bus'ry-gool'a'bon kee jur'en kho'lo.
- Chho'te cha'ron kee ku'li'yen khoo'tuk da'lo.
- Ta'lab ke chou'gird tut'tee lu'ga'o our hu'me'shu chhan'ta kur'o ta'ki wooh ghun'ee ho'e.
- Pu'tun'i'ya pi'yaz lu'ga'o.
- Khoor'a'sa'nee uj'wa'in na'li-yon men bo.
- Ke'le ke cha're lu'ga'o.
- Bo'ne ke li'ye ki'ya'ri'yen ty-yar kur'o.
- Cha'ron ko, our ba'ra'-ma-see gool-boo'ton ko chhan'to.
- In dur'ukh'ton ko dhoop se bu'cha'ne ke li'ye koochh ar khur'ee kur'do.
- Menh se jur bu'cha'ne ke li'ye in shuf'ta'loo ke dur'ukh'ton ke gird mend bu'na'o.
- Peend mar'ke is ru'wish ko bur'a'bar kur'o.
- In dui'ukh'ton ko jur se ook'-har kur door kur'o.
- Ek da'lee tur'ka'ree kee hur roz Bee'bee Black ko bhe'jo.
- Che'chin'de our buth'we ke beej bo.
- Oon'nen oos ki'ya'ree men bo.
- Cha'ron ke li'ye shaf'ta'loo our khoo'ba'nee ke beej bo.
- Is dhan'che ke ba'hur'ee-war bel'dar hoo'te ke beej bo.
- Ko'bee ke beej ko bu'cha'o kee ja'guh men gool'dan men bo.

- Spread some gravel on the garden walks, and press it well with the rolling stone.* { Bagh'che kee ru'wish'on pur koochh kun'kur bich'na'o our peend de'kur k'hoob du'ba do.
- Take this note to Mr. Hudson who will give you some garden seeds.* { Yih chit'thee Hudson sahib kun'e le'ja'o wooh toom'ko koochh bagh'che kee beej den'ge.
- Tell some fishermen to bring live young fish of different kinds to stock the pond.* { Chund ju'li'yon ko ku'ho ki kism kism kee muchh'li'yon ke jee'te buch'che la'kur ta'lab men chho'ren.
- The pond is very dirty and offensive: have it drained and cleaned out.* { Ta'lab ni'ha'yut nuj'is our my'-la hy; oos'e sich'wa'kur saf ku'wa'o.
- Thin out the decayed shoots and leaves of these pine-apples.* { In un'un'nas ke sur'ee sha'khen our put'te chhan'to.
- This is a foreign and a very rare plant: therefore take great care of it.* { Yih dur'ukht wu'la'yut'ee our bu'hoot kum'yab hy; is li'ye is'se ni'ha'yut k'hub'ur'dar ruh'na.
- Train and manure these vines.* { Un'goor ko sar de'ke chur'-ha'o.
- Transplant these young shrubs to that bed.* { In cha'ron ko oos ki'ya'ree men oot'ha'kur lu'ga'o.
- Trim the bed borders, and trim them well.* { Bu'hoot uch'chhee tur'uh se is ki'ya'ree ke ko'ne tur'a'sho.
- Trim these young plants.* { In nu'ye cha'ron ko chhan'to.
- Water freely all vegetables during this month.* { Is mu'hee'ne bhur subtur'ka'ri'yon men k'hoob pa'nee de'na.
- Water these rose plants, morning and evening.* { Gool'a'bon men soob'uh sham pa'nee do.
- Cut down the leading shoot of this old peach-tree.* { Is poor'a'ne shuf'ta'loo kee lum'bee sha'khen kat'da'lo.
- Weed the garden thoroughly.* { Bagh'che ko k'hoob ni'ra'o.
- What plant is this?* { Yih ka'he ka dur'ukht hy?
- What seeds have you sown in this bed?* { Toom ne is ki'ya'ree men ka'he ka beej bo'a hy?
- When will this plant blossom?* { Kub is dur'ukht men ku'li'yen lug'en'gee?

A Gentleman and Barber.

Goof't'goo dur'wi'yan ek Sa'nib our Huj'jam ke.

G. Barber, you are very late
this morning.

You must come daily at 7
o'clock.

B. Sir, I will be punctual in
future.

Will you have hot or cold wa-
ter for the soap lather?

G. Cold water will do.

Your razor is very blunt.

Get it set (sharpened), or bring
a new razor.

Your hands and breath smell
of the hookku.

If they do so again, I shall en-
gage another barber.

In future wash and dress clean
ere coming to me.

The man who serves me as bar-
ber I expect to come with
clean person, and clean
clothes.

Shave me with care.

You will observe that there are
some pimples on my face,
which avoid touching.

Cut my nails.

Don't cut too close.

Cut my hair. Crop it pretty
close behind. Leave it longer
at the sides than elsewhere.
Cut it more regular here,
and shorter here. Thin it
a little on the crown.

Huj'jam, toom ko aj soob'uh
bu'hoot der hoo'ee.

Toom ko hur roz saf buj'e a'na
ho'ga.

Sa'hib, a'in'du myn bur wukt
pu'hoon'cha kur'oon'ga.

Sa'boon ke li'ye gurm ya
thun'da pa'nee lee'ji'ye'ga?

Thun'da pa'nee ka'fee hy.

Toom'ha'ra oos'too'a bu'hoot
bho'ta hy.

Tez kur'a'lo nu'heen to nu'ya
lu'o.

Toom'ha're hath our moonh
se hook'ke kee boo a'tee hy.

Ug'ur phir yih bat ho'gee to
myn doos're huj'jam ko
moo'kur'rur kur'oon'ga.

Me're pas a'ne ke a'ge, dho'-
dha kur saf kup're puh'no.

Jo ad'mee ki me're pas huj'-
jam kee nouk'ree kur'e,
myn chah'ta'noon ki saf
sooth'ra ru'he our saf kup're
puh'ne.

Khub'ur'da'ree'se me'ree bu'ja-
mut bu'na'o.

Dek'hi'yo ki me're moonh pur
chund moon'ha'se hyn oon'ko
bu'cha'i'yo.

Me're na'k'hoon ka'to.

Bu'noot du'ha ke nu ka'ti'yo.

Me're bal ka'to. Peech'he zur'a
zi'ya'du tur'a'sho. Our ja
se do'non tur'af lum'oe
ruk'ne do. Yu'han bur'a'
bur ka'to our yu'han tho'ra
chho'ta kui'o. Chan'dee pur
se tho're bal ghu'ta'o.

Don't shave the sides of my face: from this day I want my whiskers to grow. { *Aj se me're ga'lon kee huj'a'-
mut nu kur'o, myn gul'-
mooch'chhe rukh'ne chah'-
ta'hoon.*

A Lady and Maid or Nurse.

Gooftgoo dur'mi'yan Bee'bee our A'ya ya Da'ee.

L. *Aya, call me always at ½ past 5 in the morning.* { *A'ya, hu'me'shu mooj'he sar'he
panch bu'je soob'uh ko
ju'ga'ya kui'o.*

It is now very late. *Ub to buhoot der hoo'ee hy.*
Bring water to wash my hands *Me're hath moonh dho'ne ko*
and face. *pa'nee la'o.*

Make haste. *Jul'dee kur'o.*

I wish to go out before the sun *Dhoop gurm ho'ne ke a'ge*
becomes hot. *myn ba'bur ja'ne chah'tee'-
hoon.*

A. *What clothes will you put* *Aj fuj'ur ap koun'se kup're*
on (or wear) this morning? *puh'ni'ye'ga?*

L. *Give me the blue warm* *Ul'gun pur se mooj'he gurm*
dress from the clothes-horse. *nee'le kup're do.*

Where are my leather shoes? *Me're chum're ke joo'te*
ku'han hyn?

A. *On the mat, Ma'am, by* *Sin'gar ke mez ke pas, Mem*
the toilette-table. *chu'ta'ee pur.*

L. *Lay my pocket-handker-* *Me'ra roo'mal our dus'ta'ne*
chief and gloves on the table. *mez pur rukh'do.*

Call the sweeper-woman. *Meh'tui'a'nee ko boo'la'o.*

Tell her to clean every thing, *Oos'se ku'ho ki sub cheez saf*
and to sweep the room. *kui'e our kum're ko jhar'-
da'le.*

Is the carriage at the door? *Ga'ree dur'wa'ze tuk a'ee hy?*

A. *No, Ma'am, but the coach-* *Nu'neen Mem; ly'kin coach-*
man is getting the horses *wan gho'ron ko ty'yar kur'-*
ready. *ta hy.*

L. *Pull off this dress: it is* *Is kup're ko oo'ta'ro, yih*
too heavy. Get me a light *bu'hoot bha'ree hy. Me'ree*
dress from my wardrobe. *ul'ma'ree se ek our hul'ka*
jo'ra la'o.

When your master's barber *Jub toom'ha're sa'hib ka huj'-*
arrives tell him to come after *jam a'we to oos'ko ku'ho ki*
breakfast to cut the child's *lur'ke ka bal kat'ne keliye*
hair. *ha'ziti'ee ke bad a'we.*

- This tooth-powder is not half-pounded : make it more fine.* Yih mun'jun k'hoob nu'heen pis'a hy : is'e zi'ya'du ba'-reek kur'o. .
- I shall wear the new gown the tailor finished yesterday, in the evening ; have it ready, as I go out early.* { Jis nu'yee gown ko dur'zee ne kul ty'yar ki'ya hy, oos'e myn aj sham ko puh'noon'gee ; ty'yar rukh'na ke'on'ki myn su'we're ba'hur ja'oon'gee.
- Tell the tailor to sew this fringe on the petticoat quickly.* Dur'zee ko ku'ho ki petticoat men is jha'lur ko jul'dee tan'ke.
- Take four rows of the pearl necklace, and the diamond earrings out of the drawer.* Mez ke kha'ne se mo'ti'yon ka chou'lur'a our hee're kee ba'li'yen ni'ka'lo.
- Give me my fan and smelling bottle from the table.* { Me'ra punk'ha our soongh'ne kee shee'shee mez pur se mooj'he do.
- Hand me those rings and the pearl pin.* Mooj'ne we ung'oot'hi'yen our mo'tee kee pin do.
- Have the children and dinner yet ?* Lur'kon ne ub'tuk kha'na kha'ya ?
- A.** *The children are now dining, Ma'am.* { Lur'ke kha'na kha'te hy Mem.
- L.** *Call the wet nurse, and let her bring the child with her.* { Doodh pi'la'ee da'ee koboo'la'o, our oos'e ku'ho ki buch'che ko hum'rah la'e.
- Well nurse ! has the child slept any this forenoon ?* Ke'on da'ee ! do-pu'hur ke a'ge koochh ba'ba so'a tha ?
- N.** *The child has not slept yet Ma'am since 8 o'clock this morning.* { Ath buj'e soob'uh se ub'tuk ba'ba nu'heen so'a hy Mem.
- L.** *You must always put it to sleep at noon.* { Toom'ko hu'me'shu do-pu'hur ke wukt oos'e soo'la de'na ho'ga.
- What makes the child cry so much ?* { Buch'cha it'na ke'on ro'ta hy ?
- N.** *I think Ma'am that the teeth are growing.* Myn ay'sa sum'ujh'tee hoon Mem ki dant ni'kul'te hyn.
- L.** *I fear that you are not kind to the child.* { Mooj'ne khouf hy ki toom buch'che se ikh'las nu'heen kur'tee ho.
- Aya, bathe the children regularly every morning.* A'ya, lur'kon ko hu'me'shu hur soob'uh ko nuh'la'ya kur'o.
- Take James and George out an* James our George ba'ba

- airing in the little carriage, morning and evening, into the fields, and if they wish to run about, allow them.* { ko chho'tee ga'ree men soob'uh sham my'dan men hu'wa khi'la'ne ko le'ja'ya kur'o, our ug'ur we dour'ne man'gen to oon'hen dour'ne do.
- Take care, however, that they go into no danger; avoid going where there may be snakes.* { Ly'kin khub'ur'dar ruh'na ki oon pur ko'ee khut'ra nu a'we; our ju'han ku'been samp ho'en wu'han nu ja'ne de'na.
- Bring those play things I bought to-day for the children.* Jo khi'lo'nen myn ne aj lur'kon ke was'te li'ye hyn, oon'hen la'o.
- A. Is Miss Anna to go with the children?* Miss Anna kya lur'kon ke sath ja'en'gee?
- L. No: if the weather permit I will take her out in the carriage to the race-course.* { Nu'heen: ug'ur wukt uch'ehha ru'he'ga to myn oos'e ghoor-dour men ga'ree pur le'ja'-oon'gee.
- Tell the Butler to have breakfast ready at 8 o'clock, whether I be returned or not.* { Khan'sa'man ko ku'ho ki ug'ur'che myn phir'oon ya nu phir'oon, wooh ha'zir'ee ath buj'e ty'yar ruk'he.
- Order my palkee, I am going to make some visits.* { Me'ree pal'kee ty'yar kur'wa'o, myn moo'la'kat ko ja'oon'-gee.
- Send a footman to inquire whether Mrs. Saville be at home, and disengaged.* { Ek pi'ya'de ko bhe'jo ki dur'yast kur'e ki Bee'bee Saville ghur men hyn, our oon'hen soor'sut hy.
- Should she be at home, give her my compliments, and tell her that I am just coming to see her.* Ug'ur wooh ghur men hon to me'ra sul'am de our ku'he ki myn oon'ke dekh ne ko ub'hee a'tee hoon.
- When the head bearer has finished the work he is now doing, tell him to take this note to Mrs. Woodward, the milliner, and bring away what will be given to him.* { Jo kam ki sur'dar bearer kur ru'ha hy, jub wooh kur'-choo'ke to oo'se ku'he ki yih chit'the Bee'bee Woodward, dur'zun, kun'e le'ja'e our jo koochh ki oos'e mil'e le'a'we.
- Sweeper sweep the room.* Meh'tur'a'nee, kum'ra jha'ro.

*Aya have the bed made, and A'ya pul'ung lug'wa'o, our
flap away all the musquitoes. sub much'ch hur han'ko.*

A Lady and Tailor.

Goof't'goo dur'mi'yan ek Bee'bee our Dur'zee ke.

- L.** *Tailor, can you make ladies' dresses?* *Dur'zee toom bee'bi'ya'nee' po-sha'keen bu'na'suk'te ho?*
- T.** *Yes Madam, and gentlemen's also. Whatever you want I will undertake to make.* { *Han, Mem, our mur'da'ne kup're bhee bu'na'suk'ta'hoon. Jo koochh ke ap ko dur'kar ho myn bunna'-oon'ga.*
- L.** *I want a gown made of this pattern.* *Is nu'moo'ne kee myn gown bun'wa'ne chah'tee hoon.*
- T.** *Very good, Madam. Of what cloth is it to be made?* *Bu'hoot khoob Mem. Kis kup're kee bun'wa'ye'ga?*
- L.** *Out of this muslin. Cut it out before me, and don't waste the cloth.* *Is mul'mul se. Me're samh'ne ka'to ly'kin kup'ra bur'bad nu kur'o.*
- Measure this child for a suit of clothes?* *Ek jo'ra kup'ra is lur'ke ke li'ye bi'on'to.*
- T.** *Very good, Madam. What fashion do you want?* { *Bu'hoot uch'chha Mem, koun tour ka jo'ra ap chah'tee'hyn?*
- L.** *The same as that of the suit now in wear, but to be larger.* { *Jy'sa ki oos'ke pu'hun'ne men hy, ly'kin zu'ra bu'ra ho.*
- The legs and sleeves are too short, and the arm-holes, and body are too tight. Give tucks in the legs and arms to admit of lengthening.* { *Pa'en'che our as'tee'nenchho'-tee hyn, our bu'ghul-buch'che our kum'ar bu'hoot tung hy. Pa'en'che our as'tee'non men mor rukh'na ta'ki bur'ha'ee'ja'en.*

From Dr. Gilchrist's Dialogues.

- L.** *This gown does not fit me at all. See how wide it is in the waist, and how shapeless this sleeve is.* { *Yih gown moot'luk moojh pur byth'tee nu'heen. Dek'no kum'ar men kit'bee dhe'e'tee hy, our yih as'teen kya be'dhub hy.*

- The sleeves besides are much too long; they should only reach the elbow; make them sit smooth and becomingly on the arms, make the train large.*
- T.** *Shall I take in the waist a little?*
- L.** *Do so by opening the seam you formerly made.*
- Let me put on the gown again, and you will see what alterations it requires.*
- The shoulder piece is very tight, and below too wide.*
- Can you let it out without making an extra seam?*
- T.** *I think I can, Madam. I will try.*
- L.** *It sets very well upon the breast, but make the plaits smaller.*
- Have you hemmed the bottom all round yet?*
- T.** *No, Madam; but I shall finish it in an hour.*
- L.** *How many yards of muslin will it require to make two such gowns?*
- T.** *I guess about ten yards, but without measuring can't say exactly how much.*
- L.** *Measure it before me, and tell me.*
- T.** *With a small train and plaited body it will be ten and a half yards, and with a large train one yard and a half more.*
- Si'wa'e is'ke as'tee'nen ni'ha'-yut lum'bee hyn, cha'hi'ye ke sirt koh'nee tuk hon, our su'ia'ee our sooth'ra'ee se hath men a'wen, our da'-mun lum'oa kur'o.*
- Kum'ur ko our tho'ra tung kur'oon?*
- Ug'le see'wun ko khol'kur bu'na'o.*
- Gown myn pbir puh'noon tou de'k'ho'ge ki kya bud'ul'na ho'ga.*
- Kand'ha bu'hoot tung hy, our zi'ya'du chou'ra.*
- Bid'oon doos'ree see'wun ke toom is'e dhe'e'la kur suk'te ho?*
- Myn kurd kur'oon'ga, Mem,* cha'hi'ye to ho'suk'e.*
- See'ne pur bur'a'bur a'tee hy, ly'kin cheen is'se chho'tee kur'o.*
- Toom ne cha'ron kun'a'ron men ub'tuk um'ul-pat'lee see?*
- Nu'been Mem: ly'kin ek ghun'te men see doon'ga.*
- Ay'see do gown bun'a'ne men ky guz mul'mul cha'hi'ye?*
- Sha'id dus guz lug'e, ly'kin bid'oon nap'ne ke myn theek nu'neen kuh suh'ta hoon.*
- Me're samh'ne is'ko map'kur mooj'he ku'ho.*
- Chho'te da'mun our cheen'dar chol'he men sar'he-dus guz lug'e'ga, our lum'oe da'mun men derh guz zi'ya'du.*

* The above corruption is much used by the natives of Bengal.

- L.** *Bring me three or four pieces of fine muslin and silk to-morrow, to look at, something like this pattern.* { *Kul teen char than mul'mul our resh'mee kup're ke koochh is'ee nu'moo'ne ke moo'a'fik la'o me're dekh'ne ki li'ye.*
- Make me another bed-gown like this, but rather wider.* { *Is tur'uh kee ek our shub-kha'bee gown me're was'te bu'na'o, ly'kin is'se dhee'lee ho.*
- Go to Miss Moore's tailor, and make me a cap exactly like that he is now making for his mistress.* { *Miss Moore ke dur'zee ke pas ja'o, our jy'see to'pee wookh up'nee Mem ke was'te ub bun'a'ta hy wy'see' hee me're was'te bhee bu'na'o.*
- How many such handkerchiefs can you hem in a day?* { *Ek din men toom ay'se kit'ne roo'mal um'ul-pu'tee see suk'te ho?*
- T.** *I will see. I think five or six.* *Myn dek'hoon'ga. Sha'id panch ya chhu.*
- L.** *I want them quickly.* { *Myn oon'he jul'dee chah'tee hoon.*
- Take a very small needle, and darn this so that it cannot be observed.* *Ek bu'hoot ba'reek soo'ee lo our is'e is tur'uh ru'oo kur'o ki ma'loom nu ho.*
- Where is the lace for my tucker?* *Choo'nut ke li'ye lace ku'han hy?*
- Sew it on carefully.* *Oos'e khub'ur'da'ree'se tan'ko.*
- Slightly stitch this wreath of flowers round that cap, in this manner.* *Phoo'lon ke har ko oos to'pee ke gird soo'book tur'uh se tan'ko.*
- You have not copied the pattern on making this petticoat; it is by much too wide, below particularly.* *Toom ne is petticoat ko nu'-moo'ne ke moo'ta'bik nu'-heen bu'na'ya, khoo'soon nee'che bu'hoot gher hy.*
- You must have this done by dressing time this evening.* *Cha'hi'ye ki kup'repu'hun'ne ke wukt toom is'e ty'yar ruk'ho.*

Alter these sleeves.

In as'tee'non ko door'oost kur'o

Darn these socks and stockings.

In pye'ta'bon ko our mo'zon ko ru'oo kur'o.

Hem the cotton handkerchiefs.

Soo'tee roo'mal'on ko toor'po.

<i>Lengthen this dress.</i>	Is po'shak ko lum'bee kur'o.
<i>Mend these clothes.</i>	{ In kup'ron ko mur'um'mut kur'o.
<i>Run these two pieces of cloth together, and then sell them.</i>	{ In do'non kup'ron ko bad tep'chee kur'ne ke loor'ni-ya'o.
<i>Seam (or Sew) this sheet.</i>	Is cha'dur ko see'o.
<i>Shorten Mr. Fulcher's trousers.</i>	Fulcher sa'hib kee pantaloon ko chho'ta kur'o.
<i>Tack a button to this.</i>	Ek ghoon'dee is men lu'ga'o.
<i>Unpick the seams of that coat.</i>	{ Oos koor'tee kee see'wun ood'-he'ro.
<i>Widen the waist of Miss Anna's frock.</i>	Miss Anna ke frock kee kum'ur dhee'lee kur'o.

Buying and Selling.

Khur'eed o Fur'okht.

B. <i>What is the price of this article?</i>	{ Is cheez kee kya kee'mut hy?
S. <i>Fifty roopees, Sir.</i>	Puch'as roo'py, Sa'hib.
B. <i>Fifty roopees! Well done! Name the lowest price.</i>	Puch'as roo'py! kya k'hoob!
<i>If cheap I'll buy it. Otherwise I can do without it.</i>	Kum dam ho'lo.
<i>Say at one word — exactly how much.</i>	{ Ug'ur sus'tee ho'gee to myn mol loon'ga. Wur'nu bu'-ghyr is'ke kam chul'e'ga.
S. <i>Well, Sir, take it for forty-five roopees.</i>	Ek bat ku'ho — theek ki'na (le'o'ge).
B. <i>Only five roopees less on the first price?</i>	Uch'chha, sa'hib, pyn'ta'lees roo'py men le'o.
<i>No; I'll not give so much. I'll give thirty roopees.</i>	Puh'le dam se fuk'ut panch roo'py kum?
S. <i>O father! Sir, an article like this for a price like that.</i>	Nu'heen myn it'na nu doon'ga. Myn tees roo'py doon'ga.
<i>You'll never obtain for so low a price.</i>	{ Bap're! sa'hib, ay'see cheez our ay'sa dam.
<i>That price is much too little.</i>	Ap ay'se kum dam men kub'hee nu'heen pa'yen'ge.
	Wool bu'hoat kum dam hy.

- B.** *Never mind. I've told you what I'll give. If you can't give for my offer, I can go elsewhere.*
- I can't afford to pay more.*
- S.** *I'll give it for thirty-seven roopees, eight annas.*
- B.** *No; I'm a man of one word: I've offered a fair price, and will give no more.*
- S.** *Very good, Sir; very good: take it.*
- B.** *Give me change of this bank note.*
- S.** *Will you have notes or silver, Sir.*
- B.** *Give me silver: and fifteen annas pice, discount.*
- S.** *Discount! no Sir, excuse me, I can't give discount.*
- If I give discount I shall lose by the transaction.*
- I shall not gain a fraction profit.*
- You did not bargain for discount.*
- B.** *A discount of 2 pice in the roopee on ready money retail sales is the custom of your market. It was no business of mine to say I expected.*
- It was your duty to have said you could not give.*
- I only demand the custom of your own country.*
- S.** *Sir, you are very hard in striking a bargain. What else may you want?*
- Koochh pur'wa nu'heen. Jo myn doon'ga myn ne toom ko ku'ha. Ug'ur toom nu'heen do'ge, myn our ja'guh ja'oon'ga.*
- Myn our zi'ya'du nu'heen de'suk'ta hoon.*
- Myn syn'tees roo'py ath a'ne pur doon'ga.*
- Nu'heen: myn ek bat ka ad'mee hoon: myn ne ek uch'chha dam ku'ha hy our zi'ya'du nu doon'ga.*
- Bu'hoot uch'cuha, sa'hib; bu'hoot uch'chha: le'o.*
- Is note ko bhoo'na'do.*
- Ap note lee'ji'ye'ga ya roo'py.*
- Roo'py do: our pund'ruh a'ne py'se dus'too'ree.*
- Dus'too'ree! Nu'heen, sa'hib, mooj'he moo'af ku'ro, myn nu'heen de'suk'oon'ga.*
- Is moo'am'le se mooj'he nook'san ho'ga.*
- Ek ud'dbee ka nuf'a nu ho'ga.*
- Ap ne dus'too'ree ka zikr nu'heen ki'ya tha.*
- Nukd sou'de men do py'se fee roo'py dus'too'ree toom'ha're ba'zar kee rusm hy. Mooj'he koochh kam nu tha ki myn ku'hoon.*
- Toom ko cha'hi'ye tha toom kuh'te ki myn nu'heen de'suk'oon'ga.*
- Myn sirf toom'ha're moolk ka dus'toor mang'ta hoon.*
- Sa'hib, ap bur'e puk'ke hyn sou'da khur'eed'ne myn.*
- Ap ko koochh our cha'hi'ye.*

- B.** *I want some shot and gun-powder.*
What is that per Ser ?
S. *Two roopees, Sir.*
B. *I bought at one roopee four annas.*
What I have paid to others, I will pay you.
How many yards are there in this piece of cloth ?
How much a yard ?
S. *This is a remnant : you shall have it at prime cost.*
B. *No, I don't want it.*
It is too coarse.
I want the best articles.
Measure out five yards of your finest muslin.
I have no cash : will you trust me ?
Come take one roopee earnest for that piece of cloth ; and my servant will bring the price you ask, and take the cloth hence.
I will pay you by a draft on the Bengal Bank, payable thirty days after sight.
Get me a roopee's worth of good mangoes.
Send the things to Mr. Spence's.
- Mooj'he chhur're our ba'roof dur'kar hy.*
Woooh ky ser kur'ke hy ?
Sa'hib, do roo'py ser.
Myn ne su'wa roo'py ser li'ya hy.
Jo myn ne ou'ron ko di'ya hy toom ko bhee doon'ga.
Is than men ky guz kup'ra hy ?
Kit'ne guz ?
Yih took'ra hy : myn ap ko usl kee'mut pur doon'ga.
{ Nu'heen, mooj'he dur'kar nu'-been.
Yih bu'hoot mo'ta hy.
{ Moojh ko bih'tur'een cheez cha'hi'ye.
Punch guz uch'chhee mul'mul se nap do.
{ Me're pas nukd nu'heen hy : toom me'ra e'ti'mad kur'o-ge ?
Lo, oos kup're ka ek roo'pi'ya bu'ya'nu lo, our jo dam ki toom mang'te ho, me'ra nou'kur la'we'ga our yu'han se kup'ra le'ja'e'ga.
Tees din ke mi'ya'dee hoon'-dee myn toom'he Bengal Bank pur doon'ga.
Mooj'he ek roo'py ka uch'chha am la'do.
{ Spence sa'hib kun'e chee'zen bhej'do.

Paying and Receiving.


- Bring yaur bill to my house for payment to-morrow at noon.*
Take this bill to Mr. Brown who will pay it.
- { Kul do pu'hur ko was'te ud'a ke me're muk'an pur up'na bill la'o.*
{ Is bill ko Brown sa'hib kun'e le'ja'o, woooh is'ke roopy' ud'a kur'en'ge.

<i>I can't pay this till the end of next month.</i>	Myn is'ka roo'pi'ya nu ud'a kur suk'oon'ga ta a'khir-i.mah.
<i>I owe you seven roopees : here they are.</i>	Myn toom'ha're sat roo'py dhar'ta'hoon : yih lo.
<i>You have to receive ten roopees : take your account to the Surkar, and he will pay you.</i>	{ Toom'hen dus roo'py pa'ne hyn ? up'na his'ab sur'kar kun'e le'ja'o, wooh toom'hen de'ga.
<i>Bring change of a hundred roopee note, and I will pay.</i>	{ Sou roo'py ka note loo'ra'la'o, myn toom'ha'ra pa'na doon'ga.
<i>Favor me with payment of this bill of exchange.</i>	{ Uz rah-i-mi'hur'ba'nee is hoon'dee ka roo'pi'ya ud'a ku'rye.
<i>It is not yet due. I want to have it discounted.</i>	{ Ub'hee mi'yad poo'ree nu'heen hoo'ee hy. Myn suk'ur'wa'ne chah'ta'hoon.
<i>Go to the Treasury and obtain the interest on this company's paper.</i>	Khuz'a'ne (treasury) menja'ke is kum'pu'nee ke ka'ghuz ka sood la'o.
<i>Take my salary bill, and bring the amount.</i>	Me'ree tun'kha ka bill le'ja'o our oos'ka roo'pi'ya la'o.
<i>I will not pay more than ten roopees.</i>	Myn dus roo'py se zi'ya'du nu'heen doon'ga.
<i>I will give you what is proper. Nothing less ; nothing more.</i>	Jo moon'a'sib hy wooh myn toom'hen doon'ga. Nu kum ; nu zi'ya'du.
<i>I have calculated, and think ten roopees sufficient.</i>	Myn ne un'daz ki'ya hy ki dus roo'py bus hyn.
<i>I cannot pay more.</i>	{ Myn is'se zi'ya'du nu de'suk'oon'ga.
<i>Here is your due : take it, and go away.</i>	Yih toom'na'ra pa'na hy : le'o our chul'e ja'o.
<i>Accept eight annas present.</i>	Ath an'e bukh'shish le'o.

Hiring or Engaging.

<i>G. You have come for service ?</i>	{ Toom nou'kur'ee ke li'ye a'e'-ho ?
<i>Whom have you served ? and how long ?</i>	Toom'ne kis'kee nou'kur'ee kee hy ? our kit'te din'on ?
<i>Whom did you last serve ? and why did you leave ?</i>	{ Kis'kee toom'ne a'khir men nou'kur'ee kee ? our ke'on toom ne chhor'dee ?

<i>Have you certificates of character ?</i>	<i>Toom'ha're pas nek'na'mee kee chit'thi'yen hen ?</i>
<i>Let me see them.</i>	<i>Mooj'he dik'hal'o.</i>
<i>What is your name ?</i>	<i>Toom'ha'ra nam kya hy ?</i>
<i>To what caste do you belong ?</i>	<i>Toom'ha'ree kya zat hy ?</i>
<i>Where do you live ?</i>	<i>Toom ku'han ruh'te ho ?</i>
<i>Can you give sureties ?</i>	<i>Toom zum'a'nut de suk'te ho ?</i>
<i>What wages do you expect ?</i>	<i>Kya tun'khah toom le'o'ge.</i>
<i>I will give you six roopees per month.</i>	<i>Myn toom ko chhu roo'py mu-hee'ne doon'ga.</i>
<i>Two months of your wages will remain in arrears.</i>	<i>Do mu'hee'ne kee tun'khah toom'ha'ree hath men ru'he-gee.</i>
<i>I keep all my servants' first two months' pay in hand.</i>	<i>Myn up'ne sub nou'kur'on kee puh'le do mu'hee'ne kee tul'ub hath men rukh'ta hoon.</i>
<i>When can you come ?</i>	<i>Toom kub a suk'o'ge</i>
<i>You may come from to-morrow.</i>	<i>Cha'ho toom kul se a'o.</i>

 The compilers deem it necessary to add a short note on the foregoing Dialogues.

Sentences expressive of *command*, *solicitation*, or *denial* are ready aids for practical use on numerous occasions—but, even admitting the propriety of furnishing the *replies* to which *interrogatories* may lead, “it must be wholly impossible (as justly observed by Dr. Gilchrist) to put such words in the mouths of the persons addressed, as they will actually adopt. To every question or remark (adds the same writer) there may be at least twenty different modes of reply, and an author must be fortunate indeed, should his work contain the very answers that will be made to all his reader’s queries of any kind in a foreign tongue, unless his book be thus extended to a size far beyond the ordinary limits of these productions.” These objections, unfortunately, did not suggest themselves to the compilers of this volume till after (through the medium of the Publishers’ Advertisement) a Series of DIALOGUES had formed a *promised* portion of the work, and the Printing was too far advanced to allow time for the preparation of other matter; or a very different arrangement would certainly have been adopted.

**Key to the more common Hindoostanee
PREFIXES AND TERMINATIONS ;**

A knowledge of which greatly facilitates a comprehension of the meanings of the numerous words to which they are united.

A'bad : in composition—*a City : a Town.*

Moor'shid'-a'bad, from its founder *Moor'shid koo'lee khan.*

Our'ung-a'bad, from its founder *Ourungzeb.*

Uz'eem-a'bad, from its founder *Prince Uzeem.*

Ban : in composition—*Keeper : Guardian.*

Dur-ban—*Door-keeper :* from *Dur*—*Door.*

Feel-ban—*Elephant-keeper :* from *Feel*—*Elephant.*

Sug-ban—*Dog-keeper :* from *Sug*—*Dog.*

Baz : in composition—*Player.*

Shut'runj-baz—*Chess-player :* from *Shut'runj*—*Chess.*

Moorgh-baz—*Cock-fighter :* from *Moorgh*—*Cock.*

Hook'ku-baz—*Juggler :* from *Hook'ku*—*Cup and Ball.*

Bud : *Evil : Bad.*

Bud-usl—*Low-born :* from *Usl*—*Origin.*

Bud-bukht—*Unfortunate :* from *Bukht*—*Fortune.*

Bud-ut'war—*Ill-mannered :* from *Ut'war*—*Manners.*

Bund : in composition—*Bunder : Maker.*

Dus'tar-bund—*Turband-maker :* from *Dus'tar*—*Turband.*

Ny'chu-bund—*Hook'ku-snake maker :* from *Ny'chu*—*Hook'ku-snake.*

Bur'dar : in composition *Taker-up : Carrier : Bearer.*

Bul'lum-bur'dar—*Spearsman ;* from *Bul'lum*—*Spear.*

Son'te-bur'dar—*Baton-bearer :* from *Son'ta*—*Club, Baton.*

Hook'ku-bur'dar—*Hook'ku-attendant ;* from *Hook'ku*—*the Eastern Pipe.*

Dan : in composition—*Receptacle : Holder.*

Kul'um-dan—*Pen-holder ; Inkstand :* from *Kul'um*—*Pen.*

Shu'mu-dan—*Candle-stick ;* from *Shu'mu*—*Candle.*

Num'uk-dan—*Salt-cellar :* from *Num'uk*—*Salt.*

Dar : in composition *Possessor ; Keeper : Bearer.*

Ab'dar : the servant in charge of water for drinking : from *Ab*—*Water.*

His'su-dar—*Sharer :* from *His'su*—*Share.*

Chob-dar—*Mace bearer :* from *Chob*—*Mace.*

Dil : *Heart : Mind : Soul.*

Mom-dil—*Tender-hearted :* from *Mom*—*War.*

Sung-dil—*Hard-hearted :* from *Sung*—*Stone.*

Dil-a'ram—*Heart-easing :* from *A'ram*—*Ease.*

Dil-dar—*Heart-possessing* : from *Dar*—*Possessing* : see *Dar*.
Dil-kush—*Heart-attracting* : from *Kush* (participle active of *ku'shee'dun*—*to draw*)—*Drawing* : *Attracting*.

Do : *Two*.

Do-a'tush'a—*Double-distilled* : from *A'tush*—*Fire*.

Do-dil'a—*Wavering* : from *Dil*—*Heart*.

Do-roo'kha—*That which is the same on both sides* : from *Rookh*—*Side*.

Gar : in composition—*Doer*.

Khid'mut'gar—*Servant* : from *Khid'mut*—*Service*.

Tul'ub-gar—*Seeker* ; *Searcher* : from *Tul'ub*—*Search*.

Goon'ah-gar—*Sinner* : from *Goon'ah*—*Sin*.

Go : in composition—*Speaker*.

Dur'ogh-go—*a Liar* : from *Dur'ogh*—*Lie*.

Rast-go—*a Speaker of Truth* : from *Rast*—*True*.

Buz'lu-go—*a Wit* : from *Buz'lu*—*Jest*.

Gool : *a Flower* : *Rose*.

Gool-cheen—*Flower-gatherer* : from *Cheen*—*Gatherer*.

Gool-rung—*Rose-coloured* : from *Rung*—*Colour*.

Gool-zar—*Garden (or Bed) of Roses* : from *Zar*—in composition—*a Place*.

Gunj : *Market* : *Mart*.

Ba'kur-gunj—from the proper name *Bakur*, its probable founder.

Kur'nyl-gunj—(near *Futtehgurb*)—from its founder, a *Colonel* in the British Army.

Gur : in composition—*a Maker* : *Workman*.

Jild-gur—*Book-binder* : from *Jild*—the *Binding* of a book.

Rut'oo-gur—*a Darner* : from *Rut'oo*—*Darn*.

Se'kul-gur—*Polisher* : from *Se'kul*—*Polish*.

Ha'ra : in composition *Performer* : *Dealer*. Represented in English by the word—*man* or the termination—*er*.

Luk'ur-ha'ra—*a Woodman* : from *Luk'ree*—*Wood* : see *Wala*.

Is'tan ; or *Stan* : in composition—*Country* ; *Place* : *Station* : *Full of*.

Bo-stan—*Garden of Fragrance* : from *Bo*—*Fragrance* : *Odour*.

Fur'ung-is'tan—*Country of the Franks, or Europe* : from *Fur'ung*—*Frank*.

Hin'doo-stan—*Country of the Hindoos, or India*.

Kar : *Business* : *Profession*.

Bud-kar—*Evil-doer* from *Bud*—*Evil*.

Sa'du'kar—*Silver-smith* ; from *Sa'du*—*White* (lit. *white-smith*).

- Hur'am-kar**—*Libertine* : from **Hur'am**—*Unlawful*.
- Khan** : in composition—*Repeater* : *Reader*.
- Kis'su-khan**—*Story-teller* : from **kis'su**—*Tale* : *Story*.
- Kit'ab-khan**—*Reader of the Koor'an* : from **kit'ab**—the *Kooran*.
- Misl-khan**—*Reader of the papers of Cases before a Judge* : from **Misl**—the *file of papers*.
- Kha'na** : *House* : *Place* : *Room*.
- Ba'wur'chee-kha'na**—*Cook-room* : from **Ba'wur'chee**—*Cook*.
- Feel-kha'na**—*Elephant-house* : from **Feel**—*Elephant*.
- A'tush-kha'na**—*Fire-place* : from **A'tush**—*Fire*.
- Mund** : *Endowed with* : *Having*.
- Ukl-mund**—*Sensible* : from **Ukl**—*Sense*.
- Dou'lut-mund**—*Rich* : from **Dou'lut**—*Riches*.
- Durd-mund**—*Compassionate* : from **Durd**—*Pain*.
- Nug'ur** : *City* : *Town*.
- Chun'dun-nug'ur** : from **Chun'dun**—the *Moon*.
- Krishn-nug'ur** : from **Krishn**—the hindoo *Apollo*.
- Ram-nug'ur** : from **Ram**—the 7th grand incarnation of the hindoo god *Vishnoo*.
- Poor** : *City* : *Town*.
- Lu'khee-poor** : from **Lukhhee** or **Luchhmee**, the hindoo goddess.
- Shah-ju'hun-poor** : in honor of the Emperor *Shahjuhan*.
- Gha'zee-poor** : from **Ghazee**—*Conqueror*.
- Pun** or } Answering to the English terminations—*ship* : —*hood* :
Pun'a : } —*ness*, &c.
- Lur'uk-pun**—*Childhood* : from **Lur'ka**—*Child*.
- Boor'a-pun**—*Badness* : from **Boor'a**—*Bad*.
- Boor'ha-pun**—*Decrepitude* : from **Boor'ha**—*Old*.
- Saz** : in composition—*Maker* : &c.
- Hee'lu-saz**—*Deceitful* : from **Hee'lu**—*Deceit*.
- Rung-saz**—*Painter* : from **Rung**—*Colour*.
- Stan** : see—*Istan*.
- Wal** or } in composition—*Agent* : *Keeper* : *Inhabitant* : *Be-*
Wa'la : } *longing to*.
- Na'o-wa'la**—*Boatman* : from **Na'o**—*Boat*.
- Ghur-wa'la**—*Master of a house* : from **Ghur**—*House*.
- Deh'lee-wal**—*Inhabitant of Deh'lee*.
- Wan** : in composition—*Possessor* ; *Keeper* : see *Ban*.
- Dhun-wan**—*Rich* : from **Dhun**—*Riches*.
- Ga'ree-wan**—*Carter* : from **Ga'ree**—*Cart*.

APPENDIX.

Brief Descriptions OF THE MONTHS OF BENGAL: WITH

LISTS OF THEIR RESPECTIVE EDIBLE PRODUCE PROCURABLE
IN THE MEAT—FISH—FRUIT—AND VEGETABLE

MARKETS OF CALCUTTA.

THE produce of the Fruit and Vegetable Gardens on the authority of Mr. Speede's "INDIAN HAND-BOOK OF GARDENING:" the remainder on that of Messrs. S. Smith and Co.'s "BENGAL ALMANAC" for 1841.

JANUARY.

WEATHER.—One of the most pleasant months of the year; its temperature being cool and refreshing, and extremely congenial to all but the victims of gout and rheumatism. The atmosphere at mid-day generally clear and wholesome: the evenings and mornings (between sun-set and sun-rise) are usually damp and foggy. The wind northerly, though seldom strong, but when so—and accompanied by rain (which occasionally occurs), the cold, to old settlers in particular, is extremely disagreeable.

THERMOMETER ranging in the shade, from 52° in the morning to 65° in the afternoon.

MEAT : plentiful and excellent.

GAME : also in abundance : Snipe, Ducks, Teal, &c.

FISH : Bhaktee : Selliah (?) : Bhola : Bam : Soles (?) : and many others of inferior description.

FRUIT : Jujuba (or Ber) Plums : Oranges : Plantains : eatable Winter-Cherries (Tiparee) : Hog-Plums : Averrhoas : and Tamarinds.

VEGETABLES : early york—early battersea—sugar-loaf—drumhead—savoy—and broccoli Cabbages : Cauliflowers : marrowfat—and imperial blue Peas : mazagon—and dwarf canada Beans : Potatoes : american flat—early dwarf—and stone Turnips : Knole-cole : early horn Carrots : dwarf red—turnip-rooted—long-blood—and white Beet : turnip Radish : Sorrel : cos—and cabbage Lettuces ; Endive : italian Celery : scollop Squash : large—and small Love-apples : Gourd : Brinjall : and egyptian Arum.

Throughout the Year.

MEAT.—Beef : Kid : Lamb : Mutton : Pork : Veal.

POULTRY.—Ducks : Fowls : Geese : Pigeons ; Turkeys.

GAME.—Venison and Rabbits—if *game* these latter can be considered, being market bred ; they are also greatly inferior in size and quality to english rabbits.

FISH.—Chingra or Chingree : Choonah (?) : Kutla : Kuwy : Magoor : Moonjee (?) : Rohoo : Sowle (?) : Tengra or Tengree.

FRUIT.—Bananas.

FEBRUARY.

WEATHER.—The early part of this month is generally cool and comfortable, particularly if a northerly wind prevail ; after which the weather becomes disagreeable till a change of season takes place about the end of the month.

When the weather is variable, the wind blows principally from the N. W. veering round occasionally to the N. E. attended with clouds and drizzling rain, which continue till about the 20th, when a southerly wind sets in. The weather then becomes mild and genial, though the days are occasionally hot, and the nights cold, with heavydews.

The measles in children are very prevalent throughout this month.

Rheumatism and gout become less troublesome after the southerly winds have set in. Warm clothing becomes rather unpleasant to new comers, but not so to old settlers, whose blood is not so easily heated. Sometimes this month is rather showery, in which event the cold season is protracted till the middle of March.

THERMOMETER, in the shade, ranging, on a medium, from 58° in the morning to 75° in the evening.

MEAT : continues good and abundant.

FISH: the fish market has the addition of the small Hilsa or Sable fish.

FRUIT: Loquats: netted Custard-apple or Bullock-heart: Mulberries: strawberry and white or red Guavas: Averrhoas: and Tamarinds.

VEGETABLES: red—drumhead—sugar-loaf—and early york Cabbages: late Cauliflower: knight's—and marrow-fat Peas: windsor — lima — scarlet runner — small white—and red Beans: Potatoes: Knole-cole: early horn—and large orange Carrots: Parsnips; turnip-rooted — white — and long-blood Beet: Salsify: country Radish: Sorrel: red Sag: Leeks: Asparagus: cos—and cabbage Lettuce: Endive: scollop Squash: large Love-apples: W. I. Okro: Gourd: and egyptian Arum.

MARCH.

WEATHER.—The weather during the early part of this month is variable, being subject to alternate changes of heat, cold, and rain: the rain sometimes commencing towards the end of February, in which event the various operations of husbandry, dependent on the moistening of the ground, are accelerated. March generally ends with north-westerns, accompanied—or followed by thunder, lightning, and rain.

THERMOMETER ranging, in the shade, from 68° in the morning, to 82° in the afternoon.

MEAT: continues good.

FISH: in abundance, with the addition of the Gooteeah (?), a small—but well flavored fish.

FRUIT: jambos Rose-apple: Leechees: Loquats: netted Custard-apple or Bullock-heart: water Melons: terminalia or east-india Almonds: Malay-apples: and Tamarinds.

VEGETABLES: sugar-loaf Cabbage: brussels Sprouts: knight's—and marrowfat Peas: lima—scarlet runner—and sabre-podded Beans: brazilian Peas: Potatoes: Knole-cole: early horn—and large orange Carrots: long-blood—and white Beet: Salsify: Sorrel: red and green Sag; Leeks: Asparagus: Endive: red Celery: long-warted—and scollop Squash: common—and dioecious Snake-gourd (Chick'inda and Pulwul): large Love-apples: long red Pepper: and W. I. Okro.

APRIL.

WEATHER.—The beginning of this month is sometimes pleasant, particularly if the north-westerns be frequent; but the latter half is disagreeable in the extreme. The wind blows from the south, and is very strong throughout the month, and

when hot, from the absence of rain, it becomes oppressive. This state of the weather is very unfavorable to vegetation. The north-westerns are occasionally attended with dreadful storms of thunder and lightning, accompanied by heavy showers of rain and hail. These storms sometimes occasion much damage. The north-westerns continue at intervals till the beginning—and sometimes till the middle of May.

THERMOMETER ranging, in the shade, from 80° in the morning to 92° in the afternoon, but when exposed to the sun rises to 110° .

MEAT: begins to be flabby and poor; the fat spongy and yellow—consequent to the unfavorable state of the season.

FISH: the fish market has the addition of the Carp (?), Magoor, and Mango-fish; of the latter, during the early part of the month, the supply falls far short of the demand, and they sell, consequently, at very high prices—from 2 to 4 roopees per score: ere the end of May, however, as they become plentiful, they are procurable at one roopee per score; and in June—two and three scores may be bought for a roopee.

FRUIT: Peaches: Apricots: Mangoes: jambos Rose-apples: Leechees: netted Custard-apple or Bullock-heart: Melons and water Melons: Carissa (or Kuronda) Berries; and terminalia or east-india Almonds.

VEGETABLES: lima and sabre-podded Beans: common—and sweet Potatoes: sugar-loaf Cabbage: early horn Carrots: long-blood—and white Beet: Salsify: red and green Sag: Leeks: Asparagus: Artichokes: red Celery: dwarf Cucumber: crook-necked Squash: common—and dioecious Snake-gourds: large Love-apples: W. I. Okro: Gourd.

MAY.

WEATHER.—This of all the months in the year is the worst and most trying, and particularly to those whose avocations compel them to be much out of doors; the weather being most oppressively hot, and during the latter half of the month especially; the heat during the first half is sometimes relieved by north-westerns, accompanied by refreshing showers, and occasionally vivid lightning and loud thunder; but the wind, at other periods, continues southerly, and the heat scarcely bearable. Exposure to the sun without a covering, is extremely dangerous, and from the hours of 10 to 5 in particular; even natives, though inured to the climate by birth and habit, sometimes falling a sacrifice to its powerful influence.

THERMOMETER ranging, in the shade, on a medium, from 85° in the morning, to 95° in the afternoon, but if exposed to the full influence of the sunbeams, rising to 140°, and sometimes higher!

MEAT: from the state of the weather, even inferior to that of last month.

FISH: continues good and abundant, with the exception of the Bhaktee, which, from the difficulty of its reaching the markets in a firm state, becomes scarce. Mango-fish plentiful and in great perfection.

FRUIT. Peaches: Mangoes: jambos Rose-apples: Leechees: Wampees: Jac-fruit: Figs: Pine-apples: Grapes: Melons and water Melons: white Eugenia fruit (Jumrool): Pomegranates: Sweet-sops: Papaw fruit, terminalia or east-india Almonds: and american Earthnuts.

VEGETABLES: common—and sweet Potatoes: Salsify: small red—and large Onions: red and green Sag: Leeks: Garlic: Asparagus: Artichokes: dwarf—and acute-angled Cucumbers: dioecious Snake-gourd: large Love-apples: Gourds: and Cabbage sprouts.

JUNE.



WEATHER.—The periodical rains set in about the middle of this month, in occasional refreshing showers which cool the air and encourage vegetation; the weather, throughout the month, is otherwise oppressive in proportion to the scarcity of rain, in the absence of which the heat is scarcely endurable; not a breath of air then stirring from any quarter.

THERMOMETER, during the first half of this month, frequently rising to 99° in the shade at noon; but, in general, the rains keep the temperature much below this.

MEAT: continues like that of last month.

FISH: much the same as during last month. Mango-fish in great abundance and perfection, and very cheap.

FRUIT: Longans: Wampees: Sweet-sop: Figs; Pine-apples: Grapes: Melons: Mangoes: Guavas: Papaw fruit: Shaddock: Flacourtia (or Puniyala) berries: and american Earthnuts.

VEGETABLES: common—and sweet Potatoes: country Radishes: black-seeded—small white—large white—and red Beans: small red Onions: red and green Sag: Asparagus: Artichokes: dwarf—and acute-angled Cucumbers: large Love-apples: Brinjalls: Gourds: and Snake-gourds.

JULY.

WEATHER.—This month is attended with much rain, which (with that of June) is productive of the most beneficial effects to the grain: winds light and variable: the weather frequently gloomy, and sometimes stormy, with heavy falls of rain: though, at intervals, fair and mild.

THERMOMETER ranging, in the shade, from 80° in the morning to 89° in the afternoon.

MEAT: continues like that of May and June.

FISH: continues good. The Hilsa (or Sable) fish appears, and the Mango-fish disappears this month.

FRUIT: Wampees: netted Custard-apple or Bullock-heart: Sweet-sop: Figs: Pine-apples: Shaddocks: Guavas: Carambolas: Carissa (or Kuronda) berries: Papaw fruit: java Plums (Jam): Flacourtia (or Puniyala) berries: asiatic Grewias.—Mangoes go out of season.

VEGETABLES: purtab-sing's—and black-seeded Beans: country Radishes: red and green Sag: Asparagus: long green—dwarf—most useful—and acute-angled Cucumbers: long-warted Squash: Brinjalls: Indian Corn: W. I. Okro: Love-apples: and Snake-gourds.

AUGUST.

WEATHER.—Light and variable winds, and cloudy weather, with smart and light rain prevail at the beginning of the month; the middle is sometimes fair, and tolerably cool: the remainder variable, attended with occasional strong winds and heavy falls of rain, this and July being the most rainy months of the year, during which, from the combined heat and moisture, vegetation springs up with astonishing rapidity.

THERMOMETER ranging, in the shade, from 80 in the morning to 90 in the afternoon.

MEAT and FISH markets: much the same as last month.

FRUIT: Shaddocks: Sweet-sop: netted Custard-apple or Bullock-heart: alligator or avocado Pear: Guavas: java Plums: Flacourtia berries: and asiatic Grewia fruit.

VEGETABLES: assam—and small fruited Beans: red and green Sags: Asparagus: nepal—dwarf—most useful—and acute-angled Cucumbers: long-warted Squash; Brinjalls: Indian Corn: W. I. Okro, and Snake-gourd.

SEPTEMBER.

WEATHER.—The rains subside considerably during this month. The wind continues light and variable, and the weather

otherwise occasionally cloudy. The days are sometimes fair, mild, and bright, and the temperature agreeable.

THERMOMETER ranging from 78° in the morning to 85 in the afternoon.

MEAT: much the same as during the past four months.

FISH: in addition to last month's—Bhola: dessy Tengra (?): Khongta: Bhengirs (?): Gungtorah (?): Kowell (?): Toontee (?): Pyrah chondah (?): and Craw-fish (?). The Bhektee this month becomes larger and better flavored.

FRUIT. Sweet-sop: Guava: Shaddock: Flacourtia berries.

VEGETABLES: Borecole or Kale: assam—and black Beans: Yam: green nepal Spinach: small cabbage Lettuce: dwarf—nepal—and most useful Cucumbers: Brinjall: Indian Corn: and bitter Gourd.

OCTOBER.

WEATHER.—The rainy season breaks up generally about the 15th or 20th of this month; sometimes, however, though seldom, continuing a little longer: the concluding showers are frequently heavy, continuing from 6 to 24 hours incessantly; after which the weather becomes fair, calm, and settled.

The winds are in general light and variable, veering from S. to N. and N. E. the monsoon changes about the 21st, after which light breezes set in from the N. and N. E.

At the close of the rains the season is propitious for preparing the kitchen garden.

THERMOMETER ranging, in the shade, from 75°, in the morning to 80° in the afternoon.

MEAT: begins to improve in quality.

FISH: also improves—becoming more firm.

GAME: Snipe: Teal: and Quail.

FRUIT: Sweet-sop: Pomegranate.

VEGETABLES: Turnips of kinds: Skirret: scarlet Radish: Yam: sweet Potatoes: round—and spanish Spinach: cabbage Lettuce: small Endive: nepal—dwarf—and most useful Cucumbers: and bitter Gourd.

NOVEMBER.

WEATHER.—The weather clear and settled, and the thermometer temperate: the days, sometimes warm, but the mornings and evenings cool and agreeable. Light northerly winds prevail. If the rains cease early in October, and the cold weather shortly follow, November becomes a beautiful and delightful month. Nothing can be more favorable than this season

for the renovation of the health of the valetudinarian, after having experienced the debilitating effects of the hot weather. The seeds committed to the soil during the last and present month start into life with a vigor unknown to other climes.

THERMOMETER ranging from 70° in the morning to 75° in the afternoon.

MEAT: and *Poultry*. greatly improving.

GAME: becoming plentiful; Snipe: Teal: Quail: wild Ducks: Ortolans: &c.

FISH: good and plentiful: Bhektee: Bunsputta(?): Gungtorah(?): Mirga: Carp(?): and Mango-fish without roes.

FRUIT: Oranges: Papaw: indian Sorrel.

VEGETABLES: early york—and battersea Cabbages: early Cauliflowers: early Peas: dwarf french Beans: early new Potatoes: botan Turnips: Knole-kole: white Carrots: Skirret: scarlet—and turnip Radishes: Yam: sweet Potatoes: round—prickly—and spanish Spinach: white Beet: young Onions: cabbage Lettuce: Endive: nepal—and dwarf Cucumbers: large Capsicum: nepal Pepper: W. I. Okro: and egyptian Arum.

DECEMBER.

WEATHER.—The weather continues fair, cool, and, on the whole, extremely fine throughout the month, with a light northerly wind. The days and nights are usually cold and clear, though the mornings and evenings (particularly at the latter part of the month) are frequently densely foggy.

THERMOMETER ranging from 58° in the morning to 65° in the afternoon.

MEAT and FISH: plentiful—and in great perfection.

GAME: Venison: Snipe: Teal: Quail: wild Ducks: Ortolans, &c. in abundance.

FRUIT: Oranges: eatable Winter-cherries (Tiparee): Hog-plums: Averrhoas: Tamarinds.

VEGETABLES: early york—early battersea—and savoy Cabbages: Cauliflowers: early Peas: dwarf french Beans: common—and sweet Potatoes: early dwarf Turnips: Knole-kole: white Carrots: dwarf,—red—and white Beet: scarlet—turnip—and spanish Radishes: round Spinach: cos—and cabbage Lettuces: Endive: white solid celery: scollop Squash: small Love-apples: black round Pepper: W. I. Okro: Brinjall: egyptian Arum: and bitter Gourd.

RIVER TRAVELLING IN INDIA.

FROM MR. PARBURY'S "HAND-BOOK FOR INDIA AND EGYPT."

"Until the comparatively recent introduction of Steamers, the only mode of proceeding by water from the chief Presidency to the Upper Provinces, was by the boats of the country, the principal of which are termed Pinnaces, Budgerows, and Bholeos. Unless for very short distances, the small size of the last, renders them in a great measure unavailable; and, consequently, the other two are generally alone made use of. The Pinnacle is altogether of English appearance, while the Budgerow, with its lofty raised stern, is peculiarly Indian. These vessels are of all sizes, adapted to the accommodation of an individual, or a large family. It is impossible to give any correct scale of the cost of hiring them, so much depending upon the size, the number of men required, and the length of the voyage. As there is much competition in Calcutta among the boat-owners, (who are principally natives) a traveller has no difficulty in hiring them on fair terms, should he even be not in a situation to avail himself of the advice of his agents or experienced friends. A Dinghey, or small boat for carrying on cooking operations, must be included in his bargain, as also a baggage-boat, in the event of that which he travels by not being sufficiently large to contain his effects. Supplies and stores, comprising liquids and provisions, must be laid in according to the length of the journey contemplated, as it is as well not to depend upon any of the places *en route* for refreshments, except such simple articles as poultry, eggs and milk; since, if obtainable at all, the further the distance from Calcutta the greater is the expense. The new arrival need be at very little trouble on this head; a clever and honest khidmutghar, (or table attendant) it being presumed he possesses such, will relieve him of much, if not all.

"The tideway extending but a very short distance from Calcutta, the current then invariably setting downward, the only mode of progressing is by means of sails, when the wind is fair and of sufficient strength to make head against the stream; and when otherwise, by gooning or tracking, an operation performed by the greater part of the crew proceeding on shore, and with ropes attached to the mast-head, dragging the vessel bodily along; this is frequently continued from morning to night, the men sometimes having to wade through nullahs, or

creeks, more than breast high.* The Indian Government allow their military servants two and a half months for proceeding to Benares, three to Allahabad, five to Meerut, nine to Loodiana, and in like proportion. The advantages this mode of travelling has over that by the Steamer are, first, its much greater economy, whether for a family, or two or three individuals sharing the same boat, as, in both cases, the parties will probably be proceeding to places which they calculate will be their homes for some years, and so be accompanied by baggage, much exceeding that which could be taken in a steamer; and secondly, the opportunity thereby afforded them to remain at pleasure, for curiosity or otherwise, at the various places on the route. These are strong reasons in favor of travelling by boats, always provided that expedition be not a vital object; whilst the tedium generally so much complained of, is much less, when two or three are in company, than is imagined: since early in the morning, before the sun has attained any injurious power, or towards the close of the afternoon, when it has well nigh lost it, a pleasant walk on shore is obtainable, where there will be no difficulty in finding ample exercise for the gun, though not perhaps always what the sportsman would term *game*. Before concluding this part of the subject it would be as well to hint to the tyro, on no occasion to allow his cook-boat to remain far in the rear; being so much lighter than that of the head-quarters, there can exist no just cause for its being so; and few things tend more to stir up the bile, than having to wait an hour or two for breakfast or dinner, when returning from a long walk, and expecting to find it on table.

“The subject of Steamers comes next under discussion. Seven years have not elapsed since the natives above Calcutta were first wonder-stricken at seeing a “fire-ship,” without the aid of sails or oars, boldly breasting and making way against the (hitherto, to them, uncontrollable) current of their impetuous river.† * * *

* The Appendix of Mr. Parbury's work, among other useful Tables, contains a copious and well arranged “Table of Distances from Calcutta to the principal Stations on the banks of the River,” by reference to which “the way made per diem and the probable length of a voyage may easily be calculated.”

† The Tugs, however, were not the *first* steam vessels dispatched up the Ganges. The “Hooghly,” steamer appears to have made the first two *experimental* voyages to Allahabad: “the *first* in the height of the freshes of Sept. 1828; the *second* in the hottest and driest months, April and May, of the following year.” The first vessel propelled by steam in India, was built by Mr. W. Trickett, in 1819, at Lucknow, for the Nuwab. *Vide—the late Mr. G. A. Prinsep's “Steam Navigation in British India,” — or the Calcutta “Gleanings in Science,”* vol. 3, 1831.

“ The management of the Steamers has now become an important government department, and under the present able superintendent (Capt. Johnston,) the arrangements leave little or nothing to complain of. Though originally established for government use alone, it now never happens that the public cannot also avail themselves of the advantages they offer. On an average, one is despatched every fortnight, announcements being made a week or ten days previously to the day fixed for the departure. Parties desirous to send packages by them, are at the same time requested to register the extent of room they need, the established rate of freight being one rupee and eight annas (three shillings) per cubic foot. On the appointed day, in the event of its being found that the demand exceeds the means of supply, (and it is extremely rare when it does not so) the whole of the tonnage to be disposed of to the public is put up for sale to the highest bidders, in quantities of ten, twenty, and fifty feet, and it frequently realizes six rupees per foot, seldom less than three; parties thus paying from six to twelve times more for the conveyance of goods a few hundred miles, than the ordinary cost in a voyage from London to Calcutta, a distance of 15,000. Without reference to the quick transit of stores to the various stations between Calcutta and Allahabad, the government effect a great saving by the mere employment of these boats in the safe and speedy conveyance of treasure alone, thereby obviating the necessity of having recourse (in the Lower Provinces at least) to military escorts for that purpose, the fatiguing, and harassing nature of which duty has ever been so complained of by both officers and men. Government agents are stationed at every principal place, whose office is to take charge of packages, &c., and see that they are properly transmitted to their destinations. * * *

“ But one vessel has thus far been alluded to ; in reality there is a pair, viz. the Steamer, or Tug, and the Flat, or Accommodation Boat. The former is employed for the purpose of tugging only, while the latter is devoted to passengers and cargo. * * *

“ The steamer is of iron, and is propelled by two Engines of thirty horse power each, and, as well as the flat, carries sail. Both are pretty equally manned, a commander, a mate, and some twenty Lascars of different grades, with a guard of eight or ten Sepoys. * * * * The steamer's fires are never totally extinguished, being slightly fed throughout the night, as at the first blush of dawn, she is in motion, and does not anchor until dusk. She takes in coals every two or three days ; the

following are the depôts : Kutwa, Berhampore, Rajmahal, Colgong, Monghyr, Bar, Dinapore, Ghazeepore, Benares, and Mirzapore; and the commander is instructed to take some at each, thereby making the consumption at all in a measure uniform, and by abstracting no more from one than the other, not risking a failure of supplies at any one in time of need. The principal Stations for delivering packages are the following : Berhampore, Monghyr, Patna, Dinapore, Chuprah, Buxar, Ghazeepore, Benares, Chunar, and Mirzapore. At Buxar, Chunar, and one or two others the vessel does not anchor, a boat being sent off to take away what there may be, and at no place is a longer delay necessary than two or four hours. This is all the time during which passengers can inspect the passing cities, or exercise their Sporting propensities; though occasionally the arrival at a particular place is so timed as to make it requisite to remain at anchor there the whole night. * * *

“ Passengers’ cabins must be engaged at the Superintendent’s office, and at some seasons these should be secured at least a month before-hand. There are in all sixteen, divided into classes; viz. three of the first, five of the second, and eight of the third; the usual charges for the entire journey to Allahabad being 300, 250, and 200 rupees, or for shorter distances, at the rate of 6, 5, and 4 annas per mile.* But if a cabin be engaged in Calcutta, however short the distance, two-thirds of the full amount will be levied. Charges for the downward passage, which is so much shorter, are only two-thirds that of the upward. The cabins are arranged on each side, and are commodious and airy, though abounding with ants, cockroaches, and musquitoes; the size varies with the class. * * * No furniture is attached to the cabins, and whatever baggage the passengers have must be kept therein; if sent below, it is liable to be charged as freight. Even then the limit is 5 cwt. so that a passenger in a third class cabin must be greatly incommoded to carry only a sufficient supply of clothing for a voyage of more than three weeks, when no washing can be resorted to. No supplies need be taken when adopting this mode of travelling. The hours of refectation are breakfast, $\frac{1}{2}$ past 8; luncheon, 12; dinner half past 3; and tea, 7. For furnishing these the commander receives three rupees per diem from each passenger; whatever may be required at extra hours, or beyond

* The distances are given in Mr. Parbury’s Appendix—to which reference is made in the first note, page 406.

what is placed on the table, is charged in addition. Liquors also form extra charges. * * * * * The commander possesses another source of revenue from the Mussulman servants, who are fed on board at the rate of 4 annas each per diem ; one is allowed to each cabin free of cost for passage, but the government charge, for all beyond that number, is one anna per mile, or 50 rupees from Calcutta to Allahabad ; only half that sum, however, being levied, for a second servant to a first or second class cabin, when two persons occupy it, which additional tenancy is permitted. This rule, to parties who wish to take their entire establishment with them, is a virtual prohibition to the transit by steam.

“ Hindoo servants, whose caste forbids their cooking elsewhere than on shore, are landed every evening, when the vessel is brought to an anchor, provided the weather and the proximity to land will so permit. There is no rule against parties taking on board their own wines, but unless in the case of invalids who are particular as to the quality, the doing so is scarcely recommended ; the saving is in the end of no great consequence, four annas being charged for drawing the cork of each intruding bottle, and the room any stock occupies in a cabin being considerable : it should further be borne in mind, that the small profit derived goes to the commander, to whom, if obliging, (and there are few who, with their officers, are not so) it should hardly be grudged.

“ One of the government regulations, with regard to steamers, certainly requires revision ; it is that against returning any of the passage or table money, (both, be it remarked, paid in advance) in the event of the boats getting aground at any part of the river ; the government holding itself liable to forward on cargo, but of the personal distress of the passenger, so unfortunately situated, entertaining no cognizance whatever. In spite of a well organized system of native pilots, whose stations are not more than twenty or twenty-five miles from each other, accidents of this kind do occur, and boats have more than once been left high and dry on a sand bank for weeks and months, until channels could be cut for them into the stream, or the rising of the waters, at the next periodical rains, once more floated them. During the rainy season, the downward passage is made with great rapidity, seldom occupying more than five or six days, or less than one-fourth of that upward.”

In addition to the information conveyed in the foregoing extracts from Mr. Parbury's excellent Hand Book—the fol-

lowing hints, from Dr. M'Cosh's "Advice to the Indian Stranger," are worthy of attention.—"Up-country men are always preferred to Bengalees, and Hindoos to Mussulmans. Before engaging a boat, examine if she be sound, and well found in cables, sails, ropes, and a good iron anchor. Boats are engaged by the month, or by the trip, the latter is the best way; a written agreement should be made, and not more than one-third of the fare paid in advance, and the rest, by instalments, at different parts of the voyage. Those not experienced in boating, ought to allow the boat-men to have all their own way; for though the stranger may be convinced of their doing many things wrong and be able to prove it by mathematical demonstration, yet he will be a loser by attempting to introduce improvements. The most important thing to be attended to is the place of spending the night. Most boats are lost while at anchor at night. They should always, if possible, be made fast in a creek, or land-locked bay, where shelter may be got in the event of a storm; for a boat made fast to a lea-shore, with a great extent of water to windward, especially if the wind be against the current, is sure to be swamped."

When engaging boats for passage or conveyance to the upper Provinces of Bengal, the most prudent plan (as above suggested), is to *contract for the trip*; estimating the length of that according to the usually allowed period for the season, and the pay of the crew at three or four annas per man per diem, adding the hire of the boat according to its description. In Calcutta the hire per day of a six-oared Bhowliya and crew is usually two roopees eight annas, or three roopees (according to the demand for boats), that being four annas less or more than the amount shewn in the following estimate: viz.—

Bhowliya.....	1	0	0
7 Men (including Manjhee) at four annas each,	1	12	0
	<hr/>		
	Roopees	2	12 0

The hire of a ten or twelve oared Bujra (Budgerow) usually differs from the amount of the above estimate simply in the *additional* charges of one, two, or three roopees for the boat, according to its accommodations, and four annas each for the four or six extra men.

These charges, however, frequently rise and fall with the demand for boats, though usually rather less than more for contract up-country trips, and more particularly when the

change of country holds out hopes or inducements to the contractor—as the fair certainty of a profitable *return* passenger, &c. *

A day is calculated as sunrise to sunrise—sunset to sunset—or noon to noon ; i. e. twenty-four hours.

DAK TRAVELLING IN INDIA.

FROM MR. PARBURY'S "HAND-BOOK FOR INDIA AND EGYPT."

" It will surprise any one who has never been in India to hear,—and especially so in times like these, when such extraordinary celerity is attained in England,—that the rate of travelling by dawk, though the most expeditious mode practised, does not, except upon very unusual occasions, exceed four miles in the hour; in the rainy season, indeed, more than three cannot be accomplished. Yet even this creeping pace is rapid compared with the military march, which averages twelve miles, and is performed very early in the morning so as to terminate before the sun is high in the heavens; the remainder of the twenty-four hours being devoted to rest. During this time, if the dawk traveller do not object to moving by day, and it is only during the very hot season that any risk is incurred by so doing, he can accomplish between seven and eight times that distance.

" Like steam travelling, that by dawk is under government controul, being part and parcel of the post-office department. Application must be made to the post-master of the district in which the intending traveller may be residing, who will require three or more days' notice, according to the distance, to give directions for bearers being placed upon the road. In such application it should be stated whether one or two Mussauljees

* One of the compilers of this work on two occasions hired an 8-oared Bhouliya from Calcutta to Berhampore (Moorshedabad), for 25 rupees each trip, on the first of which, in November, he was 12 days: on the second, in March, having a southerly wind, only 7 days. And on a former occasion, in August, he came down from Berhampore to Calcutta, in a 32-oared Luchka or Fly boat, within 17 hours.

(*torch-bearers*) and *banghy burdars* (*luggage porters*) are required; if this be omitted, the full set of two of each of these men, besides the eight bearers, will be supplied, and if not required prove an unnecessary, and, for any distance, a considerable expense. The application must also state the time of starting, and whence, as well as the durations and localities of the halts desired to be made on the road. The cost is invariably paid before-hand; and throughout Bengal and the North Western Provinces, is at the rate of eight annas per mile; for a full set of twelve men, a deduction of one-twelfth being made for every man less than that number. A further sum of one-half that amount is also levied, under the head of demurrage, which is returned to the traveller or his order, upon its being ascertained that no delays attributable to him have taken place on the road; to one who has no intention of returning to the station, or possesses no agent there, this rule may be exceedingly inconvenient, yet cannot be infringed; a satisfactory arrangement may, however, be made by some resident friend being willing to stand security, and pay for him, should he, by accident or otherwise, render himself liable for any demurrage charges. Such is the perfection to which the post-office authorities have brought the system of *dawk* travelling, that it is not presuming too much to rely upon the certainty of a party meeting no annoyance, by having to wait for his bearers, on the entire route between Calcutta and Loodianna, a distance exceeding eleven hundred miles.

“ The stages for bearers vary according to circumstances, some being much longer than others, but, as a fair average, they may be taken at ten miles each, and the time occupied about three hours. At the end of each stage, it is customary to make a *douceur* of a four or eight anna piece to the men about leaving, according to the discretion of the traveller, and the manner in which he has been borne along; distinct requisitions will occasionally be made by individuals of the party, but they should, in every instance, be discountenanced. Many rivers and streams will have to be crossed in the rainy season, which are at other times fordable. Ferry-boats are stationed for this purpose, and although the expense of these is included in the mileage the traveller pays a small gratuity of four or eight annas is generally looked for by the boatmen. More than one *torch-bearer* is not only a useless expense, but an annoyance of no inconsiderable kind; nothing can induce these men to run elsewhere than at the side of the palankeen; the odour of the oil made use of is none of the

most agreeable, though, while only one is entertained, he can always be kept to leeward, whereas, with one on each side, the glare and the smell combined tend effectually to banish sleep. The torch used on these occasions is a short stick bound round with linen rag, upon the extremity of which, oil, from a separate flask, is constantly dropped. * * *

“The novice in dawk travelling will at first find it somewhat difficult to reconcile with his ideas of humanity thus employing his fellow-creatures; the inconvenience and fatigue to which he finds himself subjected, during the first twelve hours, will probably be secondary considerations, compared with the sufferings which, from their groans and exclamations, his bearers are apparently undergoing. He will speedily be accustomed to all. With regard to the bearers, he has only to reflect that they are not slaves, but voluntary agents; that, did they choose, they might obtain a living in many other ways; but that it is an employment to which they have been brought up from their boyhood, and that their lamentable cries are simply the effects of custom, not the result of pain.

“The traveller will soon recognize a difference between different sets of bearers; by some he will be borne along so smoothly that he might fancy himself on his couch; by others, he will be most unceasingly and unmercifully jolted; some will go along four or five minutes without stopping to change, others again will do so in less than one. There is one particular and intricate step peculiar to these men, which if well known, and practised by all, will obviate all cause of complaint; they should in fact, before being considered competent for the satisfactory discharge of their duty, be nearly as much drilled as raw recruits.

“It is impossible for a traveller to be too particular in the selection of his palankeen. Should he be so unfortunate as to get an unsound one, and his journey be of any length, he must bid adieu to comfort during its continuance. The first accident will convince him of its condition, and when that is remedied should no second occur, (which is very unlikely) he will be kept in a constant state of apprehension of it. Nothing can well exceed, for instance, the annoyance of a pole breaking; the chances are many that, if this take place, it will be at some part of the road or jungle at a distance of miles from any place where the repairs can be effected, which must be traversed on foot through a broiling sun, or in the middle of the night, and some hours of subsequent delay will be incurred. One spare pole at least should always be carried,

ready to be fitted into either end ; a hammer, nails, and some thick rope would also be found useful.

“ Nothing but what is indispensable should be carried in the vehicle, since the less weight, the less likelihood there is of accident. Among indispensables should also be included the bedding belonging to the palankeen, a sufficiency of pillows, and a boat-cloak for the night. In the event of the journey being for twenty-four hours, or more, a change of clothes, and toilet apparatus should be at hand, with such provision as may be deemed requisite ; at all seasons, and times, a bottle of water, a tumbler, a small case bottle of brandy, a sandwich box, and a few biscuits, will be found valuable.

“ Trifling as these details may seem, attention to them will be found most conducive to comfort, and no excuse is made, therefore, for mentioning them. Should the journey be of greater length, some stoppages must necessarily be made, and it is concluded the traveller will have friends on the route, or be provided with letters of introduction to strangers. If the former it would be advisable to acquaint them with his intended movements ; and if the latter, the letters of introduction should be sent on in advance, and the expected time of arrival notified ; this course is recommended for several reasons ; two only need be named, viz. the possibility of finding no one at home when coming unannounced ; and the unwillingness generally entertained by most people to be taken by surprise. No gentleman need distrust the reception that letters of introduction, to residents in the Mofussil, may meet with ; whatever may have become of the once splendid hospitality of Calcutta, so boasted of all over the world, few cannot readily testify that it still exists to the full extent in the Upper-Provinces : as one instance of this, it may be stated that Mr. Clerk, the Governor General's Agent in the protected Sikh States, during frequent and long absences from home on political missions, invariably leaves an efficient establishment at his house, to minister to the wants and wishes of those who may have letters of introduction to him.

“ But there may be among travellers some, to whom, from a love of independance, or a want of time, the payment of such visits may be irksome ; for their convenience, the government stage-bungalows are always available. These are scarcely ever more than fifteen miles distant from each other, and extend more than six hundred from Calcutta. At each is stationed a khidmutghar and bearer, who are most attentive

to the traveller's wants; but he must not rely upon obtaining any thing in the shape of supplies beyond a fowl, eggs, milk, and perhaps a little tea; and he will pay for these according to what he deems their worth. The government charge for the bungalow is one rupee to each person using it. Each can accommodate two or three parties, or more, if no ladies be among them; for though there are but two good rooms, each could give shelter to three or more individuals, should necessity require it. Beyond Cawnpore the bungalows are frequently forty and sixty miles from each other, and there is a greater difficulty in getting supplies of any kind whatever at them.

“ The number of luggage-porters, who should accompany a dawk traveller, of course depends upon the quantity of baggage to be conveyed; each man is able to carry two petarrahs, or tin boxes, of eighteen inches square; two of these will hold a moderate ward-robe; four, an extensive one; consequently more than two men are seldom required. The weight of each petarrah should not exceed thirty pounds. Equal care should be taken in having these prepared, as in selecting a palankeen; the hinges should be inspected closely, as well as the hasps and padlocks, or they may also break down before the journey is half finished. Covers, made of the moom-jamma, or wax-cloth, common in India, will be found useful against the dust in the hot season, and against wet in the rains. They should invariably be well lined with paper; if this precaution be neglected, the tin inside will make every thing black with which it comes in contact. The banghys, or bamboos, from the extreme ends of which the petarrahs are suspended, are furnished by the traveller, and the strength of them, as well as of the hempen cage in which they are placed, should be tested. Most travellers deem a brace of loaded pistols requisite; in times like these, such ideas are abandoned, and it would not therefore be necessary for any one to put himself to the expense of buying such. Should he have them, he can carry them in his palankeen or not at pleasure.

“ To the old stager, such a caution is not requisite; but it may be needful to recommend the tyro invariably, before commencing a fresh journey, to have the contents of his palankeen removed and replaced; those vehicles being too bulky to be brought within the house, their stations are generally in the open verandahs, and snakes not unfrequently creep into them for warmth; from a neglect of this precaution, more than one traveller has been awakened shortly after placing his head on

his pillow, by the hissing of a deadly Cobra-de-Capello, partly beneath it.

"Private dawks have become latterly very much in vogue; and at every large station will be found three or four natives, called Chowdries, who provide them. Having no expensive establishments to keep up, like those of government, they can afford to make smaller charges than the latter, and their rates are consequently on an average fifteen per cent less; they do not either require any demurrage deposit, and indeed it is customary to pay them at starting only about two-thirds the amount agreed upon, handing over the balance on the termination of the journey. The bearers on the road being literally the same as those employed by government, serving either party indiscriminately, no fresh rules need be laid down with regard to them. Many people fear trusting these men, and prefer paying more to the post office, to make sure of punctuality; there exists no just ground for such fears. The author has travelled hundreds of miles by each, and could never recognize any difference between a government and a private dawk. There are some persons who, when taking a beaten track, will not trouble either; but, with rupees in their palankeens to pay at the end of each stage, will run their chance of finding bearers on the road; such a course is by no means advisable, unless the journey be a sudden and emergent one, allowing no time for "laying a dawk," as such confidence may not always meet with the desired success.

"It need hardly be mentioned here, that the letter post throughout India, is likewise conveyed by men alone. In fine weather, it is carried at the rate of five miles an hour; the bags, never very heavy, are slung at the end of a stick, and so borne over a man's shoulder, who keeps up a gentle run, and being generally relieved every five miles, he can continue the same pace throughout the distance allotted to him."

GENTLEMEN'S CLOTHING FOR INDIA.

For the better guidance of intending emigrants, who may refer to this work on the *terra firma* of Great Britain, the compiler, in some of the following notes, assumes the parties addressed to be merely preparing for the *outward* voyage, and enabled, therefore, to avail themselves of the hints suggested,

and to purchase at home various articles for which they must, otherwise, pay dearly abroad—and vice versa. This assumption, however, will not interfere with the general utility of the notes—by reference to which parties already in India (and more particularly those who, on the occasion of completing or renewing their Indian wardrobe, lack the advice of an old settler and an experienced economist), will, in some measure, be enabled to avoid errors into which their ignorance in such matters, or the duplicity of native shop-keepers might otherwise lead them.

Extent of Outfit. “With regard to the *quantity* of the various articles of outfit requisite to be taken (says Mr. Parbury), a party proceeding to India had far better abide by his own experience and habits on shore (bearing in mind the greater heat that will, at times, be experienced during the voyage, rendering a more liberal supply consequent upon more frequent changes necessary), than place implicit reliance upon the statements of out-fitters, or follow the rules laid down in their lists. Should the ship in which his passage is taken be intended to stop at any port during the voyage sufficiently long to allow of linen being washed, less will, of course, be needed than were she to go direct; if the latter, the length of the voyage depends upon the fineness of the vessel, and the season of her departure: during the first six months of the year, the very first class ships will make it to Calcutta, Madras, or Bombay in from ninety to one hundred and five days: during the latter six months, in from one hundred and five to one hundred and thirty; with these data before him, no one need be at much trouble to calculate what quantity of any article is requisite.”

The supply of shirts, socks, pocket-handkerchiefs, and white, or light, cool trowsers, &c. indispensably necessary for a three or four months' voyage, though superabundant for a moderate person in any part of Great Britain, will prove but an ordinary wardrobe for a resident in a tropical climate, where a daily change is essential to health and cleanliness.

Few are ignorant of the fact—but for the information of any portion of that few, it is as well to premise, that in India, during the hot season (on the occasions hereafter noticed excepted), *broad cloth* and other warm clothing are exchanged for *long cloth* and other light materials; and coats for jackets.

The general fault of London or English made clothes, though expressly ordered for wear in India (as justly noticed by Mr. Parbury), lies in their extreme weight, arising from two causes—superfluity of lining and buttons, and stout, heavy materials. These faults should be most carefully avoided.

Shirts: *long cloth* :* with linen collars and wrists if preferred : some persons prefer muslin fronts, which, however, soil with the least perspiration, and speedily wear and tear. The substitution of a set of chain front studs, and link sleeve buttons (always procurable from the Calcutta Jewellers) for the usual mother o'pearl buttons, is recommended, these latter being so apt to tear from the cloth to the injury of the shirts, and frequent inconvenience to the wearer. Many voyagers make their stock consist partly of checked or printed ("regatta") shirts—but this is doubtful economy as they can be seldom worn after arrival—and their colours soon fade under the hands of the native washermen.

☛ In Calcutta the ordinary charge for making *plain* Shirts—Trowsers—or Jackets, by native moohummudun tailors, is six roopees per dozen.†

Trowsers or } *White or satteen jean*, from its texture, is the
Pantaloon. } favourite material, but fine *american drill*, if not as lasting—is nearly so, and usually procurable at about one-third the cost. ‡ The objection urged against fixed buttons to shirts, is equally as cogent against fixed buttons to trowsers : the substitution of silver or ivory double-faced or stud-shaped *brace* buttons, in lieu of the ordinary metal buttons, is adopted by many, but the reform, it is believed, has not extended to the remaining buttons of the trowsers, though the writer has proved its excellence (on a dozen pairs) under a trial of nearly two years. Silver is preferable to ivory, as it admits of thinner plates and (in the hands of a good silversmith) neater finish.

Jackets : *long cloth—white jean—or china grass cloth*. Of these long cloth and jean are the cheaper, and, in the long run, the more durable articles ; but grass-cloth, from its exceeding lightness, is the more comfortable for the hot weather. " People in England (observes Mr. Parbury—speaking of Jackets) will never be made to understand how extremely light these should be, and the consequence is, that the generality made in England are useless when they arrive in India, those in use there seldom weighing one third of an english one." White jackets being

* The average bazar price of fine long-cloth, in Calcutta, since 1840, appears to have been ten roopees the piece of forty yards.

† In out-door piece-work, the tailors find their own needles and thread or cotton.

‡ The recent averages charge, in Calcutta, for *satteen jean* has been twelve annas—for *american drill* four annas per yard.

always worn open—*buttons* are mere ornaments that may be well dispensed with by utilitarian economists; buttons soon breaking under the hands of the native washermen, and *button holes*, in light clothes, equally suffering under the native smoothing irons. Military gentlemen, whose undress white jackets need buttons, commonly, and prudently, use small regimental or uniform metal buttons, the shanks of which are fixed through eyelet-holes, and secured by bobbin, tape, or cat-gut.

“Some commanders of vessels object to their passengers’ sitting down to dinner in *white jackets*:—in this case (adds Mr. Parbury), a thin blue silk one would answer the purpose of dress, and be quite as cool as a white one, while a *brown holland blouse* is as good an article as can be used for morning wear.”

Waistcoats : *white* or *satteen jean* : or *printed quilting*, of fast colors. “Waistcoats (says Mr. Parbury) may be very sparingly purchased; those of jean or linen can, as well as the jackets, be obtained at much more moderate prices in India, while the heat on the voyage prevents them from being worn more frequently than etiquette actually compels.” Some gentlemen use metal or fancy buttons fixed by their shanks through eyelet-holes, and fastened by tape, bobbin or cat-gut. In lieu of metal white cornelian buttons, with gold shanks, are recommended.

Neckerchiefs : light *black silk* neckerchiefs or small, light, *fancy silk cravats*, in India, take the place of *white cotton neckerchiefs*, which are seldom worn, but by the clergy. During the hot season many european gentlemen who perspire much, substitute a black broad ribbon, passed twice round the neck, and tied, in a large bow, in front; and wear the shirt collar turned down over the waistcoat collar (*a la Byron*), which fashion insures great comparative comfort, and is becoming most men, and young men in particular. *English black silk neckerchiefs* (each square divided into two) are far superior, in every respect, to *Chinese*, which are flimsy, and soon wear.

Socks : are cheaper and much cooler than *Stockings*, which in India, are almost exclusively confined to the wear of ladies. The socks and stockings commonly sold in the indian Bazars, and even by the european shop-keepers, being inferior in quality, and dear in price, it is advisable for the outward-bound voyager, to provide a good stock; and parties already in India are recommended to import a periodical supply, through the agency of some experienced friend, direct from England.

Pocket-handkerchiefs: *silk*, and *muslin*, of very excellent texture and finish, are manufactured in several districts of Bengal, and are procurable in Calcutta and elsewhere at prices far below english articles of the same description. Outward-bound emigrants need not, therefore, lay in more than a sufficient stock for the voyage.

Braces; for India, should be very light, with *silver* instead of *steel* buckles, which speedily rust, and iron-mole the linen with which they come in contact. Buckles, however, with white trowsers (which should all be of one size) may well be dispensed with. *Silk* or *cotton* ($1\frac{1}{2}$ inch) broad tape is a cheap light, and strong material very commonly used; two or three tiers of button holes, to suit trowsers of as many lengths, being made to supersede the necessity of buckles. India rubber braces, however light, are better adapted for the cold season.

Gloves. White and black silk gloves (as occasion may need) are the best for India: leather gloves being too hot and heavy: cotton gloves, if good, are serviceable, but those usually imported from England are either too stout or too flimsy.

Hats. English beaver hats are worn on public occasions, but for ordinary wear, during the hot weather, good english straw or manilla hats (these latter being procurable in Calcutta) are lighter and more comfortable. In the Upper-Provinces of Bengal, Indigo Planters, and others, who are much exposed to the weather, commonly wear broad brimmed hats made of sho'la or the stem of the *marshy æschynomene*—an exceedingly light material which admirably resists the influence of the sun's rays. The sho'la hats are of various shapes, though these are all, more or less, ungainly in appearance. Some are made with double tops, between which two or three small holes are cut at the opposite sides of the hat, and as many more in the lower top—thus affording a circulation of air direct to the head, to the great comfort of the wearer. With reference to the beaver hat—"a leather hat case (says Mr. Parbury) is of the utmost service for the safe conveyance of that article, in company with a traveller, either by land or water."

Shoes. Numerous european tanners, curriers, and shoemakers having long settled in the three Presidencies of India, excellent shoes, &c. are always obtainable to order at prices on a par with the same articles in London.

Sleeping Dress. Muslin banian jackets, and silk hindoo-stanee loose Trowsers or Pae-jamuhs, form the lightest and coolest hot weather night dress, though *Cotton*, for the Banians at least, according to Dr. Johnson's doctrine, must be the safest material, more particularly to those who are liable to cold.

LADIES' CLOTHING FOR INDIA.

With a few notes on the toilette and work-tables, &c. -

FROM THE LATE MISS ROBERTS'S "EAST INDIA VOYAGER."

Outward Voyage. "Ladies proceeding to India are earnestly recommended to purchase nothing for the voyage which will not be useful after their arrival at the place of their destination. An idea that any thing is good enough for ship-board, sometimes induces persons to throw away their money upon coarse cheap things, which are not wearable on shore.

Day and Night Linen. "Cotton goods being best suited to the climate of India, the Linen, if it may be so called, should be made of very fine *cambric muslin*, the only description of calico suited to the hot season. There being, however, a period of cold weather, varying from four to five months, it will be advantageous to have, at least one dozen of day—and the same of night linen, made of fine thick *long-cloth*. The length of the voyage may be estimated, in a good sailing vessel, at a hundred days, and it will, therefore, be easy to calculate the quantity required.

Stays. "French Stays are the best adapted to the climate : and as there is generally some difficulty in obtaining these articles, not fewer than six pairs should be provided.

Stockings. "Cotton Stockings will be found much more agreeable for constant wear than silk, and much more easily washed. The very fine open-worked thread hose, suitable for full dress, will be advantageously substituted for silk, which, in consequence of their not absorbing the moisture on the skin, and their liability to be stained by the shoe-binding or sandal, are disagreeable wear, while it is so very difficult to get them properly washed, that they are soon entirely spoiled.

Shoes "May be purchased *ad libitum* ; for those of European make, whether English or French, are very superior to the articles manufactured by Chinamen. The greater number should be light, fitted for the house or carriage ; but half a dozen or more pairs of a stronger description—kid, or even soft spanish leather, with thick soles, will be found useful in the cold weather, and for walking about in a garden, &c." In Calcutta, at this time, the only ladies' shoe-makers are Chinese, who are, however, very neat workmen, and reasonable in their charges.

Dresses. "The number and quality of the dresses provided for a lady's outfit must necessarily depend upon the amount of the funds placed at her disposal. One handsome full dress will at least be required: and this should be constructed of the richest and most fashionable material of the day. It is not, however, advisable to carry out many expensive satins under any circumstances; because rich goods of the kind are always purchasable in the country, without the risk, which must in all cases be hazarded, of the colour flying in the voyage. Pinks and blues, the latter especially, can never be depended upon, and it is impossible to say what dyes or shades will stand, and what will not, out of half a dozen ribbons of the self same tint; but in different pieces, one or two may stand, while the remainder, though taken equal care of, will be faded and gone. In England, where so great a variety of fancy goods can be obtained, ladies will find it advisable to purchase the cheaper kinds, such being the most difficult to procure in India, where large investments are sent out of particular goods, and where those lighter articles, which have only a short reign in London, seldom find their way. There are few things more annoying than the being compelled to purchase from the self-same piece of which every lady in the circle has already bought a dress; and this is the predicament to which those who are most anxious about their toilet may be reduced when the private stores fail. Cheap edgings of lace, light gauze handkerchiefs, ribbons, and fancy goods of every description will be useful; and the money laid out in this way will go further, and be of more real service than if spent in a rich satin dress, which may be unwearable by the time it is landed. Handsome worked muslin dresses will be found extremely serviceable, and also coloured printed muslins for morning wear, and plain book or mull muslin, any thing thicker is not fitted for the hot season; silks, satins, mousseline de laine, or challi, will be only endurable to a new arrival in the cold weather, with the exception, perhaps, of a satin full dress for evening parties, with short sleeves, which a lady, anxious for her first appearance, will manage to endure. After the process of acclimation has been carried on for a year or two, silks may be borne during the rains at least; but the first hot season is generally very trying, and demands all the alleviation which thin garments can afford: preparations, however, must be made for the change of temperature, which occurs after the autumnal equinox.

Warm Clothing. "From the middle of October until the beginning of March warm clothing will be very necessary as a

protection from the cold; and those who go out in the mornings upon elephants, or in open carriages, will require a well wadded cloak, or one that is lined with fur. A handsome cloak of this description will last a long time in India with common care, and, as fur is not a purchaseable article, should be taken out from England. These remarks, however, only apply to the Bengal Presidency, the climate of Madras or Bombay not permitting velvets and furs at any season.

Bonnets. "A fashionable velvet bonnet is desirable for the cold weather; velvet is not so liable to spot, or lose its colour as satin, and therefore is more economical in the end. Bonnets may be dispensed with altogether in the hot season; but a lady who is anxious about her appearance, will always be seen in some light, gauzy article of the kind in the evening drive, while in cold weather a covering for the head is indispensable.

Shawls, &c. "Mantilles, scarves, pelerines, or any other article of the kind that happens to be the mode of the day, should be provided for the different seasons. Handsome English Shawls are much admired in India, as also light fancy shawls, of all descriptions, of home manufacture.

Veils. "A black and white lace veil should be added to the items.

Gloves or Mittens. "The silk or thread mittens or gloves now so much worn are infinitely better fitted to the indian climate than leather, and will be found far more agreeable and useful. If kid gloves be taken, they should all be tried on, and thus suffered to take the form of the hand; otherwise they may shrink, and not be wearable.

Feathers, Flowers, &c. "If the lady have it in her power to indulge in such things, feathers, artificial flowers, gauzes of all kinds, and ribbons should be purchased in large quantities. Bobbinett, both figured and plain, of the best quality, will always turn to good account, as also thread lace."

LADIES' MISCELLANIES.

Work-box Haberdashery. "Every lady should be provided with a box containing a store of the best needles, pins, the best description of bobbin and tape, buttons, hooks and eyes, and an extra thimble or two. The papers containing the

needles should be greased, to prevent them from rusting, or they may be packed in emery paper. Scissors and Pen-knives must also be carefully packed, and well looked after; for nothing can be more trying to the honesty of an indian servant than articles of the kind, which, if of native construction, are worthless, and which if european, are expensive, and not easily procured.

Fancy work. "Whatever materials may be required for any favourite fancy-work must be purchased in (or commissioned from) England, the supply being very precarious in India, and likewise exceedingly limited—what is vulgarly termed *Hobson's choice* being frequently the only alternative.

Trinkets. "With respect to trinkets, a watch seems to be the only thing essential; all other european ornaments, with the single exception of fashion, are decidedly inferior to those which may be purchased of the natives. The native gold is worked up with little or no alloy, and the workmanship is beautiful. If a lady can draw, she will get her own patterns executed in the best manner; or she may bring out drawings of every ornament in fashion, and have them manufactured in India. Money thus spent is not a bad investment, for the cost of the workmanship is not high; whereas european jewellery is scarcely intrinsically worth a tenth part of the sum paid for it." The silver and gold-smiths (*sade-kar*) of Madras bear a high character for the beauty and excellence of their workmanship, but they are said to be out-rivalled by those of Delhee.

Bijouterie. "The finer kinds of perfumery, prettily cut-glass bottles, and all sorts of bijouterie for the toilet or drawing-room table, good plaister casts, and in fact every thing ornamental, as far as the pecuniary means can afford, should be taken. In India there is no variety of these fancy things to be had, excepting of chinese or native manufacture; and they are, as a matter of course, less esteemed than foreign rarities.

Toilet Materials. "Though oils are plentiful enough in India, hair-oil is not so nice as that prepared in England. Eau de cologne, lavender, and rose water are cheap and plentiful; but any thing exceedingly *recherche* must be taken out. Violet hair-powder is a very essential article, as it forms the greatest alleviation of the prickly heat, and is somewhat of a preservative against the stings of musquitoes."

HYGEIAN NOTES ON DRESS IN INDIA.

From Dr. Johnson's work on "Tropical Climates."

Dress on Public Occasions. It is—long has been—and, it is feared, will long continue to be, a standing etiquette in India for Europeans “on almost all public occasions, and in all formal parties” to appear in the full dress of their country or uniform of their rank: and though “this ceremony is often waived in the more social circles that gather round the dinner-table,” it is, nevertheless, a subject of regret that “tyrant custom,” and “state policy,” in the grand majority of instances, still compel its strict observance. “It were a consummation devoutly to be wished,—though I fear, little to be expected (says Dr. Johnson), that the European badges of distinction, in exterior decoration, could be dispensed with at all festivals, public and private—formal, social, or domestic, within the torrid zone. It requires but the most superficial glance (continues the same writer) to perceive that coolness during our repasts is salutary, as well as comfortable; and that, from the extensive sympathies existing between the skin and several important organs, particularly the stomach and liver, the converse of the position is equally true; especially as, in the *latter* case, we are led a little too much to the use of “gently stimulating liquids,” to support the discharge.”

Changes of Linen. Europeans during their noviciate in a tropical climate, and particularly in the East Indies, when perspiration is superabundant, very commonly shift their linen three or four times a day. This Dr. Johnson condemns as “an injudicious—nay an injurious system;” the fluid, “already in excess” being “thus powerfully solicited; and the action of the perspiratory vessels, with all their associations, morbidly increased, instead of being restrained.” The evil, happily, “may be obviated to a considerable extent, in a very simple and easy manner. In those climates (continues Dr. J.) when linen becomes wet in a few hours with perspiration, it by no means follows that it is soiled thereby, in any material degree. It should not, therefore, be consigned to the wash, but carefully dried, and worn again; and that, too, without the smallest infringement on the laws of personal cleanliness, but with the most salutary effect on the health. It is astonishing how

much less exhausting is the linen which has been impregnated with the fluid of perspiration, than that which is fresh from the mangle. By this plan no more than two shirts are rendered unfit for use every day; and in cool weather or at sea, not more than one." * * * Its rationale is in direct unison with the grand and fundamental object in tropical prophylactics—TO MODERATE, WITHOUT CHECKING, THE CUTICULAR DISCHARGE."

Cotton—v—Linen. "When we enter the tropics, we must bid adieu to the luxury of linen—if what is both uncomfortable and unsafe, in those climates, can be styled luxury. There are many substantial reasons for so doing. Cotton, from its slowness as a conductor of heat, is admirably adapted for the tropics. It must be recollected, that the temperature of the atmosphere, *sub dio*, in the hot seasons, exceeds that of the blood by many degrees; and even in the shade, it too often equals, or rises above, the heat of the body's *surface* which is always, during health, some degrees below 97°. Here, then, we have a covering which is *cooler* than linen; inasmuch as it conducts more slowly the *excess* of external heat to our bodies. But this is not the only advantage, though a great one. When a *vicissitude* takes place, and the atmospherical temperature sinks suddenly far below that of the body, the cotton, still faithful to its trust, abstracts more slowly the heat from our bodies, and thus preserves a more steady equilibrium there. To all these must be added the facility with which it absorbs the perspiration; while linen would feel quite wet, and, during exposure to a breeze under such circumstances, would often occasion a shiver, and be followed by dangerous consequences.

Woollen and Cotton. "That woollen and cotton should be *warmer* than linen in low temperatures, will be readily granted; but that they should be *cooler* in high temperatures, will probably be much doubted. If the following easy experiment be tried, the result will decide the point in question. Let two beds be placed in the same room at Madras, we will say when the thermometer stands at 90°, and let one be covered with a pair of blankets, the other with a pair of linen sheets, during the day. On removing both coverings in the evening, the bed on which were placed the blankets will be found *cool* and pleasant, the other uncomfortably warm. The reason is obvious. The linen readily transmitted the heat of the atmosphere to all parts of the adjacent bed; the woollen, on the contrary, as a non-conductor, prevented the bed from acquiring the atmospherical range of temperature, simply by obstructing the

transmission of heat from without. This experiment not only proves the position, but furnishes us with a grateful and salutary luxury, free of trouble or expense.—The musical ladies of India are not unacquainted with this secret, since they take care to keep their Pianos well covered with *blankets* in the *hot season*, to defend them from the heat, and prevent their warping.

Flannel “From this view of the subject, *flannel* might be supposed superior to *cotton*; and, indeed, at certain seasons, in particular places—for instance, Ceylon, Bombay, and Canton, where the mercury often takes a wide range, in a very short space of time, the *former* is a safer covering than the latter, and is adopted by many experienced and seasoned Europeans. But, in general, flannel is inconvenient, for three reasons, 1st, it is too heavy: an insuperable objection. 2ndly, where the temperature of the atmosphere ranges pretty steadily a little below that of the skin, the flannel is much too slow a conductor of heat *from* the body. 3rdly, the spiculæ of flannel prove too irritating, and *increase* the action of the perspiratory vessels on the surface, where our great object is to *moderate* that process. From the 2nd and 3rd objections, indeed, even cotton or calico is not quite free, unless of a fine fabric, when its good qualities far counterbalance any inconvenience in the above respects.

“In some of the upper provinces of Bengal, where the summer is intensely hot, and the winter sharp, the dress of native shepherds, who are exposed to all weathers, consists of a blanket, gathered in at one end, which goes over the head, the rest hanging down on all sides like a cloak. This answers the triple purpose of *chatta* in the summer to *keep out* the heat—of a tent in the rainy season to throw off the wet—and of a coat in the winter, to defend the body from the piercing cold.”

“**Turbans and Kumurbunds.** The former to defend the head from the direct rays of a powerful sun; the latter, apparently, for the purpose of preserving the important viscera of the abdomen from the deleterious impressions of cold,”—recommended by Dr. Johnson who adds—“A very good substitute for the Turban is a large cotton handkerchief, folded up in the hat; and where we are exposed to the direct influence of solar heat, it may, with much advantage be kept moistened, with water. In situations where atmospherical vicissitudes are sudden, a fine shawl round the waist forms an excellent *kumurbund*, and should never be neglected, especially by those who have been some time in the country, or whose bowels are in any degree tender.”

HEALTH IN INDIA,

AND THE MEANS OF ITS PRESERVATION.

The vital importance to human welfare of the subjects embraced in the following notes has induced the compiler to quote authorities more largely than to some readers may appear necessary; but of two evils, it is deemed safer to incur the risk of stating too much for a work of this character—to that of stating too little. It is not always that “the least said is the soonest mended.” The *ipse dixit* of a writer, however good his authorities, is unsatisfactory to the many who place no *faith* in doctrines for which they can see no *reasons*.—The notes which follow these remarks are chiefly extracts from the authors named, the principal, however, being Dr. Johnson, whose excellent work on Tropical Climates,* should be consulted by every European whom circumstances may compel or induce to visit any tropical country.

Exposure to the Sun. “No European should, where he can avoid it, expose himself to the sun between the hours of 10 and 4 in the day. If forced, during that period, to be out of doors, the chatta (*umbrella*) should never be neglected, if he wish to guard against coup de soleil (*stroke of the sun*), or some other dangerous consequence of imprudent exposure.” Dr. J.

Sporting. “Shooting engages the leisure hours of many, but it is a dangerous taste, as many every season lose their lives, by contracting fevers, or other diseases in its pursuit. Of all modes of sporting, snipe-shooting is the most dangerous. These birds are only to be found in marshy, miry bogs, the very hot-beds of fever, and can only be shot by plunging to the knees in mud. Many sacrifice their health, some their lives, every season, in pursuit of this worthless game.”† Dr. Johnson, after speak-

* “The Influence of Tropical Climates on European Constitutions.” By J. Johnson, M. D. and J. R. Martin, Esq. 6th edition: revised and improved. London, 1841. Though (for the reason above referred to) the extracts from this work are tolerably copious, it is almost unnecessary to add that (comparatively speaking) they form but a fraction of the whole—extending as that does to 703 closely printed 8vo. pages.

† “Medical Advice to the Indian Stranger:” by J. M'Cosh. M. D. London: 1841.

ing of the indifference with which the Dandees or native *boat-men* of the Ganges expose themselves to the sun, rain, and wind, and the impunity with which after hours' labor at the oar, till perspiration issues at every pore, they can plunge into the stream with the track rope and wade "through puddles and marshes—this moment up to the middle or the shoulders in water—the next moment in the open air, with rapid evaporation from the whole surface of their bodies"—thus continues:—"Here is one of those indigenous customs which we shall not find it very safe to imitate; though many of our keen European sportsmen have undergone for pleasure, or in search of a snipe, what the poor *dandee* is forced to perform for a livelihood. It is hardly necessary to remark, that such pursuits are at the risk of life, and are highly destructive of health."

Houses. In India health and comfort to the European are greatly dependent on the choice of a well raised or upper-storied house, in a healthy and quiet neighbourhood. Dr. M'Cosh is of opinion that as "no small share of the comfort of a house depends upon its being freely pervaded by the wind, and as the wind is, for the most part, either N. E. or S. W.—the front should face the N. E." Dr. Johnson observes that a verandah, entirely encompassing the mansion, would contribute greatly to the refrigeration of the interior apartments; few houses, however, are so *encompassed*, though the majority of anglo-indian brick built houses have front and back verandahs. The ground-floor rooms of an upper-storied house, if not appropriated for Offices, as the cooler, are usually preferred during the heat of the day, but bed-rooms should be confined, if possible, to the most airy side of the upper floor.

Sites of Dwellings. Though addressed to military authorities, the following "brief notices," from Dr. Martin, equally concern the inexperienced of all classes, who, when settling, have the choice of locality.

Localities to Choose.

"1st. Where military circumstances admit, an elevated and dry soil should be selected, on the declivity of hilly or undulating ground; the most healthy sites being such as do not retain moisture.

"2nd. Open downs, so called, are healthy.

"3rd. Such grass lands as have a sufficient inclination are also healthy.

"4th. The elevated banks of rivers that have a sufficient fall either way.

"5th. Tongues of land, or slender promontories, jutting well into the sea.

"6th. It is said that wherever pure spring water is procurable, there the ground is fit for encamping or cantoning troops."

Localities to Avoid.

"1st. All damp grounds to be carefully avoided, and even where the surface may appear almost parched up and destitute of vegetation, if it be saturated by moisture underneath, such as by previous rains, it will be found charged with the worst exhalations.

"2nd. Half-dried beds of rivers, canals, tanks, and ditches or narrow gorges.

"3rd. Marshy grounds, and such as are elevated above neighbouring marshes, or such as are exposed to winds or currents passing over marshy grounds.

"4th. Ground covered with underwood, or the vicinity of such ground."

To these may be added, as the most objectionable though common sites of town or city dwellings, the vicinities of meat and vegetable bazars—burial grounds—dirty stagnant ponds—public drains—and crowded native hamlets.

Effects of closed doors, &c. In many anglo-indian houses it is customary during the hot season to close all the venetian and glazed doors and windows from an early hour after sunrise till sunset; the fresh air thus closed *within* continuing throughout the day greatly in contrast with the heated state of the atmosphere *without*. Of this practice, however, Dr. M'Cosh disapproves. "In a very large house (observes that gentleman), where the inmates are few, and the consumption of air trifling, this may be attended with no inconvenience; but when the house is otherwise, where the family is large, the domestics numerous, with perhaps two or three dogs, requiring their breathing room, the air, during so long a continuance, must become much deteriorated."

Punkhas. The word Punkha, literally—*Fan*, is more particularly applied to an oblong superficial, light frame of wood, covered with cotton cloth or tussur silk, and suspended, lengthways, but vertically, by hooks and ropes, from the ceiling of a room: and then, by a rope from its centre, pulled backwards

and forwards, thus acting as a fan, over the heads of those who sit beneath it. "The punkha, suspended from the lofty ceilings of the Eastern rooms and kept waving over head, especially during our repasts (observes Dr. Johnson) is a very necessary piece of what may be fastidiously styled *asiatic luxury*. Indeed were it not for this and the tuttee, some parts of India would be scarcely habitable by Europeans, at certain seasons." —

"The Punkha (adds the same author) is always safe; and unlike the thorough draught or external breeze it removes the heated air surrounding the body, without exposing it to the danger arising from the sudden night changes in the temperature of the atmosphere." Some Europeans have punkhas going all night over their beds, the swinging rope being passed through the walls of their bedrooms, and pulled by servants without.

Khus-khus Tuttees are screens of bamboo framework, thatched or covered with *khus*, which are fixed to any doorway or other opening on the weather side of the house during the hot season, but more especially during the continuance of the hot winds, when the frequent application of water, thrown over the screens from without, cools the breeze, by evaporation, in its passage through the khus to the open doors on the opposite or lea-side of the apartment within. Dr. Johnson speaks of the Khus-khus Tuttee as "a very salutary and grateful defence against the hot land-winds, since this simple expedient makes a difference of 20 or 30 degrees, between the Bhishtee's and European's (or *outer* and *inner*) side of the tuttee." Dr. M'Cosh gives the following as the result of an experiment made by him, "in Oude, at noon, in the month of May, during a strong W. wind. The thermometer placed on the ground, in the sun stood at 120°: in the shade, in the verandah, 104°: in the centre of the house, 83°: and in an earthen jar, behind tuttee, 68°." Dr. M'Cosh adds, however, that "some discretion and self-denial are necessary in the use of the tuttee. New comers are apt to sit too near them, and subject themselves to colds or cramps, or something worse."

"**Water** is obtained either from rivers, ponds, wells, or from rain. The water of the Ganges is very excellent; and though very muddy, on first shifting it, soon deposits an abundant sediment, and remains pure. It is further rendered perfectly transparent by the addition of a small quantity of alum. The water of most ponds is filled with animalculæ, and not fit for use till it is boiled, or otherwise purified. Well water is

often bad, especially in the lower provinces. The best water, in all situations, is rain water. Those who are particular in this department, collect all the water that falls from (the roofs of) their houses during the rainy season, and store it up in large earthen jars, for the year's consumption." *Dr. M'Cosh.*

Copper cooking Utensils. "Almost all the anglo-indian cooking utensils are made of copper tinned over. It is customary to have the tinning renewed once a month; but, from the native practice of scouring the vessels with sand in cleaning them, the tin is often worn off before the month is over; and the food cooked is liable to be tainted by copper to a hurtful extent. Not only acid preparations act rapidly on copper, if allowed to remain any time in the utensil, but oily ones also, and none more so than oleaginous curries. Every pot ought to be cleaned, and dried immediately after being used; and those who consult their health, will do wisely in making occasional visits to their cook-room." *Dr. M'Cosh.*

Destruction of noxious effluvia, &c. The Chloride of Lime or that of Soda possesses striking and incontestible advantages over every other means yet employed for the destruction of noxious effluvia, and may be used with equal success in destroying the infection of putrid fevers, in purifying the wards of hospitals and sick rooms, in the disinfection of crowded ships and foul stables, in the prevention of putrefaction in bodies previously to interment, in the purification of putrid water, in short, in the total destruction of every species of infectious effluvia, and offensive odour. It has been used with excellent effects in correcting the fetid discharges from foul ulcers, cancer, hospital gangrene, carbuncle, &c. *vide Dr. Graham's "Domestic Medicine:" 8th edition, page 209.*

Chloride of Lime. "To a pound of the Chloride of lime—add four gallons of water; stir the mixture well, and, after allowing it to settle for a short time, pour off the clear solution, and keep it in well corked bottles.

Chloride of Soda. "This preparation will retain all its properties for a considerable time, if kept from the light, in a glass bottle, well stopped; and when used it must be mixed in the proportion of one ounce, or two large spoonsful, to each pint of water."

In putrid fevers, infectious complaints, &c. either of the above named mixtures should be sprinkled about the room and linen occasionally, and deposited in basins or shallow dishes,

the usual precaution for renewing the air of the room being equally attended to. The bed and other linen after use, should be immersed, about 5 or 6 minutes, in the diluted liquid, and immediately afterwards rinsed in fresh or plain water, ere being sent to be washed.—The effluvia from drains, &c. will be destroyed, by pouring into them a quart of the mixture, added to a pailful of water, and repeating the operation till the smell ceases.—Water in cisterns may be purified, and all the animalculæ destroyed, by putting into it a small quantity of pure liquid—say about one pint to one hundred gallons of water.—Meat sprinkled with—or immersed in the mixture for an instant, and then suspended in the air, will keep for some time without taint, and no flies will attack it.—Bugs may be destroyed, by well washing the joints or crevices, of the furniture infested, with the pure liquid." *Vide—Savory's "Companion to the Medicine Chest :"* 2nd edition, 1840.

DIET.

From Dr. J. Johnson's Work on "Tropical Climates."

"When we change our native and temperate skies of Europe for the torrid zone, many of us may find, when it is too late, that we can hardly attend too strictly to the quantity and quality of our food, during the period of assimilation, at least, to the new climate; and that a due regulation of this important non-natural will turn out a powerful engine in the preservation of health.

"It is now pretty generally known, from dire experience, indeed, that instead of a disposition to *debility* and *putrescency*, an inflammatory diathesis, or tendency to plethora, characterises the European and his diseases, for a year or two, at least, after his arrival between the tropics; and hence provident nature endeavours to guard against the evil, by diminishing our relish for food. But, alas! how prone are we to spur the jaded appetite, not only "by dishes tortured from their native taste," but by the more dangerous stimulants of wine or other liquors, as well as condiments and spices, which should be reserved for that general relaxation and debility which unavoidably supervene during a *protracted residence* in sultry climates. Here is an instance where we cannot *safely* imitate the seasoned European.

Indeed, there are no points of Hygiene, to which the attention of a new-comer should be more particularly directed, than to the *quantity* and *simplicity* of his viands; especially as they are practical points entirely within his own superintendence, and a due regulation of which is not at all calculated to draw on him the observation of others—a very great advantage.”

* * * * *

“That vegetable food, generally speaking, is better adapted to a tropical climate than animal, I think we may admit, and particularly among unseasoned Europeans: not that it is quicker or easier of digestion (it certainly is slower in this respect), but that it excites less commotion in the system during that process, and is not so apt to induce plethora afterwards.”

Breakfast. “The period of our meals in hot climates, indeed in all climates, is worthy of notice. Both Hindoo and Moohummudan breakfast early—generally about sunrise. Their early hours cannot be too closely imitated by Europeans. * * * The newly arrived European should content himself with plain breakfast of bread and butter, with tea or coffee; and avoid indulging in meat, fish, eggs, or buttered toast. The latter often occasions rancidity, with nausea on the stomach, and increases the secretion of bile, already in excess.”

Dinner. “In regard to dinner, Europeans appear of late to study convenience rather than health, by deferring that meal till sunset.* This was not the case some 40 or 50 years ago; and many families, even now, dine at a much earlier hour, except when tyrant custom and ceremony prevent them. In truth the modern dinner in India is perfectly superfluous, and too generally hurtful. The *tiffin* (or *luncheon*), at one o’clock, consisting of light curries, or the like, with a glass or two of wine and some fruit, is a natural, a necessary, and a salutary repast. But the gorgeous table—the savory viands—the stimulating wines of the evening feast, prolonged by the fascination of social converse, greatly exacerbate the nocturnal paroxysm of fever imposed on us by the hand of nature, and break with feverish dreams the hours which should be dedicated to repose! The consequences resulting from this are quite obvious. * * *

* * * “He then who consults his health in the Eastern world, or in any tropical climate, will beware of indulging in

* With the majority of those whose avocations detain them all day from home, this evil is, unhappily, generally unavoidable.

this *second* and *unnecessary* dinner, particularly during the period of his probation ; but will rather be satisfied with the meridian repast, as the *principal* meal, when tea or coffee, at 6 or 7 o'clock in the evening, will be found a grateful refreshment. After this, his rest will be as natural and refreshing, as can be expected in such a climate ; and he will rise next morning with infinitely more vigour, than if he had crowned a sumptuous dinner with a bottle of wine the preceding evening. Let but a trial of one week put these directions to the test, and they will be found to have a more substantial foundation than theory."

Supper. "Of supper it is not necessary to speak, as it is a mere matter of ceremony in hot climates, excepting after assemblies, or on some public occasions, which indeed are badly suited to the torrid zone."

Fruit. "A limited indulgence in fruit during the first year, is prudent. * * * Particular kinds of fruit too, have peculiar effects on certain constitutions. Thus *mangoes* have something stimulating and heating in them, of a terebinthinate nature, which not seldom brings out a plentiful crop of pustules, or even boils, on the unseasoned European. * * * Neither is pine-apple (though very delicious) the safest fruit to make too free with at first. Good ripe *Shaddocks* are very grateful in hot weather, from their sub-acid and cooling juice, so well adapted to allay the unpleasant sensation of thirst. Plantains and bunanas are wholesome and nutritious, especially when frittered."

Spices and condiments "should be reserved for those ulterior periods of our residence in hot climates, when the tone of the constitution is lowered, and the stomach participates in the general relaxation. They are then safe and salutary."

Liquors. "The nearer we approach to a perfectly *aqueous* regimen in drink, during the first year at least, so much the better chance have we of avoiding sickness ; and the more slowly and gradually we deviate from this afterwards, so much the more retentive will we be of that invaluable blessing—HEALTH. * * * The new comer should not exceed three or four glasses of wine after dinner, or, on any account, admit it to his lips between meals, unless excessive fatigue and thirst render drink indispensable, when cold water might be injurious. *Spirits*, of course, should be utterly proscribed."

Acid drinks, though condemned “ by many sensible observers” as injurious to the stomach and bowels between the tropics are thought wholesome by Dr. Johnson, who remarks that “ Nature seems to point out the vegetable acids, in hot climates, as grateful in allaying drought, and diffusing a coolness from the stomach all over the body.” He adds, however, that “ where the alimentary canal is in an irritable state”—or the tone of the stomach weak”—“ the acids in question may readily prove injurious.”

Cocoa-nut water, or *milk* as it is sometimes called, is by Dr. Johnson, deemed a wholesome beverage ; though by some charged as productive of bowel complaints. “ It ought however (adds Dr. J.) to be fresh drawn, limpid, sweet, and never drunk after the deposit on the inside of the shell begins to assume the form of a consistent crust.”

Cold fluids. Europeans are warned by most medical writers on India, and by Dr. Johnson in particular, against “ the danger of drinking cold fluids when the body is heated, and particularly when perspiration has continued profuse for any time.” Indulgence in a glass of *cold water* or an *ice*, during such period, may induce a speedy and a painful death.”

EXERCISE.

“ This (says Dr. Johnson) is one of the luxuries of a northern climate, to which we must, in a great measure, bid adieu, between the tropics. The principal object and effect of exercise in the *former* situation, appear to consist in keeping up a proper balance in the circulation—in supporting the functions of the skin, and promoting the various secretions. But perspiration and certain secretions (the biliary for instance) being already in excess, in equatorial regions, a *perseverance* in our customary European exercises, would prove highly injurious, and often does so, by greatly aggravating the natural effects of climate. Nevertheless, as this *excess* very soon leads to debility and *diminished action*, in the functions alluded to, with a corresponding *inequilibrium* of the blood, so it is necessary to counteract these by such active or passive exercise as the climate will admit, at *particular periods of the day or year* ; a discrimination imperi-

ously demanded if we mean to preserve our health."—Walking and riding, even in Dr. Johnson's time, were, doubtless, as they continue to the present day, the common every-day exercise of Europeans before sun-rise and after sun-set. Of late years, however, even in the lower provinces of Bengal manly games and exercises, that subject the muscles and body to severer trial than walking or riding, have become very common, and, it is generally admitted, with benefit to their performers. Thus cricket, tennis, and quoits are the regular games of the mild, cool and cold seasons—to say nothing of field sports and horse racing.

Dr. Brett, a recent authority, without reference to the seasons of the year, thus advocates the cause of exercise:—"If Europeans cannot adapt their mode of life to a tropical climate, but must indulge in habits totally incompatible with such a climate, they should, at all events, endeavour to convert their food into wholesome nutriment, and preserve the robustness of their frames by practising athletic exercises, in the cool of the day, and wrestling in imitation of the Publuwans (*native wrestlers*). It is indisputable that these individuals enjoy an immunity from disease unknown by others. There are none whose constitutions resist the exciting causes of disease so well, although their blood is abundant, and their vascular systems vigorous. The few Europeans who have entered thoroughly into the spirit of these exercises return to their native land with vigorous constitutions capable of really enjoying their native country." Dr. Brett in further support of his doctrine, states that he "has long admired and *practised* the calisthenic exercising of the Asiatics, and attributes a better state of health and stamina, and a capability for active pursuits, far superior to that enjoyed by him in England, to a systematic use of these exercises."

"The Moogdur, the Dund and the Lezum* (adds the same author) are the best kind of exercises for general use in India, though it would be well for a young man to go through the whole system at first under a regular Publuwan, and afterwards continue the Moogdurs, Dund, and Lezum in moderation, as a high degree of artificial training may be carried too far; excess even in what is good, is to be avoided. Nothing is so conducive to a perfect capillary circulation, to the healthy action of the liver and of all the secretions, the tone of the stomach, and the sthenic state of the nervous and muscular system, enabling us to bear up against

* Described in pages 228 and 229.

a long and sultry day. Friction and shampooing should not be omitted.*

In these opinions Dr. Brett is supported by Dr. M'Cosh, from whose recent work the following is an extract :—" Dumb-bells, or other gymnastics, are good substitutes for riding. Shampooing is a very salutary practice ; and friction with a woollen glove, no less so. Few things conduce more readily to sleep than general friction all over the body, and, in bad health, I have seen this succeed in inducing sleep, when opiates had failed. If this can be done by the person himself, so much the better ; but if an invalid, it must, of course, be done by the attendant. The flesh-brush and the hair-glove are, to many, too severe, and are apt to fret the skin. Spouging with cold water every morning is another good practice in the absence of bathing. Too much attention cannot be paid to the state of the skin, for its functions are no less important than those of the intestines or the lungs. Many people, in good health, are apt to neglect these apparently trifling things ; nor do they think of attending to them till it be too late, and their health broken."

Walking. In an article of advice to his professional brethren, Dr. M'Cosh, very justly, censures the absurd prejudice entertained by too many Anglo-Indians against walking, on the score, forsooth, of its being "*reckoned somewhat *infra dig* !*" The prejudice, however, is not universal, and the newly arrived emigrant may, therefore, safely indulge in this healthy exercise without incurring the risk of compromising his dignity. An early daily morning and evening walk, " enough to tire—but not fatigue," will prove highly conducive to health. If a saddle horse be available—riding will of course, prove a beneficial and agreeable change in the daily exercise. Many gentlemen walk till tired (their grooms and horses following), and then ride a certain distance—and home again.

Dancing. " Who (asks Dr. Johnson) would expect to find dancing a prominent amusement in a tropical climate ?" It is nevertheless the favourite amusement of all classes of Anglo-Indians during the cool and cold seasons, when, if it effect no benefit it can induce no harm. Dr. Johnson, very properly, disapproves of dancing when indulged in " regardless of all ther-

* " A practical Essay on some of the principal Surgical Diseases of India : " by F. H. Brett, Esq. B. M. S. Calcutta : 1840.

mometrical indications. The practice (he adds) is not *salutary*, however *politic* it may be found—and it certainly does not appear to agree so well with *married* ladies as with *virgins*, whatever may be the reason."

Palkees. Apart from its service as a conveyance—"Gestation in a palankeen (says Dr. Johnson), is a species of passive exercise exceedingly well adapted to a tropical climate. The languid circulation of the blood in those who have been long resident there, is pointedly evinced by the inclination which every one feels for raising the lower extremities on a parallel with the body, when at rest; and this object is completely attained in the palankeen, which renders it a peculiarly agreeable vehicle." Screens of khus-khus covering the roof and pannel doors, and wetted by occasional applications of water, keep the inside comparatively cool in the hottest weather. Dr. J. adds that "a wet *palampore*, or covering of calico, is a tolerable substitute."

Shampooing. "On the same principle (says Dr. Johnson—alluding to that explained with reference to gestation in a palkee) we may explain the pleasure and the utility of *shampooing*, where the gentle pressure and friction of a soft hand, over the surface of the body, but particularly the limbs, invigorate the circulation after fatigue and excite the insensible cuticular secretion."

Swinging. Dr. Johnson wonders "that the *swing* is not more used between the tropics. In chronic derangements of the viscera (he observes) it must be salutary, by its tendency to determine to the surface, and relax the subcutaneous vessels, which are generally torpid in those diseases. It might be practised in the evenings and mornings—and within doors, when the state of the weather, or other circumstances, did not permit gestation, or active exercise in the open air."

Swimming. This delightful amusement, uniting, as it does, exercise with the important advantages described in the next article, demands more attention than it usually receives from the majority of Europeans after their arrival in India. Most Indian gardens have excellent ponds, and as *few* natives are ignorant of the art of swimming, willing teachers for those who desire to learn it, are seldom wanting. Floats of Shola, or of Thiliyas (*water pots*), fixed to square bamboo frames (one to each

angle), with their mouths downwards, are useful aids, as they form occasional resting floats, and, otherwise, whilst at hand, inspire the *tyro* with confidence.

BATHING.

Dr. Johnson, in various parts of his essay on tropical hygiene, shews "that most of the diseases of tropical climates are attributable to *atmospherical vicissitudes*. Now, there is nothing (he adds) that steels the human frame, with more certainty, against the effects of these, than the cold bath. We are the very creatures of habit; and, consequently, *habituation* is the surest prophylactic. The cold bath not only counteracts the influence of heat, by suspending its operation for the time, but it safely inures us to the sudden application of cold, the fruitful source of so many disorders. By keeping the skin clean, cool, and soft, it moderates excessive, and supports a natural and equable cuticular discharge; and, from the "*cutaneo-hepatic sympathy*," so often noticed, the functions of the liver partake of this salutary equilibrium—a circumstance hitherto overlooked.—The use of the *cold bath*, then, should be regularly and daily persevered in, from the moment we enter the tropics; and when, from long residence there, the functions above alluded to begin to be irregular and defective, instead of in excess, we may prudently veer round, by degrees, to the *tepid bath*, which will be found a most valuable part of tropical hygiene among the *seasoned Europeans*.

"As the cold bath is passive (for it is seldom that the exhausting exertion of swimming accompanies it), so it may be used at any period of the day; though the mornings and evenings are generally selected by Europeans in the east; immediately after leaving their couch, and before dinner. The bath is very refreshing, when we rise unrecruited from a bad night's rest; and powerfully obviates that train of nervous symptoms, so universally complained of by our countrymen between the tropics. Before dinner it is salutary, apparently from that connexion which subsists between the external surface and the stomach, in consequence of which the tone of the latter is increased, and the disagreeable sensation of thirst removed, that might otherwise induce too much potation during the repast.—It is, however, imprudent to bathe while the process of diges-

tion is going on in the stomach, as it disturbs that important operation. Where visceral derangements of any extent, particularly in the liver, have taken place, the cold bath must be hazardous, from the sudden afflux of blood directed from the surface to the interior, and also on account of the subsequent vascular re-action. The tepid bath, taking care to avoid a chill afterwards, will, in these cases, be substituted with great advantage."

Experience in all climates, and at all seasons, has proved that it is not merely harmless—but salutary to resort to the *cold bath* immediately after exercise (pedestrian, equestrian, or otherwise), and on this principle Dr. Corbyn, in one of his chapters on *the Management of Infants in India*, advocating the advantages of cold bathing, recommends that, "previously to immersion in the cold bath, the limbs and body of the infant be well washed with soap and *hot* water, and then, whilst yet warm from the hot washing, the body be immersed in the *cold* bath—the nurse (or mother) entering simultaneously."—This practice, to many, may appear to involve a dangerous risk—and to the tender constitution of an infant in particular; but (though sudden checks to perspiration are assuredly dangerous) "the sudden immersion, with a hot skin, into a cold bath (says Dr. Corbyn) induces a very different effect from sudden atmospherical variations on a perspiring skin"—and in support of this doctrine Dr. Corbyn reminds his readers that it is the common practice of the Russians on quitting the hot bath to roll naked in the snow, and that it was the custom of the Romans to pour cold water over their bodies immediately after emerging from the hot bath.

With reference to the bath Dr. Corbyn suggests that every dwelling, when practicable, should possess a bath on Count Rumford's plan, or, otherwise, a bathing tub 7 feet long and 4 feet deep, of which 3 feet should be filled with water.

Mothers should remember that bathing (as already implied) is as necessary to the nurse as to the child, and Dr. Corbyn, therefore, recommends that both bathe together, "the nurse holding the child on her lap in the water, and rubbing well the body and limbs, and likewise shampooing them. After this operation as much playing about in the water as possible is to be encouraged. Both nurse and babe may remain in the water 20 minutes." Dr. Corbyn adds that in thus bathing—"there is no danger of driving back the milk, as is generally supposed. On the contrary the fine tonic effect, as well as excitement given to the circulation of the blood,

will materially increase the quantum of milk." He recommends the cold bathing to infants and their nurses from the first of March to the first of November; and adds that "it will be necessary, for the sake of cleanliness, to commence on the first of November—and continue till the end of February with the warm bath."

SMOKING.

Clay pipes are unknown in India, and cigars or cheroots are rarely introduced in the presence of ladies; but the hookku is tolerated in all societies and at all seasons, though it is said to be falling into disuse by Europeans. Dr. M'Cosh, in strong terms, censures the use of both cigars and hookku. "Hookku smoking (states that gentleman), though to appearance less hurtful than cigar-smoking, is, in reality, more so. In it the smoke of the tobacco* is inhaled into the very lungs, and generally a large portion of carbonic acid gas along with it, thus occupying the place of so much atmospheric air, which ought to have contributed to the purification of the blood." Dr. Johnson (who treats the subject more mildly than his professional brother) observes that—"As the custom may not be unsalutary at certain seasons of the year, in particular places, where marshy or other deleterious exhalations abound; and as it is often a succedaneum for more dangerous indulgences, it is best, perhaps, to pass it to over with little comment. Yet (adds Dr. J.) it has ever appeared to me a degrading habit for a gentleman to become a *slave* to his hookku; and it is beyond endurance, to see a great lusty-hookku-burdar, insinuate the pipe of his long *snake* into the delicate hand of a European lady, after dinner, who plies the machine with as much glee, as the sable and subordinate nymph of the country does her *nariyal*! For the honor and delicacy of the sex, this practice is by no means common; and the wonder is, that it ever should

* The common materials of hookku tobacco are—dried tobacco leaves reduced to powder and mixed with treacle or molasses (*goor*), to which are added proportions of pine-apple—plantain—orange—or other preserve, and spices according to the taste of the smoker; some also adding musk, ambergris, and wood of aloes.

have existed." The habit of smoking, among Europeans and natives, as Dr. Johnson supposes, is, no doubt, attributable to "that listlessness and want of mental energy, so predominant in the character both of sojourners and permanent inhabitants of sultry latitudes." The indolent, in mind and body, are, in general, its greatest votaries.

SLEEP.

From Dr. J. Johnson's Work on "Tropical Climates."

"When we bid adieu to the temperate skies of Europe, with all its long nights of revelry, and enter the tropics, particularly in the eastern hemisphere, we may calculate on a great falling off in this "solace of our woes." The disturbed repose which we almost always experience there, has a greater influence on our constitutions than is generally imagined, notwithstanding the silence of authors on this subject. Nature will not be cozened with impunity. Whatever we detract from the period of our natural sleep, will assuredly be deducted, in the end, from the natural range of our existence, independently of the predisposition to disease, which is thus perpetually generated. This is a melancholy reflection; but it is truth, and it should induce us to exert our rational faculties in obviating the evil.

* * * * *

"The great object of a European is to sleep cool. This enables him to procure more rest than he otherwise could do; and, by giving his frame a respite, as it were, from the great stimulus of heat, imparts to it a tone and vigor—or, as Dr. Darwin would say, "an accumulation of excitability," so necessary to meet the exhaustion of the ensuing day, as well as to repair that of the preceding.

"A great waste of strength—indeed, of life, arises from our inability, on many accounts, to obtain this cool repose at night. Thus rains, heavy dews, or exhalations from contiguous marshes, woods or jungles, often render it unsafe or impossible to *sleep in the open air*; a practice fraught with the most beneficial consequences, where the above-mentioned obstacles do not prevent its execution. But, pending the hot and dry season in Bengal, and almost always on the Coromandel coast, except during the hot land-winds, or at the change of the monsoons, we may indulge, not only with safety, but with infinite

advantage, in the seemingly dangerous luxury of sleeping abroad in the open air.

" I am well aware of the prejudices entertained against this custom, by great numbers, both in and out of the profession ; but I am convinced, from personal experience and observation, that the practice, under the specified restrictions, is highly salutary, and I know it is sanctioned by some of the best-informed veterans who have spent most parts of their lives between the tropics. Speaking on this subject, the judicious Captain Williamson remarks that—" few very few instances could be adduced, of any serious indisposition having attended it ; while, on the other hand, it is confessed by all who have adopted it, that the greatest refreshment has ever resulted ; enabling them to rise early divested of that most distressing lassitude, attendant upon sleeping in an apartment, absolutely communicating a febrile sensation, and peculiarly oppressive to the lungs."*

" If it be observed that I have all along held up to view the danger of atmospherical vicissitudes to which this would *apparently* expose us ; I answer, that I have also maintained, that *early habituation* to these was the surest preservative against their injurious effects, as exemplified in the use of the bath. The truth is, however, that while the custom of sleeping in the open air steels the human frame against these same effects, it is, in reality, attended with less exposure to *sudden atmospherical transitions* than the opposite plan. Nature is ever indulgent, when we observe her ways and obey her dictates. Excepting the periods and places alluded to, the *transition in the open air* from the scorching heat of the day to the cool serenity of night, is gradual and easy. To this the human frame bends with safety, and we sink into a grateful and sound sleep that renovates every corporeal and mental faculty. Whereas, those who exclude themselves from the breath of heaven, whether from necessity or inclination, become languid from the *continued* operation of heat and the want of repose ; in consequence of which, the slightest aerial vicissitude (either from leaving their couch, or admitting a partial current of cool air, which they are often compelled to do) unhinges the tenor of their health, and deranges the functions of important organs ! These are they who require the afternoon *siesta*, and to whom,

* " The general East India Guide and Vade Mecum : " By Captain Williamson : 2nd edition : edited by Dr. Gilchrist, 1825.

indeed, it is necessary, on account of the abridged refreshment and sleep of the eight ; while the others are able to go through the avocations of the day without any such substitute—a great and manifold advantage.

“ Indigenous custom is, generally speaking, in favor of sleeping in the open air, during the hot seasons, in most eastern countries. The practice, indeed, is less adopted in Bengal, for very obvious reasons, than on the Coromandel coast ; but the native sleeps much cooler, at all times, than the European, from this circumstance—that his bed seldom consists of more than a *mat*, while a piece of *calico* wrapped round him supplies the place of bed-clothes. The more closely we imitate these the better it will be for us. Indeed, a thin hair mattress, with a sheet and palampore, are the only requisites, independently of the thin gauze or mosquito curtains, which defend us from insects, and, when we sleep out on the *chubooturuh* (*garden platform*) arrest any particles of moisture that may be floating in the atmosphere. Early hours are here indispensable. The fashionable nocturnal dissipation of Europe would soon cut the thread of our existence between the tropics. The order of nature is never inverted with impunity, in the most temperate climates ; beneath the torrid zone it is destruction. The hour of retirement to repose should never be protracted beyond 10 o'clock ; and at day-light we should start from our couch to enjoy the cool, the fragrant, and salubrious breath of morn.”

THE PASSIONS.

“ There is (says Dr. Moseley) in the inhabitants of hot climates, unless present sickness have an absolute control over the body, a *promptitude and bias to pleasure*, and an alienation from serious thought and deep reflection. The brilliancy of the skies and the beauty of the atmosphere conspire to influence the nerves against philosophy and her frigid tenets, and forbid their practice among the children of the sun.” The dangerous doctrine just quoted happily has an able opponent. “ This (remarks Dr. Johnson) is a very superficial, and a very false view of the affair. It is likewise, a very immoral one ; for it furnishes the dissolute libertine with a *physical* excuse for his debaucheries, when the real source may be traced to a relaxation of religious and moral principles.” After further comment,

which, in this work, it is unnecessary to repeat, Dr. Johnson thus proceeds.—“The removal of religious and moral restraint—the temptation to vice—the facility of the means, and the force of example, are the real causes of this “bias to pleasure;” and in respect of the effects of licentious indulgences between the tropics, I can assure my reader that he will find, probably when it is too late, how much more dangerous and destructive they are than in Europe.—He now has explained to him the nature of this “propensity;” and, as the principal cause resides neither in the air, nor the “brilliancy of the skies,” but in his own breast, he has no excuse for permitting it to sprout into the wild luxuriance of unbridled excess.

“The monotony of life, and the apathy of mind, so conspicuous among Europeans in hot climates, together with the obstacles to matrimony, too often lead to vicious and immoral connexions with native females, which speedily sap the foundation of principles imbibed in early youth, and involves a train of consequences, not seldom embarrassing, if not embittering every subsequent period of life ! It is here that a taste for some of the more refined and elegant species of literature will prove an invaluable acquisition for dispelling *ennui*, the moth of the mind and body.”

PRICKLY HEAT.

Prickly heat: or *Lichen Tropicus* : an irritating cutaneous rash, to which europeans and natives—adults and children, are alike subject during the hot and rainy seasons, is thus described by Dr. Johnson :—“The sensations arising from prickly heat are perfectly indescribable ; being compounded of pricking, itching, tingling, and many other feelings, for which I have no appropriate appellation. It is usually, but not invariably, accompanied by an eruption of vivid, red pimples, not larger, in general, than a pin’s head, which spread over the breast, arms, thighs, neck, and occasionally along the forehead, close to the hair. This eruption often disappears, in a great measure, when we are sitting quiet, and the skin is cool ; but no sooner do we use any exercise that brings out a perspiration, or swallow any warm, or, stimulating fluid, such as tea, soup, or wine, than the pimples become elevated, so as to be distinctly seen, and but too sensibly felt !” Miss Roberts, in her “Sketches in Hindoostan,” introduces this tropical misery, to the notice

of her readers, as "a blessing in disguise," and so greatly esteemed as "the harbinger of good health, that they say, in India, the person so afflicted has received his life-lease for the year;"—its non-appearance, on the other hand, exciting apprehension "of some latent illness." This opinion, however, appears to be founded on a popular error. "Prickly heat (says Dr. Johnson), being rather a *symptom* than a *cause* of good health, its disappearance has been erroneously accused of producing much mischief:" hence early writers on tropical diseases speak very seriously of the danger of *repelling* and the advantage of *encouraging* the eruption, by taking warm liquors, as tea, &c. and avoiding cold bathing or washing the body with cold water at the time it is out. To these doctrines Dr. Johnson is opposed: bathing, in his opinion, may be indulged in by persons covered with prickly heat "without bad consequences ensuing. Indeed (he continues), I never saw it even repelled by the cold bath; and in my own case, as well as in many others, it rather seemed to aggravate the eruption, and disagreeable sensations, especially during the glow which succeeded the immersion. It certainly disappears suddenly sometimes on the *accession* of other diseases, but I never had reason to suppose, that its disappearance *occasioned* them. At the same time I would not advocate cold bathing or repellant applications to this eruption, unless the individual was otherwise in good health. Where there is any weak organ in the body, or any constitutional tendency to disease, the repulsion of any eruption, by any means whatever, is to be avoided." As to the remedy—"the best I have met with (says Miss Roberts), beyond patient endurance of the evil, is bathing in rain water, which, soothes the violent sensations, and eventually cools the body." Dr. Johnson states that he has "tried lime-juice, hair-powder, and a variety of external applications, with little or no benefit. In short (he adds), the only means which I ever saw productive of any good effect in mitigating its violence, till the constitution got assimilated to the climate, were—light clothing—temperance in eating and drinking—avoiding all exercise in the heat of the day—open bowels—and lastly, the use of the punkha, or large fan, during the night, as is now the common practice in Bengal." It is proper to add that, though a failure with Dr. Johnson,—the application, with the aid of a puff, of violet hair-powder, or arrow-root powder, without doubt, in numerous cases, very much alleviates the misery arising from the presence of this unwelcome companion. Miss Roberts states that, in native nurseries, she had seen "applications used of pounded sandal-wood, camphor,

and rose water ; with the peasantry—*moolfanee muttee*” (lit. earth of Mooltan) or Armenian bole, moistened with water, and “plastered over the parts affected.”

Note.

Although, through the medium of the foregoing notes, the compiler has endeavoured to point out to the stranger in India the means best adapted to insure the preservation of health ; it is, nevertheless, more than probable, even under the most careful observance of hygienic rules, that there will arise occasional necessity for medical aid and advice. In every such case the inexperienced patient is strenuously recommended closely to observe the following brief and simple rule :—

To strictly adhere to the regimen and general directions laid down by the medical adviser. Or, if those very important points be overlooked by the physician (who may very possibly trust too much to the knowledge of his patient),—

To inquire particularly what regimen and rules should be observed.

Neglect of this very necessary caution, on the part of either physician or patient, may be productive of the most distressing—and even fatal consequences.

CHOLERA MORBUS.

Cholera Morbus (from *cholæ*—bile : *reo*—to flow : and *morbus*—disease), so called from a flux of bile—which, as a frequent *symptom*, has, by many, erroneously, been assumed as the *cause* of this most terrific and ravaging disease ; though it is now established “that Cholera does not depend on an increase, but on a diminution, and in many cases, a total suppression of the biliary secretion—” which “so far from being the cause of Cholera Morbus, is, upon the whole, a favourable symptom ; such symptom,” in the worst forms of the disease being “entirely absent.”

Dr. Johnson states that he is “perfectly satisfied that the disease is a *serous hemorrhage* from the bowels—that is, that the serous part of the blood is drained off from the internal surface of the intestinal canal, till the powers of life are worn out, or the remaining blood becomes too thick to circulate.”

Passing over the conflicting opinions of the numerous medical writers who have discussed the subject of Cholera—the at-

tention of the stranger who may desire to escape its visitation, or the awful consequences of its neglect, is directed to the following brief notes on its prevention—causes—symptoms—and treatment. For the article under the last named heading, the compiler is indebted to the works of Dr. F. Corbyu,* whose long experience in India, and well known success in Cholera cases, most strongly recommend his mode of treatment.

Prevention. Observance of a wholesome digestible diet; regular exercise; early rest and rising; cheerful relaxation; immediate attention to the bowels on the slightest symptoms of disorder; and strict avoidance of the several *causes* named in the next paragraph.

Causes. Intemperance in drink or diet; indulgence in improper diet, as indigestible or unripe fruit, &c.; “drinking cold liquor, or any thing else that suddenly chills the body, especially when overheated by exercise or labour;” exposure whilst in a state of perspiration to cold night air, particularly after intemperate indulgence; and the usual causes of the disease as an epidemic—“sudden changes of temperature in the atmosphere,” and Malaria. Among the natives, the most common causes are—eating unripe fruit; drinking impure water; and sleeping on the damp ground, or in the open night air during unhealthy seasons.

Symptoms. “The attack of this complaint is generally sudden. The bowels are seized with griping pains, and the stools, which are at first thin and watery, as in common diarrhoea, are passed frequently. The stomach is seized with sickness, discharges its contents, and rejects what is swallowed. In the course of a few hours, the matter vomited, as well as that which is discharged by stool, appears to be turbid water and passes off both ways, in considerable quantities. The griping pains of the intestines now become more severe, in consequence of the extraordinary irritation which excites them to partial and irregular spasmodic contractions. These spasms are often

* 1 “A Treatise on the Epidemic Cholera, as it has prevailed in India; together with the Reports of the medical Officers, made to the Medical Boards of Bengal, Madras, and Bombay. For the purpose of ascertaining a successful mode of treating that destructive disease: and a critical examination of all works which have hitherto appeared on the subject.” Calcutta, 1832.—2 “On the Management and Diseases of Infants, under the influence of the climate of India.” By F. Corbyu, Esq. Surgeon on the Bengal establishment. Calcutta, 1828.

communicated to the abdominal muscles, and to the muscles of the lower extremities. The stomach is also affected with considerable pain, and a sense of great heat, in consequence of the same irritation. There is usually great thirst, and sometimes a severe headache, from the sympathy of the head with the stomach. The pulse becomes small and frequent, and the heat of the skin is increased. A great degree of debility, languor and faintness, amounting to syncope, speedily comes on ; sometimes attended with colliquative sweats ; coldness of the extremities, ' and such like symptoms (says Sydenham) as frighten the bystanders, and kill the patient in 24 hours.' To the foregoing named symptoms may be added *Hiccough*—which however, Dr. Corbyn states, " is *not* a dangerous symptom in this disease."

These symptoms, however, vary in many cases ; as in " the absence of vomiting, and the prevalence of purging : " or " the excess of vomiting," and, though rarely, " the absence of purging," and in some cases, the absence of pain or spasms.

Spasmodic Cholera or *Mort de Chien* is the most painful and worst form of Cholera, under which the symptoms are exceedingly strong and rapid.

Cholera has no premonitory symptoms. The attacks generally take place in the night, or early in the morning.

Treatment.

In the treatment of Natives, who are not of plethoric habits, great success has attended the use of the following—

ASTRINGENT OR CHOLERA PILLS, NO. 1.

Calomel,	5 grains
Asafoetida,	2 "
Black Pepper,.....	2 "
Opium,	2 "
Camphor,.....	3 "


mixed and divided into three Pills, a dose, which, if rejected, must be repeated.

Three hours after the Cholera Pills, if the symptoms of the disease have stopped, administer the following —

PURGATIVE OR CHOLERA PILLS, NO. 2.

Calomel,	5 grains
Extract of Colocynth, 12	"
Extract of Tartar emetic,	<i>quarter of a grain ;</i>

mixed and divided into three Pills, a dose.

 Both Cholera and Opening Pills (or the dose hereafter named) may be administered to children, in doses proportionate to their ages.

For a child of 17 months to 2 years of age, Dr. Corbyn recommends—

12 grains of Calomel,
8 drops of Laudanum, and
2 drops of oil of Peppermint—

on the instant of attack : and immersion of the hands and feet in water as hot as the child can bear : the immersion to be continued “until the disease have been decidedly subdued. After a lapse of 8 hours (adds Dr. C.), give a dose of Castor oil, and all, with God’s blessing, will be well again.”—In the same article the Doctor expresses his belief, that wearing *new* flannel (old being useless) “is almost a certain preventive.”

Though Pills are generally considered the most convenient form, and are therefore adopted in common practice—Dr. Corbyn states that he has known many instances in which they passed through the system in the same form in which they were given ; to obviate which risk, he strongly recommends administering the medicine in the form of a liquid mixture, by the addition of a little water.

In the treatment of plethoric Europeans, however, he confidently recommends Bleeding by the Lancet ; or Leeches to the abdomen, and the following—

DOSE.

Calomel,..... 20 grains to be dropped on the tongue, and washed down with—

Laudanum—60 drops, or one tea spoonful.

Oil of Peppermint—6 drops (or essence of Peppermint—20 drops) ;

in two ounces of water : and, on the spasms attacking the abdomen, application for 5 hours of a large Blister, or Poultice of Europe Mustard, about 6 inches square in size.

If the attack be very severe, and the necessary aid be available—*copious Bleeding*, as already recommended, is a preliminary and important measure which should not be neglected ; that is, provided the patient be not of weakly constitution, worn down by disease, or aged.

Should the blister fail in drawing, or the blood not flow from the veins, immersion in a warm bath will have beneficial effects.

Should a warm bath not be procurable, warm frictions and pots of warm water thrown over the patient will produce an equally favourable result in bringing about the re-action of the circulating system.

When the purging and vomiting are incessant, Dr. Corbyn recommends first cleansing out the stomach by large draughts of warm water, after which he adds that no fear need be entertained in going as far as—

80 drops of Laudanum

6 drops of Oil (or 20 drops of essence) of
Peppermint, and

20 grains of Calomel:

and, further, “injecting 40 drops of Laudanum, in conjee or rice-water, by enema.”

A few hours determine the safety of the patient, and those few hours, therefore, must not be lost in administering small and useless doses.

“After the first attack is over, that is after three or four hours, if there be much spasms and irritability remaining, the dose of Calomel, &c. (just described) must be repeated; the patient will then fall into a sound sleep, and awake nearly recovered.

“The after treatment will be simply to keep the bowels regularly open with doses of Calomel and Jalap; and to give occasionally 60 drops of laudanum to procure sleep.”

To allay the “violent thirst and dreadful sensations of burning heat in the bowels and pit of the stomach”—warm conjee, with plenty of table-salt, may be drank, and whilst that is preparing—warm water with table-salt may be given, but no cold water. Pieces of ice may also be allowed to gradually dissolve in the mouth, which means of allaying the thirst have been found more effectual than large draughts of liquids. Spirits and stimulants increase the burning sensation, or cause of thirst, of which the patient so generally complains, and must therefore be strictly avoided.

This awful disease, even under its mildest symptoms, demands the most speedy attention, Dr. Corbyn (whose treatment is, without doubt, the most successful known) declaring that **UNLESS A PATIENT TAKE THE REMEDIES PRESCRIBED WITHIN SIX HOURS OF THE ATTACK, THE CASE IS HOPELESS.*** Hence

* The Medical Board of Bombay, in the Preface to their Reports, referring to the great success of Dr. Corbyn's treatment of Cholera, state that “the early communication of his practice had been the means of saving thousands of lives.” So successful and approved,

the necessity of the Medicine, ready prepared, or otherwise the materials, being in the constant possession of every resident in India, for immediate use on the appearance of the earliest symptom.

Recovery. "A favorable issue is denoted by a rising of the pulse, a return of heat to the surface, inclination to natural sleep, and a diminution or cessation of vomiting, purging, and spasms; these indications being succeeded, after an interval, by the re-appearance of *fecal* matter in the stools, of bile, of urine, and saliva."

For the insurance of perfect recovery to health, after allaying the symptoms of the disease, great prudence is, of course, necessary in the choice of diet, which should be light and wholesome.

With reference to the doses prescribed of Laudanum and Calomel Dr. Corbyn states that "Laudanum in a large dose of 60 drops is not a stimulant but a sedative, whereas in doses of 15 to 20 or 30 drops it is a stimulant: the dose of 60 drops producing sound sleep and removing pain and irritability—a smaller dose on the contrary causing considerable uneasiness and convulsive startings. In like manner Calomel in doses from 5 to 8 or 10 grains is a stimulant, and excites lassitude, sickness, irritation of the bowels, and acts as a good purgative; but in a dose of from 15 to 20 grains, it is a sedative, and allays vomiting, removes spasms, sends the patient to sleep, and produces one or two motions."

Another point to which Dr. C. directs particular attention is the necessity of regulating *the size* of the drops of Laudanum, which will be large or small in proportion to the size of the bottle from the mouth of which they may be dropped. The proper size is that of a 2 oz phial: whereas—60 drops, from the mouth of 2 lb bottle, would be equal to 120 drops from the 2 oz phial, and thus *double* the dose prescribed.

MEDICINE CHESTS.

"It is of importance (observes Dr. Corbyn) in a country like India, where disease is so suddenly fatal, that every family should be provided with medicines, that a medical man may not pro-


indeed was his treatment, that "it was promulgated by the Marquis of Hastings, in General Orders, and communicated officially at the three Presidencies.

crastinate in sending to his house or a dispensary :” and, in his work on Infants, the Doctor accordingly furnishes a list of such medicines, instruments, and medical materials, as he deems necessary for a family Medicine Chest. Families, therefore, whose circumstances favor the purchase of a perfect supply, need incur but little trouble in providing themselves, as the simple order to fit up a chest according to Dr. Corbyn’s List (pages 382-3 of his work) would not be the labour of a day in the hands of any respectable Druggist in India.—To an individual, however, so large a supply would be unnecessary, and, to many, too expensive. To such persons, and those also to whom portability is an object, the following short list is recommended.

Portable Medicine Chest.

Cholera Pills : No. 1.	Adhesive Plaster.
Cholera Pills : No. 2.	Blistering Plaster.
Calomel.	Gold-beater’s Skin.
Eau de Luce.	Lint. Sponge.
Ipecacuanha.	Scales and Weights.
Laudanum.	Cautery.
Magnesia.	Lancet.
Oil of Peppermint.	Tea-spoon.
Quinine.	Knife.
Rhubarb.	Scissors.

The Cholera Pills, No. 2, it should be remembered, are an excellent Purgative in all ordinary bowel complaints.

 The medicines, in one ounce phials, with the other materials above named, and a book of instructions, contained in a neat japanned tin box, are procurable from the Calcutta Druggists for 40 roopees : or in a handsome morocco case, 60 roopees. Larger cases, of mahogany, with a greater variety of medicines, and extra materials and instruments, vary in price, according to size, from 100 to 220 roopees. The cost of a mahogany chest, furnished according to Dr. Corbyn’s List, would be about 350 roopees.*

In addition to the articles named in the foregoing list—*Families* should ever be provided with the following : viz.

Antimonial Wine. Carbonate of Soda.
Compound powder of Jalap. Castor Oil.
Epsom Salts. Senna Leaves.
China candy Syrup ; or pure fresh Honey.

* The Chemists and Druggists of Calcutta are—Messrs. Bathgate & Co.—Nosky & Co.—Robison & Co.—and Thomson & Co.

Small glass or Wedgewood Pestle and Mortar.
 Graduated ounce measure.
 Graduated drop measure.
 Glass funnel.
 Plate-glass or stone Slab. Spatula.
 Enema or Lavement Syringe.*

To these may be added, as an excellent key to their various uses, Savory's "Companion to the Medicine Chest, and Compendium of Domestic Medicine." Or Butler's "Medicine Chest Directory."

SNAKE-BITES ;

WITH INSTRUCTIONS FOR THEIR TREATMENT.

The introductory note to the descriptive list of Serpents contained in the early part of this Hand-book (pages 15,16) points out the usual distinctive characteristics of the two classes of Serpents—*innocuous* and *venomous*, to which the attention of the stranger is earnestly directed, as on the character of a snake ought properly to depend the treatment of its bite : and doubt, therefore, on this point would compel the adoption of the most severe remedy in many instances where the most simple treatment was alone necessary.† "On the occasion of a person being bitten by a snake (observes Dr. Knox), and the dead reptile being produced, the Surgeon ought not to rest satisfied with the *external* appearance of the snake but proceed, without a moment's delay, to ascertain the presence or absence

* The best variety of this instrument appears to be Dr. Scott's recently invented "Aperative Fountain, or double-action Lavement Pump and Reservoir:" vide—Savory's "Companion to the Medicine Chest" 2nd edition : page. 211

† In the note above referred to (page 15), all *venomous serpents* are stated to have but two rows of teeth in the upper jaw ; fangs supplying the place of the third row common to the *innocuous* species. This rule, however (to say nothing of the dental peculiarity described in the Sakeenee, Chittul, Hooglee-patee, Shootur-sun, and Kala-shootur-sun), appears to have at least one exception—"in a poisonous Boa, in which three ordinary teeth are found placed singularly in the upper jaw"—though Dr. Russell mentions this as "the only exception" that he had met with to "the general rule."

of poison fangs ; the result must direct his practice. In case of the snake having escaped, excision of the part bitten, ought immediately to be resorted to."

The fatal effects which have so often followed the bite of the *Cobra de Capello* and other fanged serpents of India, leave not a doubt as to the deleterious property of their poison, against which, it is a subject of deep regret, that, up to the present time, no very certain specific cure has been discovered.

"There are two periods (states Dr. Grant) when the bite of a snake is peculiarly deadly, viz. at the commencement of the hot weather, when after hybernation it has all its energies fresh, and at coupling time. The bite of large and old serpents is more dangerous, generally speaking, than that of small and young ones, and does not depend so much, it would appear, upon the intensity—as the quantity of the poison inoculated."—It further appears (from the experience and on the authority of Dr. Reuzger, a german physician who spent six years in Paraguay) that the danger varies according to the situation of the bite ; wounds of vascular parts, and of large blood vessels being more speedy in their effect—which "is much slower when the poison is applied to denuded tendons or nerves ; and in parts that contain no vessels as the callous cuticle of the soles." On the same authority it is also said that the time in which the bite of a snake may prove fatal—varies considerably."*

Prefatory to such notes as the compiler's resources afford on the *treatment* of snake bites, the attention of the reader is directed to the following enumeration of their—

Symptoms.

These vary in their character and intensity according to circumstances, as the species—age—and health of the snake ; the locality of the bite ; and the constitution and habits of the sufferer. They are in few cases uniformly the same, and several of those here enumerated are usually absent in most cases.

Pain in the part bitten : the pain shooting or spreading from the wound upward—as from the foot to the thigh or from the hand to the shoulder : swelling—inflammation—and gangrene of the wound : dimness or total loss of sight : stupor or torpor : impeded deglutition : laborious or impeded respiration : irregu-

* "Notes on an alleged species of poisonous Lizard, &c." by J. Grant, Esq. "Calcutta Journal of Natural History," Vol. 1. p. 371) from which interesting paper several particulars in the above article are quoted.

lar or diminished pulse : fainting : nausea, or sickness of stomach : vomiting : spasms : pains in the belly : delirium : lock-jaw : foaming at the mouth.

Modes of Treatment.

1. Dr. Duffin and the Rev. C. F. Schwartz have borne high testimony in favour of a native remedy—the *Tanjore Pill* (hereafter described) of which white arsenic is a principal ingredient.

2. *Eau de Luce* to the wound, and copious draughts of *Madeira Wine*, warmed, are also said to be a popular—and, in many instances, a successful remedy, used by Europeans, in the Carnatic.

3. Dr. P. Baddeley, in a letter to the Editor of the *India Medical Journal*,* describes a case cured by a dose of *liquor ammonia* and *æther*, followed by bleeding, and affusion of cold water to the body : though Dr. T. E. Baker, in a subsequent number of the same *Journal*, considers “the efficacy of the treatment” in this case “doubtful,” in the absence of the name of the snake, which Dr. Baddeley has not furnished.

4. Dr. Baker, in the letter just referred to, states that three cases, one of bite by a *Cobra de Capello*, and the other two from bites by “the large black kerite” (*kuryt*), were successfully treated by dram doses of *ammonia*, or *eau-de-luce*, mixed with an ounce of water, and repeated every 10 or 20 minutes, according to the urgency of the symptoms ; a ligature (tourniquet) being applied above the bitten part, and in one case the wound cut and washed, and finally burnt with lunar caustic.

5. “Dr. Butter, when at Goruckpore (says Dr. Baker), was very successful in his treatment, which consisted of dram doses of *laudanum*, mixed with *peppermint*, and an ounce of *brandy* and two ounces of *warm water*.”

The treatments above described are, unfortunately, faulty in the omission of the proportions of the respective substances named, and their utility, consequently, is greatly lessened to non-medical persons.

* The *India Journal of Medical Science* : vol. 1. p. 289 and 439.

6. The following treatment is extracted from Dr. T. J. Graham's "Modern Domestic Medicine," 8th edition, 1840.

"The first thing to be done in these cases, if called early, is to place a ligature rather tightly, immediately above the wound. The ligature should not be so narrow as to irritate the skin; nor should it be continued too long a time, as it favors if long continued, the development of gangrene. But the most direct and efficient means of counteracting the absorption of the poison is suction, and this is most effectually done by exhausting a cupping glass over the wound. The cupping glass must be applied as soon after the injury as possible, and kept exhausted until all danger is passed. It has been proved lately in France, that the bite of vipers, both on man, and on inferior animals, is rendered entirely harmless by the application of cupping glasses; even the juice of the deadly Upas tree of Java, and Prussic acid, have been inserted into wounds made in small animals, and the application of the cupping glasses has counteracted any deleterious effects. Dr. Barry, an English physician, residing at Paris, has the honour of this valuable discovery.

"If the cupping glass be not at hand, a mixture of equal parts of volatile alkali (pure water of ammonia), and oil, should be applied to the wound, and the swelled parts which surround it. When the principal symptoms are diminished, remove this, cover the wound with a rag dipped in sweet oil, and rub the limb from time to time with the same oil mixed with a small quantity of volatile alkali, in the proportion of an ounce of the former to 12 drops of the latter. If the swelling be very considerable, and the pain acute, remove the ligature. Scarifications should not be made.

"At the same time, the volatile alkali (water of ammonia) must be given internally, in a dose of ten or twelve drops in a glassful of water, every half hour in the beginning, if necessary, and afterwards every two hours.

"If the case be urgent, as in the bite of the *Cobra de Capello*, or *Rattle-snake*, great dependence may be placed on a free use of the caustic volatile alkali (pure water of ammonia), both internally and externally. It may be applied undiluted to the wound, and twenty or thirty drops taken in water every quarter of an hour, or as circumstances indicate.

"A small glass of *Madeira* or *Sherry* wine may also be given; and the patient is to be placed in bed, well covered, and perspiration promoted as much as possible.

"An emetic of 20 grains of ipecacuanha powder, or of sulphate of zinc, may sometimes be useful. If there be much bi-

lions vomiting, or jaundice, and gangrene continue to make progress, the decoction of bark should be given ; a large wine-glassful of this decoction may be exhibited every three hours, mixed with twelve drops of volatile alkali. If, on the contrary, the symptoms diminish, and the individual enter into a state of convalescence, no solid food must be allowed during the first few days ; but only a small quantity of light thin broth, with bread and light pudding.

“The internal use of arsenic is also sometimes of eminent service in the bites of venomous serpents. If, therefore, the disease be very serious 20, 30, or 40 drops of the arsenical solution may be taken in water, or lemon-juice, every half hour, during four successive hours ; the purgative clyster (described in the next paragraph) being administered without delay, and the painful limb or part, rubbed with a liniment, composed of half an ounce of oil of turpentine, half an ounce of volatile alkali, and an ounce and a half of oil.

“*Purging Clyster.* Dissolve an ounce of *Epsom salt* in a pint of *barley-water*, or *thin gruel*, or *lukewarm water*, and then add two ounces of *olive oil*.”*

7. For the following treatment the compiler is indebted to the kindness of Dr. F. H. Brett, of the Bengal Medical Service.

“As the first measure—lose not a moment in fixing a ligature (a piece of stout cord, or even a handkerchief answering that purpose) round the limb affected, some distance from the wound, to prevent, as much as possible, absorption of the poison into the system.

“If the wound be in a fleshy part of the limb, cut out the whole of the ragged edges ; making the incision rather elliptical in shape than otherwise.

“After thus cutting the wound, as a further means of counteracting the absorption of poison, the part affected must be cupped, or, in the absence of a cupping glass, be sucked by the mouth. With a view to obviate the fear of contagion by sucking the poison, it may be as well to state that animal poisons have no effect on the linings of the mouth or throat, as nothing but an abraded or wounded surface can imbibe the poison.

* “This (adds Dr. Graham) is a useful purging clyster of great service in *all* cases in which it is desirable to procure a speedy evacuation of the bowels.”

" If stupor, fainting, sinking of the pulse, failure of the vital powers, and other symptoms of collapse manifest the action of the poison, administer the following *Dose* :—Brandy—one ounce Laudanum—one drachm in warm water, with sugar and peppermint water.

" Throughout the treatment the vital energies of the patient (paralyzed by the poison) must be aroused to a state of activity by walking about.

" If the collapse continue, or the patient relapse, the brandy and laudanum must be repeated at intervals of an hour, or half an hour, according to the character of the symptoms, to a second or third dose. Beyond this, it will not be advisable to administer the laudanum and brandy, though it is by no means uncommon, where judiciously used, for these to be exhibited to a far greater extent.

" In very severe cases, the patient may be exposed to the heat of a large fire and the throat, chest, and extremities well rubbed with laudanum, ammonia, and ether.

" The ligature should be retained, whilst it can be with safety, during the continuance of unfavorable symptoms.

" If after apparent recovery the patient should relapse, however slight the return of the symptoms, the ligature should, immediately, be resumed, and the remedies be repeated.

8. " According to Dr. Reuzger the best method of treatment, is the removal of the wounded limb ; or the excision of the bitten part, and the subsequent scarification and cauterization of the wound. If the necessary instruments are not at hand, the wound must be sucked, and repeatedly washed with acrid and pungent washes, as lemon juice, brandy, &c. and afterwards covered with gunpowder and pepper, or powdered cantharides (spanish flies). A tight bandage should be tied round the limb, and an emetic should be given as soon as possible, &c.

9. " With reference to the necessity of excision, Dr. Knox coincides most emphatically in opinion with Dr. Reuzger ; his words are these—" I now come to the determination of the opinion so generally entertained, that the bite of several poisonous snakes is almost inevitably fatal ; and I believe it is so, if proper remedial means be not speedily adopted. The **SOLE REMEDY** is the *excision of the part bitten*. all other means seem to me only dangerous delusion."—" Now (observes Dr. Grant) as the field of Dr. Knox's experience in this matter was South Africa, where

there are snakes of the most deadly character, his opinion is entitled to the greatest consideration. Indeed I may be allowed to observe, that on *any* point of pathological science, it is so. Surely then, the question whether there be or be not remedies apart from excision and cauterization for the bites of poisonous serpents, is one of very great importance."

In the foregoing treatments of the several practitioners quoted, it will be observed that Dr. Graham differs from Drs. Brett, Reuzger, and Knox on the subject of scarification of the part bitten; nor is this the only point of difference, but—

"Who can decide when doctors disagree?"

Nevertheless, in the absence of professional medical aid (which, when at hand, should never be neglected), or of the remedies suggested in the foregoing pages—*scarification* or *excision* and *cauterization* are the only known means by which the sufferer can hope to avoid a speedy and painful death.

The Tanjore Snake Pill.

From its great popularity as a native remedy of extraordinary success, tested in numerous undoubted and dangerous bites of fanged serpents (and said to have "been used with success in the bites of all poisonous animals, even of mad dogs,") on the Coromandel coast, merits more attention throughout the other parts of India than it has hitherto appeared to receive.

Dr. Duffin, Surgeon to the Garrison of Vellore, in a letter dated January 1788, addressed to Dr. Russell, states that he had been "assured by Mr. Schwartz, that to his knowledge, the medicine had been used repeatedly; that no alarming symptoms occurred from it; and that it never failed in effecting a cure, when given in time, before the poison had affected the whole system."

The directions for preparing and using the Pills obtained through the agency of the venerated Schwartz are contained in the following extracts from the able work of Dr. Russell.

Receipt for the composition of the Pills.

"White arsenic; roots of velli-navi; roots of neri-visham; kernels of nervalam; pepper; quicksilver; of each an equal quantity.

From the statement of Dr. Russell, to whom some of these pills were sent, it appears "that each pill of 6 grains was supposed to contain somewhat less than three-fourths of a grain of arsenic."

"The quicksilver is to be rubbed with the juice of the wild cotton, till the globules become visible. The arsenic being first levigated, the other ingredients, reduced to a powder, are then added, and the whole is to be beaten up together, with the juice of the wild cotton to a consistence fit to be divided into pills."

Directions for using the Snake Pills.

"If a person be bitten by a Cobra de Capello, mix one of the pills with a little warm water, and give it to the patient. After waiting a quarter of an hour, should the symptoms of infection increase, give two pills more; should these not sufficiently counteract the poison, another pill must be given, an hour after. This is generally found sufficient. The wound should be dilated, and the warm liver of a fowl applied to the part.

"For the bite of all kinds of serpents, viz. Viriyen Pamboo, Valancy, Sidamand-Eli, Rettamand-Eli, give two pills; and if the poison be not counteracted within half an hour, give two pills more; but if the life of the patient should appear in danger, four pills may be given: an incision should be made on the top of the head (?) and a pill pulverized should be first rubbed on the wound, then the warm liver of a fowl applied to the part.

"For the bite of all other less poisonous snakes, one pill every morning for three days is sufficient. The patient ought to keep a regimen for six days, eating only congee (rice water) and rice, or milk and rice. He should abstain from salt, and his drink may be warm water. Sleep is to be prevented for the first 24 hours."

A specimen of the wild cotton referred to, sent to Dr. Russell, proved to be that of the gigantic Swallow-wort (*Asclepias gigantea*), and "the seeds or kernels of Nervalam"* looked like those of some species of *croton*." Dr. Russell describes experiments from which it appears that none of the unknown ingredients are deleterious, the Velli-navi, which killed chickens in little more than an hour, excepted. But beyond this Dr. Russell's work, unfortunately, affords no information.

Native Remedies and Antidotes.

The majority of native remedies for snake bites are more than doubtful; the snake-catchers, the usual venders, themselves,

* The *Nervalam* kernels here referred to are, most probably, identical with the *Nervalam cottay*—Purging seeds of *Croton* (*C. tiglium*), of Dr. Ainslie's "Materia Indica."

when bitten, commonly preferring the application of the iron cautery, as the more certain remedy, though they also resort to the roots of certain plants which cause vomiting, and, by thus exciting the action of the heart, may act as a stimulant.

“ The *Mongoose* or *Ichneumon*, the inveterate enemy of snakes, is said after a combat to run and feed upon—or at least chew, some herb that acts as an antidote to the bite he may have received ;” and “ it is also said, that the samp-walas protect themselves by rubbing their hands and bodies with the juice of the plant used by the mongoose as an antidote, called Amrool, which abounds in Bengal.”

Dr. Russell states that the experiments of the Abbe Fontana have proved the inutility of what are called *Snake-stones* ; and that “ they have also shown how little several other applications (though highly recommended) are to be depended on ; as quick-lime, magnesia, caustic alkali, absorbent earths, calcined harts-horn, neutral and sea salts, &c.”

“ Upon a predominant notion that snakes have a natural antipathy to garlic, is founded the practice of laying that root bruised at the doors and windows of bed chambers, and of tying bags of it to the posts of bedsteads.” The root of the *Aristolachia Indica* (*Indian Birth-wort*) is also said to be in high repute as an antidote. The experiments of Dr. Russell, however fairly disproved the imputed virtues of those substances.

Snakes in Bedrooms.

“ Many instances have occurred of snakes being found coiled away between children in bed. It is said, that if a chafing-dish, filled with clear, live embers, be quietly placed on the floor of the room in such emergency, the reptiles will repair to it, especially if some new milk be also left near the chafing-dish.—Great presence of mind is here necessary, in order not to disturb these dangerous creatures suddenly in their retreat.” *Dr. J. Johnson.*

ADDENDA.

To the descriptions of Serpents commencing at page 17.

Chittee : page 17. This native name appears to apply also (at least in and near Calcutta) to a second species of fangless *Coluber* (No. 21 of Dr. R.), the Nooniparagoodi of Coromandel—Ordinary length about two feet : colour—cineritious grey, with an obscure cast of reddish brown, particularly about the

head and neck ; back variegated by black and white—or black and yellowish bands ; on the two sides are 2 or 3 rows of short, separate, oblique lines, formed by the white or yellow edges of the lateral scales, but in general these are not visible on the tail. The natives give this species a bad name but without cause.

Karetta : page 19, 3rd line : is the Coluber, No. 26 of Dr. R.

Kuryt : page 19 : is the Boa, No. 1, of Dr. R.

Omission.

Kurharria (Coluber Nos. 10 and 11 of Dr. R.) ; 6th line : after the words—"two blackish bands," add—from which a yellowish brown fillet runs on each side along the trunk and part of the tail.

DOMESTIC PESTS.

Cockroaches, in England, are said to eat, with avidity, the root of the *veratrum vireæ*, commonly called, black hellebore (in hindoostanee—*Khi'buk'uswud* or Kootkee)—which infallibly destroys them, "causing them to froth at the mouth, and to split in the back occasionally." * The common ship practice, however, suggests a more ready means of effecting their destruction. Large-mouthed bottles are baited with a little treacle, or sugar and water, which attracts the cockroaches till they actually fill the bottles, and, thus *caught*, are speedily destroyed by immersion in scalding water, or committal to the great deep itself.—The bottles in which English and French preserved fruits are usually imported to India are well adapted for this kind of trap for cockroaches, and the addition of tin funnels would no doubt greatly facilitate their entrance. Other and better means may exist—but, if they do, are not generally known. Indeed the destruction of these disgusting and mischevous insects is a subject singularly neglected by Anglo Indians.

Mosquitoes. Against the irritating attacks of these active, annoying little enemies, bed-curtains by night, and chounrees, and punkhas by day are the only protection. Curtains, chounrees and punkhas, however, are not always available, and most Europeans, therefore (plethoric subjects especially), after their arrival, suffer, more or less, from mosquito bites. For alleviation and speedy recovery from these, the best known course is—exceeding temperance of diet, aperient medicines, and for-

* Mechanics' Magazine. Vol. 1, 1823, page 110.

bearance from scratching the parts affected. The pain, it is said, may be alleviated by a strong solution of common salt and water, or camphorated spirits, or vinegar, used as a wash.

White-ants: *termes fatalis* or *termites*; "are represented by Linnæus as the greatest plagues of both Indies, and are, indeed, every way between the tropics so deemed, from the vast damages they cause, and the losses which are experienced in consequence of their eating and perforating wooden buildings, utensils, and furniture, with all kinds of household stuff and merchandise, which are totally destroyed by them, if not timely prevented; for nothing less hard than metal or stone can escape their most destructive jaws."* On the prudent principle of "prevention being better than cure"—it is customary to place a metal or stone pan filled with water or lime under each leg or post of the clothes-almirahs, bed-steads, &c. which method is the best defence against white-ants and other insects, which would otherwise creep their way direct from the floor. The insulation, however, will not be perfect unless the furniture stand perfectly apart from the walls, or from furniture not in like manner isolated: and even under these cautions, it will be necessary to guard against the chance of both *white* and *red* ants, falling from the ceilings: though, in other localities, red ants, as the destructive enemies of white-ants, rather merit encouragement than enmity. The interesting account quoted at the commencement of this article, with reference to the preservation of property from the attacks of white-ants, concludes thus:—"The use of steam has been found the most effectual method of stopping their ravages, and as far as the influence of the scalding vapour extends their destruction is certain; but it most frequently happens, that the enemy is not perceived until too late to prevent the mischief. The following receipt has been found most efficacious in preserving wood and other substances from their attacks:—

Arsenici oxydi	i oz.	Aqua Saturatæ	vi dr.
Saponis	i „	Camphoræ	ii „
Potassæ carbonatis . . .	vi dr.		

"**Bugs**, such as infest beds in Europe, are beyond imagination numerous throughout the East. They swarm in every charpoy (or *bedstead*), of whatever size or description, in use among the natives. Hence, it is scarcely possible to pre-

* "An account of the white ants; in which is fully detailed their wonderful economy and destructive properties. From the "Philosophical Transactions," (vol. 71, page 141,) Calcutta 1829.

vent their infesting the furniture, and especially the boxes, and drawers, &c. in which clothes are kept; and the most careful, cleanly person, may sometimes find a stray bug crawling upon his linen, or lying concealed among the plaits. Mosquito curtains are on this account also, very useful; but they should be searched daily, lest there be on them any stragglers, &c. The best defence against these disgusting tormentors is, that in general use as a preventive against ants, centipedes, &c., viz. causing each post of a bed to stand upon a stone, a foot in diameter, and five or six inches deep wherein is cut a deep trough, constantly full of water. Some use metal pans, which have a neater appearance, and secure the carpet, mat, &c, from being injured by the damp, which will find its way through the hardest stone." *Dr. Gilchrist.*

ON THE NATIVES OF INDIA.

THEIR CHARACTER, CUSTOMS, AND PREJUDICES.

As justly observed by Mr. Shore in his invaluable *Notes** —“ One great impediment to a right estimation of the natives of India, is the tendency obvious in those who have hitherto described their manners, customs, and character, to generalize upon mere partial and local experience.” Judging the many by the few, and the majority of that few (as underlings, engaged at random, without reference to grade or character) the very dregs of the people, Europeans are too often influenced in their feelings and conduct towards the natives generally, high or low—rich or poor, by the opinion that they are a degraded race without a single good quality, thus inducing a reciprocal prejudice, under which mutual contempt and hatred are the natural consequence. “ To treat the natives civilly (remarks Mr. Shore)—to speak of and to them without abuse—to study their language, manners, and customs—to make oneself acquainted with their history—all these seem, if one may judge by their conduct, in the estimation of many of the English in India, to be degrading to their dignity.” This illiberal and impolitic conduct it is the duty of every European to studiously avoid; and to the stranger, therefore, to whom the

* “ Notes on Indian affairs;” by the Hon. F. J. Shore—a work which should be read by every English emigrant to India.

original sources of information may not be available, it is trusted that the few following notes, gleaned chiefly from the works of Shore and Gilchrist, will prove not merely interesting, but useful in aiding the formation of an unprejudiced judgment on the native character, and exciting a better feeling towards the native population.

The People.

The natives of the company's Possessions within the Territories of Bengal and Hindoostan are divided into two grand classes—Hindoos and Moohummudans, and "although centuries of intercourse have introduced some similarity of customs between the two, the former differ in their main features from the latter almost as much as they do from the English."

The Hindoos, who form the majority of the indian population are not "one people," nor is the country over which they are spread "a single and insulated province," but "a mighty and varied territory, possessing almost every variety of situation, circumstance, and climate. The Bengal presidency alone (adds Mr. Shore) contains an extent equal to the half of Europe, and a population of at least 60,000,000, divided into nations as numerous and distinct as the European quarter of the globe.* Bengal, Assam, Arrakan, Behar, the upper Provinces, Kemoun, the protected Sikh States, Rajpootana, and Bundelcund, contain, respectively, a people as different from each other as Italy, Spain, Portugal, France, England, the Scotch Highlands, the Northern States, Germany, and Switzerland. Madras and Bombay, and central India, exhibit another list of nations who answer to our Hungarians, Greeks, Poles, Prussians, and various tribes of the Russians. Yet all this is forgotten, indeed, probably unknown to many of the English; a few menial servants, or two or three official employés, are all of this vast population with whom they have had any intercourse, and the result of this forms the basis of observations on the customs and character of *the people of India*!—The people, again, in each province are divided into castes and sects as

* The estimated population of the Territories directly subject to the officers of the British E. I. C., comprising Bengal, Bahar, and Orissa; with Assam and Arrakan; Agra or N. W. provinces, with ceded districts of the Nerbudda, &c.; and the presidencies of Madras and Bombay, is 101,251,000, occupying an area of about 507,701 square english miles; and of the whole Indian Territories—165,089,500, occupying an area of about 1,217,632 square english miles. Vide *Bluck's General Atlas*, 1840.

various as our Episcopalians, Presbyterians, Methodists, Baptists, Quakers, and numerous others. There is hardly a district in which there does not exist some class or sect which is hardly known in the neighbouring one; and the tenour of their different tenets has also considerable effect upon their conduct in worldly affairs.

Customs.

With reference to customs—"as great a difference exists between the different tribes of Hindoos as among the different sects of Christians. The ceremonies of the Ruth Jatra, and the abominations of the Churruk Pooja, are utterly unknown in northern and western India. Even the religious holidays which are observed in Bengal,* are different from those in the upper provinces. In some parts of western India, again, female infanticide is almost universal among certain classes; in other parts, the horrible practice is only mentioned in abhorrence. In some provinces it is common for a man to have several wives, in some of the Himalayh districts, one woman has several husbands, who are all brothers." These are a few only of the many instances named by Mr. Shore in proof of the contrariety of manners, customs, and prejudices of the people; all tending to support the caveat into which he enters against the hasty criticisms of carping griffins and prejudiced writers.

Character.

"But on the character of the people (asks Mr. S.) what shall we say to the attempt to generalize, upon mere local and partial observation, regarding nations as diversified in character and customs as those of Europe, and partially so relative to language? In those of the different provinces will be found the usual proportion of good and bad. Instances without number may be adduced of roguery and honesty; habits of impurity and cleanliness; kindness of heart and cruelty; morality and licentiousness; low cunning and childish simplicity; extraordinary intelligence and bullock-like stupidity; falsehood and truth; cowardice and bravery; information and ignorance;—in short, of almost every quality that can be imagined. Nay, the very same people will, under different circumstances and opportunities, exhibit the most opposite dispositions: "so idle is it (as Heber observes) to ascribe uniformity of character to the inhabitants of a country so extensive."

* Described in pages 290 to 309.

An impartial consideration of these observations of one who so well understood the subjects on which he wrote, will, it is trusted, convince the stranger in India of "the folly of drawing general conclusions from insulated observations," and thus, happily, induce a better feeling than that which too frequently actuates Europeans in their intercourse with the Natives, who alas! have often too much reason to retort upon their christian fellow-citizens in the spirit of the Jew of Venice: if Englishmen, who claim the title of Christians, act with that "haughty superciliousness, arrogance, and even insolence of behaviour," with which they are so often charged towards the Natives—they have no right to complain of the ill consequences of their own evil example; the manners thus taught will be speedily practised, and it shall indeed "go hard" but the natives "will better the instruction."

THE HINDOOS.

The Hindoos, as before explained (page 67) according to their sacred writings, are divided into four castes or orders, of which, however, in the present day, only two—Brahmuns and Soodrs, remain. All Brahmuns, and many of the better sects of Soodrs (page 68), are distinguished, by 6 or more loose cotton threads, called *Junéoo* or *Poita*, hung loosely across the shoulders and breasts: many wear bead necklaces, bracelets, and other trinkets: the costume peculiar to some provinces at once distinguishes the wearers as Hindoos, but, with such exceptions, the only studied difference between the Hindoos and Moohummuduns is in the former tying the fronts of their garments on the left side—whilst the latter prefer the right; "but (adds Dr. Gilchrist) they both reverse this mode in binding the collars of their vests." In Bengal, at least, the hindoo women are distinguished by tattoo marks between their eye-brows, many having them also on the one side of the nose, and the centre of the chin. Both hindoo and moohummudun women, in some provinces, tattoo their arms and breasts.

Caste.

The word *Caste* (from the portuguese *Casta*) is the established english synonyme for the indian word *Zat*, anglice—*order, sect, class, race, or tribe*, and particularly refers to the various hereditary religious orders or sects into which the Hindoos have been divided by their legislative Priests, the Brahmuns. Of these various castes, each has its peculiar customs and prejudices,

and is, more or less strictly, according to the degree of purity which it is privileged to assume, bound to the observance of certain laws—which, beyond its own circle, like the mosaic ritual laws relating to meats, drinks, and purifications, form a barrier to that festive and social intercourse existing between professors of other creeds, however opposed their tenets; and thus the followers of all other religions (and those who eat cow-flesh in particular) are, by the majority of the Hindoos, held in abomination, even as the Hebrews were by the Egyptians: and hence excommunication from the privileges of caste is the penalty of any breach of its laws.

On no customs of the Hindoos are Europeans more apt to generalize and blunder than on those of Caste. In correction of this fault, the following extract abridged from Mr. Shore's Notes may be useful:—"The majority of the inhabitants of Bengal and Orissa do not eat meat. Yet almost all, of whatever caste, constantly eat fish. Many of the highest Rajpoots and Brahmuns in northern and western India will eat goats, vension, and wild hog's flesh, while they abhor that of sheep, or domestic swine. Some will eat the jungle fowl (which in appearance is little different from a game-cock, except in size), who would think the touch of a domestic fowl pollution. Most castes will eat some particular kind of food, but refuse others; for which it is impossible to assign a rational cause. At Bickaneer* all Hindoos profess a whimsical abhorrence of fish. In Kumaon, they will eat the short-tailed sheep of the hills, but will not touch one with a long tail. Many classes will eat bread baked by the people, who would lose caste if they were to touch boiled rice dressed by the same hands. Many tribes will allow a man to smoke through his hands from the *bowl* (*chillum*) which contains the tobacco, who would not allow the same person to touch that part of the *hookku* which contains the water. An earthen pot is polluted beyond redemption, by being touched by an inferior caste, a metal one suffers no such deterioration; and so on, to the thousand and one instances which might be produced, hardly any one of which is reconcileable to principle, and with the peculiarities of which nothing but constant unremitting attention can make us conversant."

* "Situated in the midst of a tract so barren as to be little better than a sandy desert, in which rivers or pools of water do not exist, and where the wells are 300 feet deep."

Loss of caste.

“Formerly (states Mr. Shore), exclusion from caste was a much more serious affair than it is now. Still it is probable, that the evils which a person suffered from loss of caste have been greatly exaggerated; and that he who forms his ideas of the misery of an excommunicated outcast, from the description given in Southey’s *Curse of Kehama*, will have a very erroneous notion of the real state of the case. Caste is partly a religious and partly a civil distinction, and, in the present day, among the people in general, has degenerated to little more than this, that if a man do certain things he is excluded from society until he give a feast to those of his own tribe, which procures his restoration. According to the shasturs (see Ward, vol. 1, page 149);—“The offences by which caste is lost, are, the eating with persons of inferior caste; cohabiting with women of low caste; eating flesh,* or drinking spirits; partaking of that which has been prepared by a person of an inferior caste; dealing in things prohibited by the shasturs, as cow-skins, fish, &c. Persons may sink lower in caste in cases where they do not become entire outcasts. A Brahmun, by officiating as a priest to a *Soodr*, does not become a *Soodr*, but he sinks into a despised order of Brahmons.”—But (continues Mr. Shore) there is an infinity of petty absurdities which among some of the people, chiefly amongst the lowest classes, and especially among the servants of the English in Calcutta, are sufficient to make a set exclude one of their members from their mess—the sole object being to exact a dinner from him; in this respect the lower classes of *Moohummuduns* of Bengal have just as much caste as the Hindoos; many of them even worship at hindoo temples.”

The prejudices imbibed under the influence of caste will frequently try the temper of the english settler in India; but so far as such prejudices are not “contrary either to humanity, morality, or justice,” they demand the exercise of christian consideration and forbearance.

Hindoo Prejudices.

Of the innumerable prejudices of the Hindoos the most general is that against the destruction of the Bull or Cow, and

* “Yet these same Shasturs prescribe various kinds of flesh to be sacrificed as offerings to the manes of ancestors. It is also considered allowable for Hindoos to eat what has been offered to an idol, flesh included.”

the consequent abhorrence for beef or veal, which, to them, is as great an abomination as human flesh would be to Europeans, though at least one caste (the Doms), if they do not kill the animal, will freely partake of its flesh. Besides beef, most Hindoos, at least in the lower provinces of Bengal, will neither eat nor touch fowls, eggs, cheese, baked flour, or any other vegetable food prepared by other hands than their own : and some object even to touch onions, turnips, carrots candles, wine, &c. "Few offices of the table (states Dr. Gilchrist) can well be performed by Hindoos who have any pretension to caste, though the whole may be by our moosulman servants. Some castes of hindoo bearers, less scrupulous on more important matters, will not pour the hot water brought by them for tea upon eggs ; while others, more troublesomely tenacious in other respects, do it without hesitation." Thus throughout India "the contradictions and peculiarities of caste are so great in practice, that it is impossible to deduce any rule regarding it founded upon a general principle."

Passing over the innumerable and anomalous prejudices of caste observed among the Hindoos themselves, the attention of the english stranger, who may wisely desire to conciliate their good feelings, is directed to the following notes of what he should *not* do in intercourse with either Hindoos or Moohummudans.

Never touch them whilst they are smoking or eating—nor touch their culinary utensils—nor their food—nor their water jars—nor unnecessarily approach their fire-places—nor enter their cooking rooms—nor desire their presence or attendance (if not table servants) at a table during meal times.

THE MOOHUMMUDUNS.

The Moohummuduns or Moosulmans, as described in an early part of this work (page 74), are divided into four tribes, and these "into two chief sects, as different from each other (observes Mr. Shore) as that of Protestant and Catholic among Christians—the Soonnee and the Sheea; besides numerous subdivisions as various as those of our own religion, whose tenets have more or less effect on their conduct in the affairs of common life; besides which the localities in which they are found have considerable effect in introducing modifications of character, though not to the same degree as among the Hindoos."

The labouring classes of the bengalee Moohummuduns, in their dress, manners, and prejudices assimilate so closely with

Hindoos of the same classes as to render it difficult, in many instances, to distinguish the one from the other, though intimacy with the people soon familiarizes the european settler with the peculiarities in the fashion of the hair, beard, &c. which characterize the one people from the other.

Among the more respectable, and the upper classes, "the Moohummuduns are fonder of wearing beards, their whiskers are commonly larger, and their whole appearance more masculine and robust than the Hindoos, the Rajpoot tribe excepted." Whilst the Hindoos adorn themselves with necklaces and other trinkets—finger rings and particular insignia of state are almost the only ornaments worn by the Moosulmans. In other apparent or obvious circumstances of counting Rosaries (adds Dr. G.), the form of the hair, turbans, &c. it is no easy matter to discriminate them from the Hindoos." A little attention, however, to the native titles, hindoo and moohummudun (vide page 78), will speedily decide to which class a native may belong, by reference alone to his name or title.

Moohummudun Prejudices.

In intercourse with Moohummuduns, however free they may be from hindoo prejudices, it should ever be remembered that they are under the same restrictions as to meats as the Jews, and that pork, ham, and other forbidden meats are, to them, an abomination; though in the capacity of servants they can urge "no reasonable objection to lift them in any vessel, since the touch merely subjects them to the trouble of purification by water." Dogs, too, as "unclean animals," are by most Moohummuduns held in aversion. The koran also forbids wine, though many moohummudun gentlemen openly disregard the injunction, or observe it only during the fasts enjoined by their religion. Very strict Moosulmans, however, refrain entirely from wine or spirits of any kind.

MISCELLANEOUS NOTES

Conveying Hints for the conduct of Europeans in their intercourse with the Natives of India.

Christian Conduct. In the opinion of Mr. Shore, one reason for the low estimation in which the natives of India hold the English, is their great laxity in matters of religion. "The mass of the people indeed (he remarks), consider the

English as a low tribe, who have no religion, and that to become of the same persuasion as ourselves, they have only to throw off the trammels of caste, to drink wine, not forgetting occasionally to get drunk, and eat beef and pork." This bad impression it is the duty of every christian settler in India, by all the means in his power, to eradicate. "The people of India (adds Mr. S.) have strong religious feelings, and proportionate contempt for those who have not. It is not necessary (as some by their conduct seem to have imagined) to affect the adoption of any hindoo or moohummudun tenets: an attention to their own forms of religion will go far towards obtaining for any class the respect of the Indians." In the endeavour to conciliate the respect and esteem of the natives, those who most emulate the virtues and amiabilities of the christian character, are, without doubt, the most successful: in strong illustration of this truth it is sufficient to refer to the example of the venerable Christian Schwartz.

Servants. Europeans in India should be very particular in securing the services of respectable servants—hindoo or moohummudun. With reference to Hindoos—*caste* having the same influence on them that *rank* has upon the English in inducing habits of cleanliness in dress, person, and manners,—the lower their caste the less their pride, and consequently the more their indifference to those habits of cleanliness so essential in the individuals who discharge the duties of cooks and scullions. Overlooking this consideration, and the duty of conciliating, as far as consistent with propriety, the prejudices of the better classes of natives with whom they hold daily intercourse, many english families employ, as cooks and scullions, Hindoos of very low caste, whom Dr. Gilchrist describes as "the lowest and filthiest of the human race; people who act as executioners, and exclusively perform the meanest offices of life." Of late years, doubtless consequent to the indifference which Europeans evidence on this subject, moohummudun gentlemen, who entertain no religious objection, have, with few exceptions, discontinued the practice of eating with Christians, though "in Turkey, Persia, and Ufghanistan no such objection exists." This fact is not creditable to the english character. "Among the mass of the people (says Mr. Shore) the idea is that the English prefer low caste servants, as approaching nearer to their own. Some few, who have lived for some time at one place, and evince some consideration on these points, do succeed in procuring a better class of servants; but the attendants of the majority of the English are the scum of

the country." The fact is that the encouragement afforded to disreputable and low caste servants has discouraged the better classes from desiring service with Europeans; but a little care and patience, ere engaging a head servant, will effect the certain remedy of this evil. One respectable servant once engaged—others of the same class will speedily volunteer their services.

Bed-room Servants. Mr. Shore, in strong terms, censures the "indelicate custom which the majority of english ladies have adopted of allowing their men-servants, of all descriptions, to be constantly coming into their bed-rooms.—That there is not the slightest necessity for it (adds Mr. S.) is proved by the fact, that many ladies have sufficient sense of propriety to prohibit it: in whose houses, all the work necessary to their private apartments, is performed by the ayahs. Such ladies are respected accordingly. I will not say, in broad terms, in what light the others are looked upon by the people."

Visits to Mosques and Pagodas. Europeans who desire to visit the interior of a mosque or pagoda are seldom denied admission when that is sought with civility and at a seasonable time, the only condition generally imposed being that of the visitor leaving his shoes at the entrance. Englishmen, however, unhappily, are frequently charged with rudely entering these edifices without taking off their shoes, and with abusing and even beating the attendant priests and others who may remonstrate against this, in their opinion, sacrilegious conduct; "now, on the point of taking off our shoes (remarks Mr. Shore), it may be observed, that this like any other mode of testifying respect, means nothing in itself beyond the idea that is attached to it,—it is no more than taking off our hats, and if the natives prefer the former, it would, to say the least, show our good sense and a kind feeling to humour them." Christians who may entertain scruples as to the propriety of performing this condition, should, of course refrain from entering.

Native Visitors. "On the subject of the annoyance caused by the interminable visits which, it is complained, natives sometimes pay to Englishmen," Mr. Shore offers the following explanation. Among Europeans it is the custom for the visitor to depart of his own accord: among orientals, the reverse is the case. In visits of ceremony between men of rank, the signal for departure is given by the call for *uttur* and *betel-leaf*, which are presented to the visitor. In familiar visits the host merely requests his visitor to take leave; and among themselves for the latter to rise for that purpose without being requested,

would be considered as rude as it would be among us, were a guest to leave the room without saying a word after dinner. Whether a native visits an Englishman in the oriental style, by first sending to know if he can be received, or in the european, by calling, on the chance of being admitted, he cannot get over the feeling of the impropriety of taking his leave until he is dismissed : and this leads him to sit much longer than either he or his host find agreeable. This custom is certainly a very convenient one to the person visited ; but young Englishmen, not being aware of it, often make the above complaint. In future, however, no one who reads this paper need subject himself to any annoyance on this head ; if he will simply request his native visitor to depart after he has sat as long as is agreeable, which, I will further observe, should be done, not by saying “ Toom ja’o ”—*You go* ; but “ Ub rookhsut leeje ”—*Be pleased to take leave*, or, to an inferior, “ Rookhsut ho ”—*Take your leave*.—The observance of these forms, however, will of course, be unnecessary towards native gentlemen who have received the advantages of an english education.

Shoe and Hat Etiquette. It is a rule of eastern etiquette for natives, hindoo and moohummudun, to take off their shoes on entering a dwelling, in token of respect to the inmates, and breach of this custom would be considered by them as rude as wearing the hat in a private assembly would be by Englishmen. But as the english custom of uncovering the head is generally understood as expressive of the same feeling, Europeans (excepting on occasions of entering a native religious edifice and the royal court of Delhee) are not expected to adopt the oriental custom instead of their own. Between natives themselves the eastern custom of uncovering the feet on entering each other’s houses, it is believed, is seldom or never neglected, but, in their visits to Europeans, they too frequently, and often designedly, neglect this national testimony of respect, though they are received with all the ceremonies of english etiquette. This breach of politeness Dr. Gilchrist and Mr. Shore, in very strong terms, call upon european gentlemen to discountenance. The following quotation on the subject is from the Notes of Mr. Shore—“ Natives of rank, in the present day, in many parts of the country, will walk into our rooms with their shoes on their feet : this practice had its origin in Calcutta, where the mass of the natives are of a very inferior order, and the English are the most ignorant and careless, generally speaking, in points of eastern etiquette. But it is gradually spreading over all the country. In order to take this liberty, they sometimes

affect to tell us, that it is a matter of little consequence ; yet among themselves, they will boast of having been permitted to do so, and speak contemptuously of the English for allowing it. Hitherto a mild rebuke from an individual has been found sufficient to put a stop to it, as regards himself ; but if not checked, it will become an established custom. I could instance several civilians and officers of rank who have been particular on this point ; and as their observations were made with temper, and in gentleman-like Hindoostanee, the desired effect has always been produced. They have generally spoken to the following effect :—" Nations have different customs ; ours is to uncover the head—your's to uncover the feet, as a token of respect. You would not presume to walk into the sitting-room of another native with your shoes on ; why then do you treat me with a disrespect which you would not show to one of your own countrymen ? I am not prejudiced, and it is quite immaterial to me which practice you choose to adopt. You can either take off your shoes or your turban, but I must insist on one or the other mark of civility if you wish me to receive your visits.—This is unanswerable by any native ; and those English who have acted in this manner, have been decidedly more respected by the people."—Mr. Shore must intend the suggestion of taking off the Turban instead of the shoes, on the occasions to which he refers, *ironically* ; as in native society to appear with the head uncovered would be an additional breach of etiquette, as gross as it would be, in english society, to appear with naked feet. In Calcutta, however, some few hindoo gentlemen, who wear english shoes, in the apparent desire of further conforming to *english* etiquette, take off their turbans when they enter into english society ; in such instances the *spirit* in which this breach of their own rule is committed should be duly considered, and in social intercourse, with native friends, who as visitors, sit at the same table, liberal allowance should be made for departure from acknowledged native custom. Many native gentlemen who have received the advantage of an English education, and have imbibed english notions, very commonly wear english shoes or boots which they retain on all occasions when the prejudices of their own kindred do not compel them to uncover their feet : and it was probably deference to the english feeling under which this habit has of late years been induced, that Lord Bentinck, as Governor General, allowed native gentlemen, on occasions of Durbar excepted, to visit him with their shoes on. This privilege, however encountered an opponent in

Sir Charles Metcalfe, who subsequently, as Governor, never received native visits but under the strict forms of native etiquette; and in Mr. Shore, who, in one of his Notes, argues that european visitors to Government House would be as justified in desiring the privilege of entering with their hats on, as Natives with their shoes.

Acts to avoid. Never give a native letters closed with wafers wetted except in water—nor present any thing to them with the left hand—nor put the feet on a chair or table occupied by them—nor in their presence lift up the feet so that the soles of the shoes may face towards them—nor unnecessarily touch them, especially their beards—nor take off their turbans; this last act being understood by them as an insult, figuratively equal to depriving them of their heads—nor give them *three* of any thing when that number can conveniently be avoided.

Salutations. A nod of the head, as a salute, is much less in native estimation than a courteous motion with the right hand, the left hand, as elsewhere explained, for this purpose, being inadmissible; “nevertheless, as an expedient of polite necessity (adds Dr. G.,) we see their great men, at their own Durbar or *Levee*, constantly keeping both hands going; lest either on the right or on the left, among the number of salutations offered, one might pass unacknowledged. In the same manner, the sacredness of the beard is waved on solemn occasions, when they ardently invoke each other by it to the performance of some required concession; and the exchange of pugrees is likewise considered the most solemn tie of reciprocal friendship.”

Wafers. The common practice of moistening wafers with the saliva of the mouth is extremely offensive to well-bred natives, hindoo or moohummudun, and should, therefore, be avoided. The remedy, as suggested by Dr. Gilchrist, and generally practised, is simply that of keeping on the desk or table a cup or glass of water in which to dip the wafers when using. Many Hindoos object to wafers as *paste* composition, which to them is pollution; but the objection is, more probably, to the *manner* in which too many Europeans moisten their wafers, when closing notes or letters; and thus Hindoos generally prefer *sealing wax*.

Modes of Address. “The notion so prevalent with many that the word Sahib (*Sir* or *Mr.*) is a special attribute of the English, is erroneous. The higher native officers of our courts are as much entitled to it as ourselves. In addressing them, the terms Meer Sáhíb, Moúlúwee Sáhíb, Lála Sáhíb, or Pun’dit Sáhíb, should be adopted, as they may be Moohum-

muduns or Hindoos ; and the same in sending them a message desiring their attendance." *Hon. F. J. Shore.*

Form of Thanks and Apology. The natives have not a synonyme for the words—*Thank you* ; but “ they have abundance of *phrases* which convey the same meaning : moreover, they have a custom of putting the hand to the head, which answers precisely to our expression—*I thank you*. The same custom among the natives corresponds with our expression—*I beg your pardon*, in the event of one person accidentally jostling another in the street.” *Hon. F. J. Shore.*

The verb—to Want. When asking a native what he wants “ we should not say *Ky’a mangta*, literally, *What do you beg ?* but *Ky’a cha’hiye*—*What is desired ?* and vice versa, when calling for any thing—*water* for instance, we should say *Panee chahiye*, not *mangta*.” *Dr. Gilchrist.*

The verb—to Beat. “ We should be cautious of giving to a warfaring follower or armed servant, an order for the simple chastisement of another, in the terms of *Maro* !—*Marna*, like the English verb *to smite*, has a very equivocal meaning ; properly it should signify *to kill*, being the regular efficient from *Murna*—*to die* ; whereas it commonly signifies *to beat* only. The time, place and manner in which it is introduced, serve to illustrate its particular acceptance ; but which, however, cannot in every instance be accurately ascertained, without a proper knowledge of the language :” thus “ an order, in particular cases, hastily and inconsiderately given, with the verb *Marna* might be attended with the most fatal consequences ; especially if an *armed Sipah* were inclined to do a rash action, by taking advantage of such an ambiguous command from his officer as *Oos’ko maro*—*Smite him*, to which he might, perhaps, be impelled either from a malicious intention to ruin his own officer, or from a desire of revenge on the unfortunate victim of his villainy.” *Dr. Gilchrist.*

**TIME OF TRAVELLING BY DAWK,
FROM CALCUTTA TO LOODEERANA, DURING THE DRY SEASON.**

From	<i>h. m.</i>	From	<i>h. m.</i>	From	<i>h. m.</i>
Calcutta to Bancoorah,	28 30	Benares to Sydadab (Bung.)	14 30	Allyghur to Boolundshir	9 45
Bancoorah to Rugoonathpoor	10 30	Sydabad to Allahabad	4 0	Boolundshir to Meerut	12 15
Rugoonathpoor to Chass, . .	10 0	Allahabad to Futtypore	21 0	Meerut to Sirdannah	4 0
Chass to Hazarybagh,	10 0	Futtypore to Cawnpore	12 30	Sirdannah to Kurnaul	16 30
Hazarybagh to Kutrumsandy	4 0	Cawnpore to Futtighur	22 5	Kurnaul to Ambala	14 45
Kutrumsandy to Shergotty . .	13 0	Futtighur to Sirpoora	14 40	Ambala to Sirhind.	8 0
Shergotty to the Soane River	14 0	Sirpoora to Khassgunge	5 15	Sirhind to Loodeeana	12 15
The Soane to Benares	22 0	Khassgunge to Allyghur . .	10 40		
					Agra

POLYMETRICAL TABLE

Showing the Distances, in British Miles, between some of the most remarkable Places of Hindoostan.

EXPLANATION.

From Agra to Trichinopoly, 1406 miles.

From Calcutta to Seringapatam, .. 1220 ditto.

	Benares 390	
	Bidjeeghur 56 436	
	Bombay 950 984 850	
	Calcutta 1300 621 506 950	
	Delhi 1060 965 556 500 115	
	Hydrabad 900 1020 480 664 745 830	
	Madras 365 1350 1030 770 1029 1110 1190	
	Lucknow 1170 810 360 695 1085 186 130 280	
	Patna 235 1267 900 660 400 1140 196 155 545	
	Poonah 1067 950 670 387 915 1200 98 898 930 796	
	Seringapatam 525 1216 1230 290 315 1330 1220 620 1213 1170 1215	
	Surat 702 245 1020 880 930 565 756 1310 177 837 905 680	
	Trichinopoly 927 225 750 1481 1275 208 540 1473 1240 845 1230 1286 1406	

TABLE No. I.

Showing the amount per day of Expense, Income, or Wages, from 1 to 10 Company's Rupees per Month, for a Month of 30 Days.

[illegible]

TABLE No. II.


*Showing the Amount per Day of Expense, Income, or Wages, from 1 to 10
Company's Rupees per Month, for a Month of 31 Days.*

दि -	1	2	3	4	5	6	7	8	9	10	दि -
	R. A. P.	R. A. P.	R. A. P.	R. A. P.	R. A. P.	R. A. P.	R. A. P.	R. A. P.	R. A. P.	R. A. P.	
1	0 0 6	0 1 0	0 1 6	0 2 0	0 2 6	0 3 1	0 3 7	0 4 1	0 4 7	0 5 1	1
2	0 1 0	0 2 0	0 3 1	0 4 1	0 5 1	0 6 2	0 7 2	0 8 3	0 9 3	0 10 3	2
3	0 1 6	0 3 1	0 4 7	0 6 2	0 7 8	0 9 3	0 10 10	0 12 4	0 13 11	0 15 5	3
4	0 2 0	0 4 1	0 6 2	0 8 3	0 10 3	0 12 4	0 14 5	1 0 6	1 2 6	1 4 9	4
5	0 2 6	0 5 1	0 7 8	0 10 3	0 12 10	0 15 5	1 2 0	1 4 7	1 7 2	1 9 9	5
6	0 3 1	0 6 2	0 9 3	0 12 10	0 15 5	1 2 6	1 5 8	1 8 9	1 11 10	1 14 11	6
7	0 3 7	0 7 2	0 10 10	0 14 5	1 2 0	1 5 8	1 9 3	1 12 10	2 0 6	2 3 3	7
8	0 4 1	0 8 3	1 0 6	1 2 6	1 5 8	1 8 9	1 12 10	2 0 6	2 3 3	2 6 1	8
9	0 4 7	0 9 3	1 2 6	1 5 8	1 8 9	1 12 10	2 0 6	2 3 3	2 6 1	2 9 9	9
10	0 5 1	0 10 3	1 4 9	1 7 2	1 9 9	1 14 11	2 2 4	2 5 1	2 8 4	3 1 3	10
11	0 5 7	0 11 10	1 5 8	1 8 9	1 12 10	2 2 4	2 5 1	2 8 4	3 1 3	3 4 8	11
12	0 6 2	0 12 4	1 6 2	1 9 3	1 14 11	2 3 3	2 6 1	2 9 9	3 2 2	3 5 7	12
13	0 6 8	0 13 11	1 7 2	1 10 10	2 4 1	2 7 8	3 1 3	3 4 8	4 0 8	4 3 3	13
14	0 7 2	0 14 5	1 8 3	1 11 11	2 5 1	2 8 4	3 2 2	3 5 8	4 1 0	4 4 13	14
15	0 7 8	0 15 5	1 9 3	1 12 4	2 6 8	2 11 4	3 3 6	3 6 1	4 2 3	4 5 8	15
16	0 8 3	1 0 6	1 10 10	2 3 1	2 9 3	3 4 7	3 7 8	4 0 8	4 3 3	4 6 13	16
17	0 8 9	1 1 6	1 11 11	2 4 1	2 10 10	3 5 1	4 0 8	4 3 3	4 6 13	4 9 18	17
18	0 9 3	1 2 6	1 12 4	2 5 1	2 11 4	3 6 2	4 1 0	4 4 14	4 7 3	5 0 20	18
19	0 9 9	1 3 3	1 13 11	2 6 8	2 12 10	3 7 8	4 2 3	4 5 10	4 8 6	5 1 22	19
20	0 10 3	1 4 9	1 14 11	2 7 2	2 13 11	3 8 9	4 3 3	4 6 14	4 9 10	5 2 24	20
21	0 10 9	1 5 8	1 15 5	2 8 3	2 14 5	3 9 3	4 4 8	4 7 18	5 0 16	5 3 26	21
22	0 11 4	1 6 13	2 0 6	2 9 4	2 15 11	4 0 8	4 5 13	4 8 22	5 1 20	5 4 28	22
23	0 11 10	1 7 8	2 1 3	2 10 3	2 16 11	4 1 10	4 6 18	4 9 26	5 2 24	5 5 30	23
24	0 12 4	1 8 9	2 2 5	2 11 6	2 17 11	4 2 3	4 7 21	5 0 30	5 3 28	5 6 32	24
25	0 12 10	1 9 10	2 3 6	2 12 7	2 18 11	4 3 8	4 8 26	5 1 34	5 4 32	5 7 34	25
26	0 13 4	1 10 10	2 4 8	2 13 8	2 19 11	4 4 13	4 9 31	5 2 38	5 5 36	5 8 36	26
27	0 13 11	1 11 10	2 5 9	2 14 9	2 20 11	4 5 18	4 10 36	5 3 42	5 6 40	5 9 38	27
28	0 14 5	1 12 10	2 6 11	2 15 10	2 21 11	4 6 23	4 11 41	5 4 46	5 7 44	5 10 40	28
29	0 14 11	1 13 11	2 7 12	2 16 11	2 22 11	4 7 28	4 12 46	5 5 50	5 8 48	5 11 42	29
30	0 15 5	1 14 11	2 8 14	2 17 11	2 23 11	4 8 33	4 13 51	5 6 54	5 9 50	5 12 44	30
31	1 0 0	2 0 0	3 0 0	4 0 0	5 0 0	6 0 0	7 0 0	8 0 0	9 0 0	10 0 0	31

RIVER DISTANCES FROM CALCUTTA

TO THE UNDERMENTIONED PLACES.

	Miles
To the Old Powder Mills, or Myers's (Akra) Farm,	13
Budge Budge, (<i>Carriage road 12 miles.</i>).....	23
Fultah,	43
Diamond Harbour, (<i>Carriage road 31 miles.</i>)	63
Kedgerie,	90
Sangor Point,	110
The Floating Light, where the Pilot leaves the ship,	146

 The above distances are calculated for Ships: for Boats the distance is about one-third less.

TABLE

SHOWING THE PROBABLE LENGTH OF PASSAGE FROM SAUGOR
ROADS TO THE DIFFERENT PORTS IN ASIA AND
AFRICA THROUGHOUT THE YEAR.

SAILING IN THE MONTH OF		Madras.		Trincomalee.		Point de Galle & Columbo.		Bombay.		Muscat.		Busheer.		Mocha.		Suez.		Mauritius.		Cape of G. Hope.		Pegue.		P. of Wales's Is.		Manilla.		China		Amboyna.		Batavia.		Bencoolen.		New S. Wales.			
		Days		Days		Days		Days		Days		Days		Days		Days		Days		Days		Days		Days		Days		Days		Days		Days		Days		Days		Days	
Jan...		6	10	15		30	35	49	40	60		35	56	8	18	45	90	42	28	21	100																		
Feb...		10	15	18		38	50	63	56	80		40	63	10	20	40	90	45	35	25	100																		
March		15	22	22		49	60	72	70	120		49	70	10	20	35	80	56	42	35	100																		
April,		20	30	38		56	70	84	80	uncertain.		56	80	10	20	30	63	70	49	42	120																		
May,		25	35	50		70	70	90	70			60	90	10	20	30	40	90	63	49	120																		
June,		35	50	60		70	60	90	56			60	90	10	20	30	35	90	70	56	120																		
July,		35	50	60		70	60	90	56			60	90	10	20	30	35	90	70	56	120																		
Aug.		30	42	50		70	60	85	56			60	80	10	20	30	40	90	70	56	120																		
Sept.		20	30	38		63	60	85	56	120		56	70	12	25	35	60	70	63	49	110																		
Oct.		12	20	28		49	56	66	56	100		49	56	15	28	40	60	60	50	35	110																		
Nov.		8	12	17		35	49	60	49	80		35	56	12	20	45	90	50	40	25	100																		
Dec.		5	9	15		30	40	50	45	60		35	56	9	18	45	90	40	28	21	100																		

Estimated Passage for Sloops, proceeding from the Presidency to Saugor, from the 1st of March till the 31st of Oct. 12 Days.

From the 1st of November till 28th of Feb. 8 Days.

ARTICLES OF EAST-INDIA PRODUCE.

Aniseed, Arrow-root, Asafoetida.—Betel nut, Bit-nobin or Black salt, Borax.—Canvas, Cardamuns, Carpets (*Mirzapoor*), Castor-oil and Seed, Capsicums, Chillies, Cigars, Coals (*Burdwan*), Coriander seed, Coffee, Cotton (*raw*), Cotton Piece Goods—Bafta, Chintz, Dorea, Gurra, Kurwa, Maddapolam, Mahmoodee, Mulmul, Sahna, Ureea, &c.: Cummin seeds, Cutch.—*Datura stramonium* or Thorn-apple, Dammer.—Elephants' teeth.—Flax.—Ghee, Ginger, Gram or Chickpeas, Gums Copal, Galbanum, and Myrrh. Gunny and Gunny Bags.—Hemp, Hides and Horns (*cow and buffalo*), Hookku snakes (*Lucknow*), Humps (*beef*).—Indigo, Isinglass, Ivory, Ivory toys.—Lac—stick, seed, and shell; Lac-dye, Leopard skins, Linseed and Linseed oil.—Mats (*Bengal reed*) Molasses, Munjeet, Mustard oil and seed, Myrabolans—India, chebulic, beleric, citron, and emblic. Oats, Oil (or Utr) of Roses, Opium.—Putchuck, Piece Goods—v. Cotton, Silk.—Rattans, Rice, Rose-water, Rum, Rugs.—Safflower, Salamoniac. Salt, Saltpetre, Sal timber, Sandal-wood.—Segars, Senna-leaves, Silk (*raw*), Silk Piece Goods—Bandanoe, Choppa, and Corah: Spikenard, Storax, Sugar, Sugar-candy, Syrup or Molasses.—Talc, Tamarinds, Tallow, Tapioca, Teak-wood, Tiger skins, Tincal, Tobacco, Toys (*wooden and ivory*), Twine, Turmeric.—Wheat.

GOVERNORS GENERAL OF INDIA.

Alexander Dawson 18 July, 1749	Marq. Wellesley, 17 May, 1798
Wm. Fytche, 6 July, 1752	Marq. Cornwallis, 30 July, 1805
Roger Drake, 10 Aug. 1752	Sir G. H. Barlow.* 10 Oct. 1805
Col. Robt. Clive, 27 June, 1758	Earl of Minto. . . . 31 July, 1807
J. Z. Holwell,* .. 28 Jan. 1760	Marq. of Hastings, 4 Oct. 1813
Henry Vansittart, 27 July, 1760	John Adam.* 13 Jan. 1823
John Spencer,* .. 3 Dec. 1764	Lord Amherst 1 Aug. 1823
Lord Clive, 3 May, 1765	Lord William Cavendish
Harry Verelst,* .. 29 Jan, 1767	Bentinck 4 July, 1828
John Cartier,* .. 20 Dec. 1769	Sir Charles T. Metcalfe,
Warren Hastings, 13 April, 1772	Bart.* 21 March, 1835
J. Macpherson,* 1 Feb. 1785	George Lord Auckland, 5
Marq. Cornwallis, 12 Sept. 1786	March, 1836
Sir John Shore,.. 28 Oct. 1793	Geo. Lord Ellenborough,
Sir Alured Clark,* 6 April, 1798	1 March, 1842

* President or acting Governor.

THE
ANGLO-HINDOOSTANEE
HAND-BOOK;
OR
STRANGER'S SELF-INTERPRETER AND GUIDE
TO
COLLOQUIAL AND MERCANTILE
INTERCOURSE WITH THE NATIVES OF INDIA.

~~~~~  
PART SECOND.  
~~~~~


CONTAINING
AN ANGLO-HINDOOSTANEE
VOCABULARIC INDEX ;
WITH
A SUPPLEMENTAL INDEX TO THE ANGLO-HINDOOSTANEE
NAMES OF COUNTRIES AND PLACES.

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1850.



## ANGLO-HINDOOSTANEE VOCABULARIC-INDEX.

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 For NUMERALS—refer to page 1, ORDINALS—page 5, MILITARY TERMS—page 131, and names of COUNTRIES and PLACES—to the last page of the work; these not being included in the following Index.

### ABBREVIATIONS.

|           |               |            |                     |
|-----------|---------------|------------|---------------------|
| App. .... | Appendix.     | con. ....  | conjunction.        |
| f. ....   | feminine.     | p. a. .... | participle active.  |
| h. ....   | hindoo.       | p. p. .... | participle passive. |
| hin. .... | hindoostanee. | pre. ....  | pre-(or post-)posi- |
| m. ....   | moohummudan.  | pro. ....  | pronoun. [tion.     |
| cor. .... | corruption.   | v. a. .... | verb active.        |
| a. ....   | adjective.    | v. n. .... | verb neuter.        |
| ad. ....  | adverb.       | ! ...      | interjection.       |

Substantives or Nouns (with the few exceptions marked n) are left without mark to speak for themselves.

### *Of hindoostanee Verbs as Terminations.*

d.—de'na (v. a. to give—grant—yield).

h.—ho'na (v. n.—to be—become—belong—have—serve or answer—come—do—stand—die).

j.—ja'na (v. n. to go—be—pass—reach—continue).

k.—kur'na (v. a. to do—act—perform—make—effect—avail—set—thrust—use).

l.—le'na (v. a. to take—accept—get—hold—pick—receive—win—buy).

r.—rukh'na (v. a. to keep—place—have—hold—lay—set—station—leave—own—stop—reserve).

In instances where verbs differ from their nouns or adjectives in the simple addition of the terminations de'na, ho'na, &c. the verb is expressed, by abbreviation, thus—

*Absent*, a. Ghyr-ha'zir.—v. n. G-h. (i.e. Ghyr-ha'zir-ho'na.)

*Abuse*, Ga'lee.—v. a. G-d. (i.e. Ga'lee-de'na)

*Aid*, Dust'gee'ree, Mud'ud.—v. a. D-k. M-k. (i. e. Dust'-geer'ee-kur'na, Mud'ud-kur'na.)

Hindoostanee feminine nouns (with the exceptions too obvious to be mistaken, as girl, woman, &c.) are distinguished by the letter f.—the rest are masculine.

A, in the hindoostanee words, throughout this work, has the sound of a in *calm* or *alms*.

A or An, the indefinite article of unity, is expressed either by the numeral *ek*—one; or understood (as in latin) in the simple noun.

- Abast*, ad. Peech'hul.  
*Abandon*, v. a. Chhor-na, Chhor-d, Turk-k, Ty'ag'na.  
*Abandoned*, a. Chho'ra-hoo'a.  
*Abandoning*, p. a. Dámun kushán.  
*Abandonment*, Turk, Ty'ag.  
*Abandoner*, Ty'a'gee.  
*Abase*, v. a. Zul'eel-k.  
*Abasement*, Khil'fut, f.  
*Abate*, v. a. Ghut'a'na.  
*Abatement*, Kun'tee, f. Tukh'-seef, f.  
*Abbreviate*, v. a. Ikh'ti'sar-k. Mookh'tus'ur-k.  
*Abbreviated*, a. Mookh'tus'ur.  
*Abbreviation*, Ikh'ti'sar.  
*Ab'dar*, Watercooler, 58.  
*Abdomen*, Pe'roo.  
*Abduce*, v. a. Bhug'a-le'ja'na.  
*Abed*, ad. Pul'ung-pur.  
*Abet*, v. a. Mud'ud'k Him'-áyut—k.  
*Abetter*, Ha'mee.  
*Abhor*, v. a. Nuf'rut-k.  
*Abhorrence*, Nuf'rut, f.  
*Abide*, v. n. Ruh'na, Thu'hur'na.  
*Ability*, Dust-rus, f. Li'ya'kut, f.  
*Abject*, a. Fur'o'ma'yu, Ku'-mee'nu, Zul'eel.  
*Abjectly*, ad. Ku'mee'nu-pun'se.  
*Abjectness*, Zil'lut : f. Zul'a'-lut, f.  
*Able*, a. Ka'bil,—v. a. Suk'na.  
*Ablution*, Ghoosl, Nu'han.  
*Aboard*, ad. Kish'tee-pur.  
*Abolish*, v. a. Oot'ha-d, Mou'-koof-k.  
*Abolition*, Nuskh, Ib'tal.  
*Abomination*, Nuf'rut, f.  
*Abominable*, a. Muk'rooh.  
*Abortive*, a. La-ha'sil.  
*Abound*, v. n. Bhur'na.  
*About*, ad. near to, As'pas,—v. Around, Respecting.  
*Above*, pre. and ad. Oo'pur.  
*Abreast*, ad. Lug'e-lug'e.  
*Abridge*, v. a. Ikh'ti'sar-k.  
*Abridged*, a. Mookh'tus'ur.  
*Abridgement*, Ikh'ti'sar.  
*Abroad*, ad. Ba'hur, Pur'des.  
*Abscess*, Doom'bul, Doom'mul, Pho'ra.  
*Abseond*, v. n. Bha'ga-ruh'na, Bhag-j, Bhag'na.  
*Absence*, Ghyr-ha'zir'ee, f.  
*Absent*, a. Ghyr-ha'zir,—v. n. G-h.  
*Absentee*, Ghyr-ha'zir.  
*Absolute*, a. Moot'luk.  
*Absorb*, v. a. Sok'na, Juzb-k.  
*Absorbent*, a. Ja'zib.  
*Abstain*, v. n. Pur'hez-k.  
*Abstemious*, a. Par'sa, Pur'-hez'gar.  
*Abstemiously*, ad. Pur'hez'ga'-ree'se.  
*Abstemiousness*, } Pur'hez, Pur'  
*Abstinence*, } hez'ga'ree, f.  
*Abstruse*, a. Duk'cek.  
*Absurd*, a. Be'hoo'du, Pooch.  
*Absurdity*, Be-hoo'du'gee, f.  
*Absurdly*, ad. Be-hoo'du'gee-se.  
*Abundance*, Dher, Il'rat, f. Fur'a'khee, f.



- Abundant**, a. Dher, Fur'akh, Wa'fir.  
**Abundantly**, ad. Fur'-a'khee'se.  
**Abuse**, rude reproach, Ga'lee, f. Bud-zub'an'ee, f.—v. a. G-d.  
**Abusive**, a. Bud-zub'an.  
**Accede**, v. n. Ra'zee-h.  
**Accept**, v. a. Koob'ool-k.  
**Acceptable**, a. Muk'bool, Mun'-zoor, Puz'ee'ra.  
**Acceptance**, Mun zoo ree, f. Koob'oo'li'yut, f.  
**Accident**, Ha'di'su, It'il'ak.  
**Accidental**, a. A'riz'ee, It'il'a'-kee.  
**Accidentally**, ad. It'il'a'kun.  
**Acclamation**, Tuh'seen, f.  
**Acclivity**, Chur'ha'o.  
**Accommodate**, v. a. Khub'ur-l. Soodh-l.  
**Accompany**, v. a. Hum'rah b.  
**Accomplice**, Shur'eeek, Sat'hee.  
**Accomplish**, v. a. Nib'ah'na, Has'sil-k, It'mam-k.  
**Accomplished** a. Moo'kum'mul.  
**Accomplishment**, completion, It'mam, Un'jam.  
**According**, a. Moo'ta'bik.  
**According to**, pre. Moo'a'fik,—ad. Jis'tur'uh, Mook'tuz'a.  
**Account**, computation, His'ab,—narration, Uh'wal.  
**Account-current**, Jum'a-wa'sil-ba'kee.  
**Accountant**, Moo'ha'sib.  
**Accuracy**, Si'hut, f.  
**Accurate**, a. Su'heeh, Theek.  
**Accusation**, It'ti'ham.  
**Accuse**, v. a. Il'zam-d.  
**Accuser**, Mood'dy.  
**Accustom**, v. a. A'dut-k, Kho-dal'na, Moo'ha'wir'a k.  
**Ache**, Durd, Dookh.
- Acid**, a. Khut'ta, Toorsh.  
**Acid drinks**, App. 436.  
**Acidity**, Khut'a'ee, f. Toor'-shee, f.  
**Acidulate**, v. a. Khut'ta-k.  
**A certain one**, pro. Fool'a'na, Fool'a'nee, f.  
**Acknowledge**, v. a. Ka'il-h, Koob'ool-k.  
**Acknowledgement**, It'i'raf, Mun'nut, f.  
**Acquaint**, v. a. Khub'ur-k. K-d.  
**Acquaintance**, knowledge, Wa'-ki'fi'yut, f.—Roo-shin'as'ee, f.—person known.  
 Jan'puh'chan, Roo-shin'as.  
**Acquainted**, a. A'gah, Wa'kif.  
**Acquire**, v. a. Ha'sil-k.  
**Acquirement**, Tuh'seel, f.  
**Acquit**, v. a. Moo'bur'ra-k.  
**Acquittal**, Ib'ra Moch'un, Moch'na, Ri'ka'ee, f.  
**Acquittance**, Ib'ra-na'mu, Kubz'ool-woos'ool, f.  
**Acrid**, a. Tez, Tee'ta, Toond, Tulkh.  
**Acrimonious**, a. Toond, Tulkh.  
**Acrimony**, Te'zee, f. Toon'-dee, f. Tul'khee, f.  
**Across**, ad. par. War'par.  
**Act**, Kam, Kri'ya, f.—v. a. to do, Chul'a'na, Kur'na,—to imitate, Nukl-k.  
**Action**, deed, Kur'nee, f. Um'ul,—law-suit, Da'wa, Dawee : f. Moo'kud'dum'u.—v. Act.  
**Active**, a. Cha'book, Cha'lak, Phoor'tee'la.  
**Activity**, Cha'la'kee, f. Phoort, f.  
**Actor**, Bhand, Nuk'kal.  
**Acute**, a. ingenious, Tez-fuhm, Tez-hosh, Tez-ukl.—sharp, Tez.—v. violent.

- Acuteness, penetration, Tez* fuhm'ee, f. Zee'ruk'ee, f.—*sharpness, Te'zee, f.*  
*Add, v. a. I'za'fa-k. Jor'na,* Jum'a-k. Lug'a'na.  
*Addition, Zi'ya'du, Zi'ya'dut,* f. Il'hak.—*in arithmetic,* Theek-mee'zan, f.  
*Additional, a. Zi'ya'du, Il'ha'-* kee. Ud'hik, Uf'zood.  
*Address, superscription, Sur'-* na'ma,—*v. Dexterity, peti-* tion.  
*Adhere, v. n. Chip'uk'na, Lug'na.*  
*Adhesion, Chus'pa'nee, f. Py'-* wus'tug'ee, f.  
*Adhesive, a. Chus'pin'du.*  
 ADJECTIVES, 147.  
*Adjective, Ism-i-sil'ut.*  
*Adjoin, v. n. Lug'na, Moot'tus'* il-h.  
*Adjoining, a. Moot'tus'sil.*  
*Adjudge, v. a. Hookm-d.*  
*Adjust, v. a. Door'oost-k. Fy-* sul-k.  
*Adjustment, Door'oost'ee, f.* Fy'sul'a.  
*Administer, v. a. to give, De'na,* —*to act, Kur'na.*  
*Administration, Um'a'nut.* dar'ee, f.—*of a govt. In'-* tiz'am,—*to a will, Wu'siyut, f.*  
*Administrator, Wus'ee.*  
*Administratrix, Wu'si'yu.*  
*Admiration, Taj'joob, Uj'ub.*  
*Admire, v. a. Taj'joob-k, Uj'-* ub-k.  
*Admired, a. Mun'zoor.*  
*Admit, v. a. to suffer to en-* ter, A'ne-d, Rah-d,—*to allow,* Furz-k. Doo'roost-r, Man'na.  
*Admittance, Bar, Pesh'a'mud, f.*  
*Adopt, v. a. to rear, Le-pal'na,* —*a custom, &c. Ikh'ti'yar-k.*  
*Adoption, Pis'ur'khoon'dug'ee,* f. Tu'bun'nee, f.  
*Adorable, a. Wa'jib-oot-ta'zeem.*  
*Adoration, Ib'a'dut, f. Pur'us'-* tish, f. Kor'nish, f. 319.  
*Adorn, v. Decorate.*  
*Adult, Ba'ligh, Ju'wan.*  
*Adulterate, v. a. Khon'-ta-k,* Mil'ou'nee-k, Mel-d.  
*Adultery, Chhinála-zee: f. Zin'a,* Zin'a'ka'ree, f.  
*Adulterer, Zin'a'kar.*  
*Adulteress, Murd-baz, f.*  
*Adulterous, a. Fuj'oor.*  
*Advance, approach, A'mud,* f.—*of money, Peshgee, f.—* v. a. Pesh'gee-d.—*v. n. to* promote, Burh'na.  
*Advanced, p. a. promoted,* Burh'a-hoo'a—*paid, Pesh-* gee'di'ya.  
*Advantage, benefit, In'ti'fa, f.* Fai'du, Nul'a, Ha'sil.  
*Advantageous, a. Fai'du-mund,* Moo'feed, Na'fa.  
*Adventure, Ha'di'su, Ma'jur'a,* —*v. n. to hazard, Jo'khum-* oot'ha'na.  
*Adventurer, Moo'tul'a'shee.*  
 ADVERBS, 165. *Adverb, Zurf, f.*  
*Adverse, a. Moo'kha'lif.*  
*Adversity, Bud-bukh'tee. f.*  
*Advertise, v. a. Ish'ti'har-d,—a* law, Ri'waj-d.  
*Advertisement, Ish'ti'har.*  
*Advertiser, Mookh'bir, Khu'-* bur'dar.  
*Advice, counsel, Mus'lu'hut,* f. Sul'ab, f. Nus'ee'hut. f.  
*Advise, v. a. Sul'ah-d: to take* advice, Sul'ah-le'na.  
*Adviser, Sul'ah-kar, Na'sih.*  
*Advocate, Wuk'eel.*  
*Adz, Bus'oo'la.*

- Aerial*, a. Hu'wa'ee.  
*Aeschynomene*, marshy—Sho'la.  
*Affability*, Sha'yis'tu'gee, f.  
*Affable*, a. Hul'eem, Mil'un'sar, Sul'eem-oot-tub'u.  
*Affair*, Bat, Kam, Kaj, Kar.  
*Affect*, v. a. to pretend, Bu'na-nu-k.—to move, Us'ur-k.  
*Affected*, unnatural, a. It'ra'ya,—moved, Ghum'geen.  
*Affectation*, Mukr, Hee'lu.  
*Affection*, Pi'yar, Ishk, Chah, Prem.  
*Affectionate*, a. Pi'ya'ra, Prem'ee, Cha'hee'ta.  
*Affiance*, v. Betroth, Trust.  
*Affirmative*, a. Moos'bit.  
*Affix*, v. a. Lug'a'na, Sant'na.  
*Afflict*, v. a. Ee'za-d. Sut'a'na.  
*Afflicted*, a. Run'joor, Dook'hee.  
*Affliction*, Ee'za, Run'joo'ree, f.  
*Afford*, v. a. De'na. De'suk'na.  
*Affray*, Shor, Hun'ga'mu.  
*Afloat*, ad. Tyi'ta, Buh'ta.  
*Afraid*, p. a. Kha'if.  
*Aft*, ad. Peech'hul.  
*After*, ad. Peech'he, Band.  
*Afternoon*, Sip'uh'ur, Sip'uh'ree, f.  
*Aga*, cor. of A'gha, 78.  
*Again*, ad. Phir, Pher.  
*Against*, pre. opposed to, Khil'af.—v. Opposite.  
*Agate*, Yush'ub, Yush'um.  
*Age*, era, Joog,—length of life, Oomr, f.  
*Agency*, Goom'ash'tu'gee, Ur'hut, f. Wik'a'-lut.  
*Agent*, Goom'ash'tu, law—Wuk'eel.  
*Aggravate*, v. a. Bud'tur-k.  
*Aggress*, v. a. Sub'kut-k. Chher'na.  
*Aggression*, Sub'kut, f. Chher, f.  
*Aggressor*, Moor'tuk'ib. Mub'nee-fus'ad.  
*Aghast*, a. Bhuch'uk.  
*Agitate*, v. a. to put in motion, Doo'la'na, Hil'a'na, Hur'uk'-ut-d.—v. Affect.  
*Agitation*, Doo'lao, Hil'kor, Hur'uk'ut, f.—v. Emotion.  
*Ago*, ad. A'ge, A'goo, Pee'chhe, Gooz're, Su'bik.  
*Agonise*, v. n. Si'ya'sut-men-h.  
*Agony*, Kusht, Jan'kun'dun Si'ya'sut, f.  
*Agree*, v. n. It'ti'sak-h.  
*Agreeable*, a. suitable, Moo'wa'fik,—pleasing, Soo'na'na.  
*Agreeing*, a. consenting, Moot'-tut'ik.—suing, Moo'wa'fik.  
*Agreement*, compact, Kur'ar Ik'rar.—concord, It'ti'sak.  
*Agriculture*, Khet'ee-ba'ree, f. Kisht-kar'ee, f. Kis'ny, f. Zir'a'ut, f.  
*Agriculturist*, Dih'kan'ee, Kisht'kar.  
*Aground*, ad. Ut'ka.  
*Ague*, Tup-i-lur'za, Joo'ree, f.  
*Ah ! Ah !*  
*Aha ! Aha !* Uh'a-ha'ha !  
*Ahead*, ad. A'ge, A'goo.  
*Aid*, Dust'gee'ree, f. Mud'ud, f.—v. a. Zor-d —v. Help.  
*Aim*, direction, Shust, f. Tak, f.—design, KUSD.—v. a. S-bandh'na, K. k.  
*Air*, Hu'wa, f. Pu'wun, f.  
*Airy*, a. Hu'wa'ee, Hu'wa-dar.  
*Airing*, Syr, f.—v. a. to take an airing, Syr-k.  
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- Alas!* Ha! Ha'e ba'e! Hy!  
 Uf'sos! Wy!  
*Alchymist*, Kee'mi'ya'gur.  
*Alchymy*, Kee'mi'ya, Kee'mi'-  
 ya-gui'ee, f.  
*Alcohol*, Koo'hul, Shui'ab-i-  
 nab, f.  
*Alert*, a. Cha'book, Chou'kns.  
*Algebra*, Jubr-o-mook'a'bul'a.  
 Ub'ikt-gun'it.  
*Alight*, v. n. Oot'ur'na.  
*Alike*, ad. Bur'a'bur, Ek'san.  
*Alive*, a. Jee'ta, Jee'te'jee.  
*All*, a. Sub, Sa'ra, Kool.  
*All at once*, ad. Ba're, Ek'a-  
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*Allspice, tree or spice*, See'-  
 tul-chee'nee, f.  
*Allay*, v. a. Byt'ha'na, Ghut'-  
 a'na, Tukh'feef-d.  
*Allegiance*, Fui'man-bui'da'-  
 ree, f.  
*Allegorical*, a. Muj'az'ee.  
*Allegory*, Tum'seel, f.  
*Alleviate*, v. a. Tukh'feef-d.  
*Alleviation*, Tukh'feef, f.  
*Alliance*, Kui'a'but, f. Nu'ta.  
*Alligator*, Ghur'i'yal, Koom'-  
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*Allot*, v. a. Bant'na.  
*Allotment*, Bant, Bant'a.  
*Allow*, v. a. Ij'a'zut-d.  
*Allowable*, a. Hul'al, Ru'wa.  
*Allowance*, Ra'tib, Rizk.  
*Allure*, v. a. Fur'eb-d, Moh'na.  
*Allurement*, Fur'eb, Moh, f.  
*Almanac*, Put'ra, Tuk'weem: f.  
*Ally*, Ru'feek—v. a. Kur'abut-k.  
*Alluvion*, n. Alluvial, a. Chur.  
*Almighty*, the—Ul-ka'dir.  
*Almond*, Ba'dam, 37, sweet—  
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*Almost*, ad. Kur'eeb, Nuz'deck,  
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- Alms*, Bheekh, f. Zuk'at, f.  
*Aloe, perfoliated*,—Gheek'war.  
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*Aloft*, ad. and pre. Oo'pur.  
*Alone*, a. Tun'na, Uk'e'la.  
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 A'ge,—at length, Lum'ba-  
 Bui'a'bur'a'bur.  
*Along with*, Sath-sath, Sung.  
*Alphabet*, Ul'if-be, f. Ub'jud.  
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*Also*, ad. Bhee,—con. Bhee,  
 Hum. Neez, Our.  
*Altar*, Be'dee, f. Koor'ban'gab,  
 f. Muz'bu.  
*Alter*, v. a. Bud'ul'na. Tub'deel-  
 k. Tugh'cer-k.—v. n. T'h.  
*Alteration*, Tub'deel, f. Tugh'-  
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*Alum*, Phit'kui'ee, f. Shub.  
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*Amatory*, a. Ish'kee.  
*Amaze*, v. a. Bhuch'ka'na,



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**Amazement**, Hy'ra'nee, f. Hy'rut, f.  
**Ambassador**, El'chee, Suf'eer.  
**Amber**, Kuh'roo'ba.  
**Ambergris**, Um'bur.  
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**Ambitious**, a. Hou'sil'e-mund.  
**Ambush**, Dub'kee, f.—v. n. Dmar'na.  
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**Annoyance**, Tuk'leef, f. Dockh.  
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**Anterior**, a. Sa'bik, Pesh'een.  
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**Antique**, a. Moo'tu'dud'dim.  
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**Apostate**, Bur'gush'tu, Moor'-tud.  
**Apostacy**, Bur'gush'tu'gee.  
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**Apparent**, a. Ash'kar, Noom'-a'yan, Sur'eeh, Zu'nir.  
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**Appear**, v. n. Dikh'la'ce-d. Nuz'ur'a'na, Soojh'na.  
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*Approach*, A'mud-a'mud, f. A'wa'tee, f.—v. a. Nuz'dEEK-a'na.—v. n. Dhook'na.  
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*Apricot*, common—Khoo'ba'-nee, f. Zurd-a'loo.  
*Apropos*, a Bur'jus'tu, Bur'-wukt.  
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*Arbitrator*, Sa'lis.  
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- Arrest*, Kyd, f. Nuz'ur'bun'd'ee, f.—v. a. Gir'il'tar, k. Rok'na.  
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*Arrive*, v. n. Wa'rud-h, Pub'-oonch'na, A'ja'na.  
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*Articulation*, utterance, Mukh'-ruj, Ooch'char.  
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     —v. a. Mil'na, Sath-d, Sooh'-  
     but-k.  
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     kee, Noo'joo'mee.  
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     Sy:—v. a. S-k.  
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**Capacitate**, v. a. Ka'bil-k.  
**Capacity**, Kab'li'yut, f.  
**Cape**, Sa'hil-i-dur'i'ya.—*collar*, Gir'eb'an.  
**Capella**, *the bright star in Auriga*, Uy'yook.  
**Capital**, *chief city*, Dar-ool-moolk, Dar-ool-sul'tun'ut.  
**Capon**, Akh'tu-moorgh, Khus'-ee-moorgh.  
**Caprice**, Tu'lou'woon, T-miz'a'jee, f.  
**Capricious**, a. Tu'lou'woon-miz'aj.  
**Capricornus**, Jud'ee, Moo'-koor, Muk'ur.  
**Capsicum**, *large*—Ka'fir'ee-mirch, f. *Shrubby*—Lal-mirch, f. 43.  
**Captain**, v. Na'khood'a, Soo'-bu'dar.  
**Captious**, a. Tuk'ra'ree.  
**Captive**, Gir'il'tar, Ky'dee, Us'eer.  
**Captivity**, Kyd, f. Gir'il'ta'ree, f. Us'ee'ree, f.  
**Captor**, Puk'ur'ne-wa'la.  
**Capture**, Gir'il'tug'ee, f.  
**Carambola**, *tree or fruit*, Kum'ruk, Kum'rung'a, 42.  
**Caravansary**, Ka'ruw'an'sur'-a'ee, f. Sur'a'e, f.  
**Caraway**, *common*—Uj'mood, Uj'mo'da.  
**Carbonate of Potash**, Jhar'ka-num uk,—*of Soda*—Suj'jee-mit'tee, f.  
**Carbuncle**, *anthrax*, Shub-chir'agh. v.—*Tumor*.  
**Carcass**, Lash, f. Loth, f. Moor'du.  
**Card**, Wur'uk.—v. a. *to comb cotton*, Dhoon'na, Dhoo'-nuk'na.  
**Card-counter**, Nurd.  
**Cardamom**, Il'a'chee, f. Ka'-kool'a.  
**Cardiac**, n. and a. Moo'kow'-we-i-dil.  
**Carder of cotton**, Be'hin'na. Hul'laj, Dhoo'ni'ya.  
**Carding-bow**, Dhoon'wee, f.  
**Cards**, *playing*—Tas, hia.—Gun'jee'fu, 228.  
**Cardinal**, a. Mool'luk.  
**Cardinal points of the compass**, Khu'wa'fik.  
**Care**, Hosh'ya'ree, f. Khub'-ur'da'ree, f. Fikr, m. f.—v. n. F-h. Kha'tir-men'la'na.

- Careful*, a. Hosh'yar, Khub-ur'dar.  
*Career*, Dour.  
*Careless*, a. Be-hosh'yar, Bekhub'ur.  
*Caress*, Nu'waz'ish, f.—v. a. Nu waz-na.  
*Carissa*, jasmine-flowered—Kur'on'da, 42.  
*Cargo*, Bhur'tee, f. Khep, f.  
*Carmine*, Kir'miz.  
*Carnage*, Khoon-re'zee, f. Kull, f. Koosht.  
*Carnal*, a. Nuf'sa'nee.  
*Carnality*, Nuf'sa'ni'yut, f.  
*Carnivorous*, a. Lu'him.  
*Carpenter*, Bur'hy, Nuj'jar, Soot'ar.  
*Carpet*, Fursh, Shut'un'jee, f. Gha'lee'chu, 99.  
*Carriage*, Ga'ree, f.  
*Carriage-pole*, Bum.  
*Carrier*, Bar-bur'dar, Bar-kush, Hum'mal.  
*Carrion*, Moor'dar.  
*Carrot*, garden—Ga'jur, f. Zur'duk, f.  
*Carry*, v. a. Le'ja'na, Dho'na.  
*Cart*, Chhuk'ra, Ga'ree.  
*Carter*, Ga'ree-wan.  
*Carthamus*, officinal—Koo'soom, Koor'toom.  
*Cartilage*, Koor'ree, f.  
*Carve*, v. a. to grave, Kun'da-k. Khod'na, Kut'u-k.  
*Carver*, sculptor, Kun'da-kar.  
*Cascade*, Ab'shar, f. Jhur'na.  
*Case*, cover, sheath, Ghil'af, —for instruments, Kis'but, f.—v. Event, State.  
*Case of Instruments*, Gunj.  
*Casement*, Khir'kee, f.  
*Cash*, Nukd, Rok.  
*Cashew*, tree or nut, Ke'joo.  
*Cashier*, Fo'tu'dar, Khuz'an-chee.  
*Cask*, Pee'pa.  
*Cassia*, purging—Um'ul'tas, broad-leaved—Dad'mur'dan.  
*Cast*, throw, Phenk, f.—v. a. P-d. P-na.  
*Castanet*, Kur'tal, f. 237. Theek'ree, f.  
*Caste*, class, Koum, f. Zat, f.  
*Castle*, Kot, Gurh.  
*Castor and Pollux*, Poo'nur-bus'oo.  
*Castor-oil*, Rend'ee-ka-tel.  
*Castor-oil-plant*, Rend'ee, f. 46. Ur'und : the fruit of, Ur'un-dee : f.  
*Castrate*, v. a. Khus'see-k.  
*Casualty*, v. Accident.  
*Cat*, Bil'la, Bil'lee, f.  
*Catalogue*, Fih'rist, f.  
*Catamite*, Koo'nee, A'dut'ee.  
*Catamaran*, Kut'mur'al.  
*Cataract*, water-fall, Ab'shar, f. Jhur'na, —of the eye, Mo'ti'a'bind.  
*Catarrh*, Nuz'lu, Zoo'kam.  
*Catch*, Gir'ist, f.—v. a. Puk'ur'na.  
*Catechu*, Kuth.  
*Caterpillar*, Jhan'jha.  
*Catoptrics*, Ilm-i-in'i'kas-oon-noor.  
*Cattle*, Du'wab, Dhor.  
*Cauliflower*, Phool-ko'bee, f. Gool-lu'hu'nu.  
*Cause*, Sub'ub, Sub'ub-ee'yut, f. Kur'un, —v. a. Kur'a'na.  
*Caustic*, Mee'na, —a. Had, Tez.  
*Cautery*, actual—Dagh, Gool.  
*Cauterize*, v. a. Dagh-d, Dagh-na, Gool-d.  
*Cauterized*, a. Dagh-dar.

- Caution*, Hosh'ya'ree, f. *Khub'-ur'da'ree*, f.—v. a. Hosh'-yar-k. *Khub'ur'dar-k*.  
*Cautious*, a. Chou'kus, Hosh'-yar, *Khub'ur'dar*.  
*Cavalry*, Ris'a'lu, Su'war-kar'ee : f.  
*Cave*, Ghar, Goo'pha, Kun'-dur'a, m. or f.  
*Cavity*, Gur'ha, *Khol*.  
*Caw*, v. n. Kan-kan-k.  
*Cease*, v. n. Baz'a'na, Mou'-koof-h, Thum'na,—v. a. M-k. Thum'a'na.  
*Cede*, v. a. Tus'leem-k.  
*Ceiling*, Chhut, f. Sukf, f.  
*Celebrate*, v. Praise.  
*Celebrious*, a. Mush'hoor.  
*Celibacy*, Koo'ar-pun'a, m. or f. *Tuj'ur'ood*, *Tuj'red* : f.  
*Celestial*, a. As'ma'nee.  
*Cell*, a small room, Hooj'ru,—v. *Cave*.  
*Cellar*, Tuh-khu'nu.  
*Cellular*, a. Kha'nu-kha'nu.  
*Cement*, A'huk, Guch,—v. a. Jor'na, Mil'a'na.  
*Cenotaph*, Yad'gar.  
*Censure*, Il'zam, Mul'a'mut, f.—v. a. I-d. M-k.  
*Cent*, Sou, Sud, Senk'ra.  
*Cent per cent*, Sou-senk'ra.  
*Centipede*, Kun'khuj'oo'ra, Go'jur.  
*Central*, a. Beech-o-beech.  
*Centre*, Beech, Mur'kuz.  
*Centre of gravity*, Mui'kuz-i-sik'el.  
*Century*, Sou-bur'us, Sud'ee, f.  
*Ceremony*, Chul'un, Tuk'ul'-loof.  
*Ceremonious*, a. Tuk'ul'loof-miz'aj.  
*Certain*, a. sure, Moo'kur'ur, Yuk'een,—some or one in particular, Ba'ze, Foo'la'nu.  
*Certainly*, ad. Moo'kur'ur, Ul'but'ta.  
*Certainty*, Yuk'een, Yuk'ee'-nee, f.  
*Certhia tula*, Phood'kee, f.  
*Certificate*, Dust-a'wez, f. Sun'ud, f.  
*Certified*, a. Moo'huk'kuk.  
*Certify*, v. a. Sa'bit-k.  
*Cerulean*, a. Neel'goon.  
*Ceruse*, Sul'e'da.  
*Cessation*, Fur'agh, F-ut, f.  
*Chace*, hunting, Shik'ar.  
*Chafe*, v. a. to rub, Mul'na, Ma'lish-k,—v. a. and n. to vex, Khij'la'nu.  
*Chaff*, Bhoos, Bhoo'see, f.  
*Chafing-dish*, A'tush-dan, Un'get'hee, f.  
*Chain*, Zun'jeer, f. San'kul, f. San'kur, f.—for a door, Zool'fee,—for the legs of a horse or culprit, Pu'wa'ee, f.—(or rope) for an elephant's feet. An'doo,—for the neck, Touk,—or iron door catch, Koon'dee, f.—connected series, Sil'sil'a.  
*Chains*, Sul'a'sil, f.—v. *Fetters*.  
*Chained*, a. Zun'jeer'ee.  
*Chair*, Chou'kee, f. Koor'see, f.  
*Chaise*, Bug'gee, v. foot-note 377.  
*Chalk*, Khur'ee-mit'tee, f. Khur'i'ya, f.  
*Challenge*, Lul'kar, f.—v. a. L-na.  
*Chamber*, room, Kum'ra,—of a house, well or gun, Kot'hee, f.—of a gun, Khiz'a'nu.  
*Chamelion*, Bu'hoo'roo'pa, Boo'ku'lu'moon, Hir'ba.

- Chamomile*, Ba'boo'nu.  
*Champ*, v. a. Chab'a'na,—v. n. Chab'na.  
*Champagne*, Sim'kin (cor.).  
*Champion*, Bu'ha'door, Jung-a'wur.  
*Chance*, It'ti'fak,—a. It'ti'-fa'kee.  
*Chandelier*, Jhar, Kun'deel.  
*Chandler*, v. Dealer.  
*Change*, alteration, Tugh'eer, f. Tu'ghy'yoor, Tub'deel, f.—small money, Moo'ra'dee, f. Re'zu, Rez'gee, f.—v. a. Bud'la'na, Tub'deel-k.—(money), v. a. Too'ra'na, Khoor'da-k.—v. *Exchange*, *Novelty*.  
*Changed*, a. altered, Moo'tu'-ghy'yor, Tugh'eer.  
*Changes of Linen*, App. 425.  
*Changeable*, a. Chul'it'ree, Tur'ul, Moo'tu'lou'win.  
*Channel*, of a river, Wa'dee, f.—of a rivulet, Shoo'ba.  
*Chap*, Phut'a, Shuk (lit. crack.), —v. n. Phut'na.  
*Chapel*, v. Church.  
*Chapter*, Bab, Is'kundh.  
*Character*, mark, figure, Ank,—description of qualities, Wusf.—v. *Reputation*.  
*Charcoal*, Ko'e'ta.  
*Charge*, care, trust, Huw'a'-lu, Soo'poord, f. Zim'mu,—cost, Khurch.—v. a. to entrust, H-k. S-k. Z-k.—in account, Likh'na—v. *Accusation*, *Accuse*, *Attack*, *Command*, *Injunction*, *Enjoin*, *Load*.  
*Charger*, horse, Usp-i-jung'-ee.—v. *Tray*.  
*Charity*, Bueekh, f. Khy'rat, f.
- Charitable*, a. Da'ta, Moo'-khy'yir.  
*Charm*, Tot'ka.—v. a. Moh'na.—v. *Amulet*.  
*Charming*, Soo'ha'na, Moh'na.  
*Chart*, Nuk'shu-dur'i'ya-ka.  
*Charter*, Put'ta, Sun'ud, f. Uhd-na'mu, royal—Tum'gha.  
*Chartered*, a. Sun'ud'ee.  
*Chase*, v. a. to pursue, Khed'-na, Rug'ed'na.  
*Chasm*, Dur'ar, Shig'af.  
*Chaste*, a. Par'sa, Pur'hez'gar, Ta'hir, Pak'saf.  
*Chaste-tree*, three-leaved and quadrangular—Sum-a'loo.  
*Chastise*, v. a. Suz'a-d. Tum'-beeh-k.  
*Chastisement*, Suz'a, f. Tum'-beeh, f.  
*Chastity*, Par'sa'ee, f. Pur'hez, Pur'hez-ga'ree, f.  
*Chatter*, Buk-buk, f.—v. n. Buk-buk'a'na, Buk'na.  
*Chatterer*, Buk'wad'ee.  
*Cheap*, a. Mun'da, Sus'ta.  
*Cheapen*, v. a. Mun'da-k. Sus'ta-k.  
*Cheapness*, Sus'ta'ee, f.  
*Cheat*, imposture, Dugh'a, f. Fur'eb, Thug'a'ee, f.—impostor, Dugh'a-baz, Fur'eb'-ee, Dugh'o'li'ya, Thug, Thug'i'ya.—v. a. Dugh'a-ba'zee-k. Thug'na.  
*Check*, draft, Teep, f. Pat.—stop, Rok.—v. a. R-na.—v. *Reproof*, *Restraint*.  
*Chequered*, a. Char-kha'nu.  
*Cheek*, Gal, Rookh, R-sar.  
*Cheer*, gaiety, Choo'hul, f. Chu'hul-pu'hul, f.—v. a. to gladden, Hool'sa'na.—v. *Entertainment*.



- Cheerful*, a. *Khoosh*.  
*Cheerfulness*, *Khoo'shee*, f.  
*Cheese*, *Pun'eer*.  
*Cheesy*, a. *Pun'eer'ee*.  
*Cherish*, v. a. *Pal'na*, *Pur'-wur'ish-k*. *Pos'na*.  
*Chess*, *Shut'runj*, f.  
*Chess-board*, *Bis'at*, f.  
*Chess-man*, *Got*, f. *Mooh'ru*, *Nurd*, f.  
*Chess-player*, *Shut'runj-baz*, *Sha'tir*.  
*Chess-men*. *Bishop*, v. *Elephant*, *Camel*: *Rook*, *Rookh*: *Knight*, v. *Horse*: *King*, *Shuh*: *Queen*, *Fur'zee*, f. *Fur'zeen*, f. *Pawn*, *Pi'ya'du*, *By'duk*.  
*Chestnut*, tree or fruit, *Shah-bul'oot*.  
*Chestnut*, indian-rose—*Nag'es'-ur*, f.  
*Chestnut*, n. and a. bright brown, *Soo'rung*.  
*Chest*, *thorax*, *Pet'ee*, f.—large box, *Sun'dook*, m. f.  
*Chew*, v. a. *Chab'na*, *Chub'a'-na*.  
*Chhut'ank*, an indian weight = 1 oz. 17 dwts. 12 grs. troy, or the 16th part of a *Ser*, 206.  
*Chickara* or *Four-horned Antelope*, *Chik'a'ra*.  
*Chicken*, *Ching'nee*, f. *Choo'-zu*.  
*Chick-pea*, lentil—*Mus'oor*, f. 44, common—*Boont*, *Boot*, *Chun'a*.  
*Chick-pea-meal*, *Be'-sun*, 106.  
*Chief*, *Sur'dar*, *Moo'kud'dum*, —a. *Sudr*, *Ug'la*.  
*Chiefly*, ad. *Ghal'ib*, *Uk'-sur*.  
*Chilblain*, *Bi'wa'ee*, f.  
*Child*, *Buch'cha*, *Ba'luk*, *Tifi*.  
*Child-birth*, *Nuf'as*, *Juch'kee*.  
*Childhood*, *Buch-pun*, *Lur'-ka'ee*, f. *Lur'ka-pun*, *Tifi'-ee*, f. *Too'foo'lee'ut*, f.  
*Childish*, a. *Buch'chu-ga'nu*, *Lur'ka'sa*.  
*Childishness*, *Lur'uk-bood'dhi*, f. *Lur'uk-pun*.  
*Childless*, a. *La-wul'ud*.  
*Children*, *Bal'buch'che*, *Lur-ken*.  
*Chili Pepper*, *Lal-mirch*, f.  
*Chill*, v. a. *Thit'hir'a'na*. *Thit'hoor'a'na*.—v. *Cold*.  
*Chime*, correspondence of sound, *Tal*,—of a gong, *Guj'ur*, v. 189.—v. a. *T-d*. *G-mar'na*.—v. *Agree*.  
*Chimney*, *Dhoon'wu'ra*.  
*Chin*, *Thood'dee*, f. *Thor'hee*, f.  
*Chin-cough*, *Da'ba*, *Koo'kur-khan'see*, f.  
*Chinese*, a. *Chee'nee*.  
*Chintz*, *Chheent*, f.  
*Chip*, *Chhan'tun*, f. *Tur'ash'-uh*.—v. a. *Tur'ash'na*.  
*Chips*, *Kha'shak*.  
*Chirata*, *Che'ry'ta*, 38.  
*Chirp*, *Choon'chu'hat*.—v. n. *Choo'rug'na*, *Rez-k*.  
*Chisel*, *Rook'ha'nee*, f. *Tan'-kee*, f.  
*Chitak*, cor. of *Chhut'ank*.  
*Chloride of Soda*, *Sam'bhur*.  
*Chlorides of Lime and Soda*, App. 432.  
*Chob-dar*, *Mace-bearer*, 59.  
*Choice*, *Pus'und*, f. *Ik'h'ti'yar*.  
*Choke*, v. a. *Gul'a-ghont'na*, *G-phans'na*, *Phans'na*.  
*Cholera morbus*, *Hy'za*, *Ola'-oot'thee*, *Oo'pur'wa'ee-tur-wa'ee*, f.—App. 448.

- Choose**, v. a. Pus'und-k. Chah'-na,  
**Chooser**, Ru'wa-dar.  
**Chit**, cor. of Chit'thee, f. *Note, Letter.*  
**Chop**, or *steak*, Tik'ka, Bhus-tik'ka.—v. a. *to cut*, Kat-k.—v. *Bargain, change.*  
**Chopper**, Boogh'da.  
**Chorus** (of a song), Ju'wa'bee, Oo'puj, f.  
**Chord**, of a mus. inst., Tar.  
**Chosen**, a. Pus'un'dee'du.  
**Chou'kee'dar**, *Watchman*, 62.—a. *Watchful.*  
**Christ**, v. *Messiah.*  
**Christian**, Ee'sa'ee, Ee'suw'ee.  
**Christianity**, Deen-i-Ee'see.  
**Christmas-day**, Mus'ceh kee py'da'ish ka din.  
**Chronic**, a. Mooz'min.  
**Chronogram**, Ub'jud.  
**Chronologer**, Moo'ur'rikh.  
**Chronology**, Ilw-i-tuw'ar'eeekh.  
**Chrysalis**, Bad'a'mu.  
**Chrysanthemum**, indian—Da'-oo'dee, f. Gool-i-da'oo'dee, f.  
**Chrysolite**, Zub'ur'jud.  
**Chup'ra'see**, *Badge-servant*, 60.  
**Churkh-poo'ja**, the *Sunyasee Swinging Festival* of the Bengalees, 297.  
**Chut'nee**, f. *Sauce*, 115.  
**Chy'tun'yu**, an incarnation of the h. god Krishna, 249.  
**Chubby**, a. Gul'phoo'la, Gool'-gooth na.  
**Church**, Gir'ja-ghur, Ib'a'dut-kha'na, Kul'ee'su.  
**Churn**, Mut'hun'i'ya, f.—v. a. Muth'na.  
**Churning**, Mut'hun.  
**Churn-staff**, Muth'nee, f. Muth'na.  
**Chyle**, Ky'moos, Ky'loos.  
**Cider**, Seb kee shur'ab.  
**Cinder**, v. *Charcoal.*  
**Cinnabar**, Dur'dar.—v. *Vermilion, Minium.*  
**Cinnamon**, Dar'chee'nee, f.  
**Cinnamon-leaf**, bastard—Tej-pat, Tez-pat.  
**Cinque-foil**, Punj-un'goosht.  
**Cipher** (0), Sifr, Soon'na.  
**Circle**, Da'i'ru, Hul'ku, Chum'-bur.  
**Circular**, a. Moo'dou'wur, Chum'bur'ee.  
**Circulate**, v. n. Phir'na.  
**Circulation**, Gur'dish, f.  
**Circumcise**, v. a. Khut'na-k. Soon'nut-k. Moo'sul'ma'-nee-k.  
**Circumcision**, Khut'na, Soon'nut, f. Moo'sul'ma'nee, f.  
**Circumference**, Moo'heet.  
**Circumstance**, Hal, Ha'lut, f. Ky'fee'yut, f.—pl. Ha'lat, f.  
**Circumstantial**, a. *detailed*, Moo'fus'sul.  
**Circus**, Uk'ha'ra.  
**Cistern**, Houz, Chuh-buch'uh, Choo'an, f.  
**Citadel**, v. *Fort.*  
**Citizen**, Shuh'ree.  
**Citron**, Toor'unj, Gul'gul.  
**City**, Nug'ur, Shuhr, Poor, Poo'ree, f.—v. Abad, 394. Nug'ur, Poor, 396.  
**Civet**, the *perfume*, Zub'ad.  
**Civet-cat**, Mooshk-bil'a'o.  
**Civil**, a. *municipal*, Mool'kee.—*polite*, Khul'eeek, Mil'un'sar.  
**Civility**, Ad'mee'yut, f. Mil'un'sar'ee, f.  
**Civil war**, Kha'nu-jun'gee, f.  
**Civilization**, Tuh'zeeb-i-ukh'-lak, f. Dab-i-sooh'but.

- Civilize*, v. a. Ad'mee'yut men-la'na, Ad'mee'yut-sikh'la'nee.  
*Claim*, Da'wa, Da'wee, f.—v. a. Da'wa-k.—v. *Demand*.  
*Claimant*, Da'wa-dar, Da'wee-dar, f.  
*Clamp*, or *metal-plate*, Put'tur.  
*Clang*, Ga'ja-ba'ja.—v. n. Khur'uk'na.  
*Clash*, or *Clatter*, of *arms* or *metal*, Jhum'ka, Jhun.  
*Clank*, Jhun'uk, f. Jhun'kar, f.—v. a. Jhun'uk'na.  
*Claret*, Lal-shur'ab, f.  
*Clarify*, v. a. Myl-chhant'na, Myl-kat'na.  
*Clarionet*, hin—Shuk'na'ee, 238.  
*Clasp*, or *Buckle*, Chup'ras.—v. a.—v. *Embrace*, *Seize*.  
*Class*, *rank*, *order*, Fir'ka, Tub'ku.—v. *Assembly*, *Range*.  
*Clause*, *article*, Fik'ra, Fusl, f.—v. *Stipulation*.  
*Claw*, Chun'gool, Na'khood.  
*Clay*, Chik'nee-mit'tee, f.—*prepared* or *kneaded*, Gar'a, Gil'la'wa.  
*Clean*, a. Saf, Pak, Pa'kee'-za, Pak'saf, Ta'hir.—v. a. Saf-k.  
*Cleanliness*, Pa'kee'zu'gee, f. Sa'fee, f.  
*Clear*, a. *manifest*, Ash'kar, U'yan,—*pure*, Saf.—v. a. S-k.  
*Clearance certificate*, Chul'an, f.  
*Clearly*, ad. Sur'eel'un.  
*Clearness*, Suf'a'ee, f. Suf'a, f.  
*Clearing-cut*, Nir'mul'ee, f. 44.  
*Cleave*, v. n. *to adhere*, Chim'ur'na, Chim'ut'na.—v. a. *to divide*, Phar'na.  
*Cleaver*, Boogh'da, Khun'da.  
*Cleft*, Chak, Du'ar.  
*Clergyman*, Pad'ree (Port.).  
*Clerk*, v. *Writer*, *Accountant*.  
*Clever*, a. Hoo'nur-mund.  
*Clew*, of *thread*, Pech'uk, f. Ku'la'ba—v. *Guide*.  
*Client*, Moo'wuk'kil, Moo'neeb.  
*Clamour*, Shor, Khur'osh, m. f.  
*Cliff*, Sring, Dhang, f.  
*Climate*, Ab-o-hu'wa, f. Dis'a'-wur, Ik'leem, Kish'wur.  
*Climb*, v. n. Churh'na.—v. a. Churh'a'na, Bil'ung'na.  
*Cling*, v. n. Lip'ut'na.  
*Clink*, Jhun'kar, f. Jhun'uk, f.—v. n. Jhun-jhun'a'na, Jhun'uk'na.  
*Clip*, v. a. Kut'ur'na.  
*Clipping*, Kut'un, f.  
*Cloak*, Lub'a'da.  
*Clock*, Ghun'ta, Ghur'ee, f.  
*Clock-maker*, Ghur'ee-saz, Ghur'ee-wala.  
*Clod*, Dhel'a, Lon'da.  
*Clog*, for *fastening* an *elephant*, Kut-bund'hun.  
*Clogs*, or *Pattens*, native—Khur'a'on, Khur'a'on'dar.  
*Clogged*, a. Pa-bund.  
*Close*, a. *dense* (as *hair*, *plants*, &c.), Ghun'a, (as *cloth*, &c.), Ghufs, Gar'ha,—*near to*, Nuzd, Nuz'deek.—*hidden*, *secret*, Chhip'a.—v. *Shut*, *Solid*, *Penurious*.  
*Closet*, Khul'wut, f.  
*Cloth*, Kup'ra.—*Cloths*, 99.  
*Clothe*, v. a. Puh'ur'na, Pin'ha'na.  
*Clothes*, Po'shak, f. Kup're.  
*Clothes-line*, Ul'gun'ee, f.  
*Clothier*, Kup're-wa'la, Kup'ri'ya.

- Clothing*, Kup're, Puh'na'wa.  
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*Co-operate*, v. n. Moot'tuf'ik-h.  
*Co-operator*, Moot'tuf'ik.  
*Coot*, Pun'doo'bee, f. Zagh-i-a'bee.  
*Co-partner*, v. Partner.  
*Copper*, Tam'ba, Mis.—a. Mis'ee.  
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*Coppice*, Jha'ree, f. Jhul'ar.  
*Copy*, Chhap, f. Nukl, f.—v. a. Nukl-k, His'ka-ka.  
*Copying*, Nukl, f. His'ka.  
*Copyist*, Likh'nee-das.  
*Coracias*, species of—Du'bel, Du'her, Kut'nas, Sub'zuk. C. indica, My'na, C. bengalensis, Neel-kunth.  
*Corchorus*, bristly-leaved—Pat, 45; heart-leaved—Nir'cha.  
*Coral*, Moong'a, Bur'bal, Boos'-sud, Mur'jan, a child's—Chhug'oo'nee, f. Choos'nee, f. Mut'kee.—a. Mur'jan'ee.  
*Cord*, Dor, f. Do'ra, Rus'see, f.  
*Cordia*, broad-leaved, Bur'a lus'-o'ra, smooth-leaved—Lus'o'-ra, Lub'er'a, Bu'hoo'ar.  
*Core*, Dur'oo'nu,—of a boil, Keel, f.  
*Coriander*, common—Dhun'i'-ya, Koth'meer.  
*Cork*, v. Stopper.



- Cork-screw*, Pech'kush.  
*Cormorant*, Choo'he-mar, Chhoo-mar, Ma'hee-khwar.  
*Corn, grain*, Un'aj, Naj, indian—Bhoot'ta, 37.—on the feet, Ghut'ta.  
*Cornelian*, Uk'eeek.  
*Corner*, Ko'na, Kon, Go'shu.  
*Cornice*, Kung'nee, f.  
*Coronation*, Raj-til'uk.  
*Corps*, Pul'tun, f. Ghol.  
*Corpse*, Moor'du, Lash, f. Loth, f.  
*Corpulent*, a. Jus'eem.  
*Corpulency*, Jus'a'mut, f.  
*Correct*, v. a. to amend, Doo'-roost-k. Suh'eeh-k,—a. Theek. Doo'-roost, Soodh, Suh'eeh,—v. Punish.  
*Correction, punishment*, Suz'a, f.—amendment, Is'lab, f.  
*Correspond*, v. n. to suit, Bur'u'bur-h. Moo'ta'bik-h.—by letters, Khut-kit'a'but rukh'na.  
*Correspondence, agreement*, Moo'ta'bik'ut, — epistolary, Khutt'i-kit'a'but, Chit'thee-pa'tee, f. C-pu'tur, f.  
*Correspondent*, n. suitable, Moo'ta'bik, Bur'a'bur.  
*Corrode*, v. a. Kha-ja'na, Kat'na.  
*Corrosive sublimate*, Rus'kup'-oor.—v. Shaks. Hin. Dic. 3d ed. p. 970.  
*Corrugate*, v. a. Jeen'goo'ru'-na.  
*Corrupt*, a. vicious, Fa'sid, Khur'ab—tainted, Bo'see'du. Sur'a.—v. a. to vitiate, Khur'-ab-k.—v. a. to putrify, Sur'-a'na, Puch'a'na.—v. n. Puch na, Sur'na,—v. Bribe.  
*Corrupter*, Moof'sid.  
*Corruption, putrescence*, Bo'-see'dug'ee, f. Sur'a'hut, f.—v. Depravity.  
*Corundum*, Koor'und.  
*Cosmetic*, Gool-goo'nu.  
*Cost*, Bha'o, Dur, Kee'mut.  
*Costive*, a. Pet-bund.  
*Costiveness*, Kubz, Kub'zee'-yut, f.  
*Coss*, cor. of Kos, q. v.  
*Cot*, or } Khat, f. Khut, f.  
*Couch*, } Khut'i'ya, f.  
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*Cotton-dresser*, Nud'daf.  
*Cotton-dressing*, Nud'daf'ee, f.  
*Cotton-quilted*, a. Roo'ee-dar.  
*Cotton-seller*, Roo'ee'ha.  
*Cotton-tree, seven-leaved silk*—Sem'bul.  
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*Cover, lid*, Dhuk'nee, f. Sur'-posh,—n. and v. a. Dhuk'na.—envelope, Lif'a'fa,—v. a. L-k.  
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*Covetous*, a. Hir'see, Hur'ees, Lal'chee.  
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*Counsel, advice*, Mus'lu'but, f. Nus'ee'but, f.—v. a. M-k. N-k. N-d.

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*Daub, v. a. to smear, Les'na, Lep'na, Pot'na.*  
*Daughter, Be'tee, Dookh'tur.*  
*Daughter-in-law, Bu'hoo, Put'oh.*  
*Dawn, Bhor, f. Soobh, f. Tur'ka.*  
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*Day-time, Din-ko.*  
*Dazzle, v. n. Tir'mir-a'na.*  
*Dazzling, a. Rukh'shan.*  
*Dead, a. Fou'tee, Moo'a,—p. p. Mur'a.*  
*Deadly, a. Ku'til, Mookh'lik.*  
*Deaf, a. Byh'ra, Soom, Kur.*  
*Deaf and dumb, a. Soom-oon-bookm.*  
*Deafness, Byh'ra'ee, f. Byh'-ra-pun.*  
*Deal, v. n. to transact, Moo'-a'mil'u-h.—v. Much, Act, Divide, Distribute.*  
*Dealer, trader, Kai'ua'ree.*  
*Dealing, Ka'ro'bar.*  
*Dear, n. and a. beloved, Jan, Jan'ee.—precious. a Gi'ran,*  
*—high-priced, Muh'un'ga, Muh'ung'ee, f.*  
*Dearness, Gir'a'nee, f.*  
*Dearth, Kal, Kubt, Muh'ung'-ee, f. Uk'al.*  
*Death, Fout, f. Kal, Mout, f. Mu'un.*  
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*Debase, v. n. Zul'eel-k.*  
*Debate, Buhs, f.—v. a. Bu'-hus'na.*  
*Debauch, v. n. Jhans'na.*  
*Debauchee, Ou'bash, Rind.*  
*Debauchery, Ou'ba'shee, f. Rin'dee, f.*  
*Debile, a. Kum-zor.*  
*Debility, Kum-zor'ee, f.*  
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*Decay, decline, Tukh'feef, f.—v. n. Chhut'na, Oo'tui'na.—v. Corruption.*  
*Deceit, Dugh'a, f. Fur'eb, Mukr.*  
*Deceitful, a. Dugh'a-baz. Mukr'ha'ee, f.*  
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*Deceive, v. a. Dugh'a-de'nee.*  
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*Decency, v. Modesty, Propriety.*  
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- Decision, determination*, Fy'-au'lu.—*of a cause or question*, In'saf.—*v. Firmness*.
- Decisive*, a. Ka'ti.
- Deck*, Too'tuk,—*v. Adorn*.
- Declaration*, Iz'har, Tuk'reer, f.
- Declare*, *v. a.* Kuh'na, Iz'-har-k.
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- Declination, in astronomy*, In'-bir'af, f.—*v. Descent*.
- Declivity*, Dhal, f. Nush'eb.
- Decoct, v. Boil*.
- Decoction*, Josh'an'du, Kar'ha.
- Decorate, v. a.* A'ras'tu-k. Sin'-gar'na, Sun'war'na.
- Decorated*, a. A'ras'tu.
- Decoration*, A'ras'tu'gee, f. Sin'gar.
- Decorum*, Ud'ub.
- Decoy*, Gha'ee, f.—*v. a.* Buj'ha'na.
- Decoy-bird*, Mool'la.
- Decrease*, Ghut'ee, f.—*v. a.* Kum-k. Ghut'a'na,—*v. n.* Kum-h. Ghut'na.
- Decree, edict*, A'een.—*judgment*, Hookm, Fy'sul'a,—*v. a.* Fur'ma'na. Hookm-k.
- Decrepit*, a. Zu'eef. Hur'im.
- Dedicate, v. n. to consecrate*, Ni'yaz-k. Wukf-k.
- Deduct, v. a.* Min'ha-k. Wuz'-u-k. Kat'koot-k.
- Deducted*, a. Min'ha'ee.
- Deduction, conclusion*, Nut'ee'-ju.—*subtraction*, Min'ba, Hush-o-min'ba.
- Deed, written contract*, Sun'-ud, f. Kub'a'la, Put'tu.
- Deed of sale*, By'na'mu.—*of composition*, Sool'uh-na'mu,—*of gift*, Hib'una'mu,—*of conveyance*, Dan-put'tu,—*of dower*, Ka'been-na'mu, Muhrna'mu.—*v. Action*.
- Deep*, a. low, Gub'ra,—*profound*, Um'cek.
- Dee'wan'ee* Uda'lut, f. Civil court.
- Deer*, Hur'un, Hur'in, Mirg, Mrig, Koo'rung, Kund'sar, A'hoo, Gu'wazn, red—Ba'ru-sin'ga; *cervus porcinus* or hog—Par'ha.
- Deer-park*, Mirg-sa'-la.
- Dee'wan*, a tribunal—royal court,—council of state,—steward, minister, or secretary,—book of poems,—the rhymes of the different poems ending successively with every letter of the alphabet.
- Deface*, *v. a.* Muhv-k.
- Defame, v. a.* Bud-nam-k.
- Defamation*, Bud-nam'ee, f.
- Defeat*, Huz'ee'mut, f. Bhug'el f. Shik'ust, f.—*v. a.* S-d.
- Defeated*, a Shik'ust-khoor'da.
- Defect*, Kusr, Koo'soor, Uyb.
- Defective*, a. Ka'sir, Na'kis.
- Defence, protection*, Buch'a'o, Him'a'yut, f.—*v. Vindication*.
- Defenceless*, a. Be-him'a'yut.
- Defend, v. a. to protect*, Buch'a'na.—*v. Vindicate*.
- Defendant*, Mood'da'leh, Us'a'mee,—pl. Fur'ik-i-san'ee.
- Defender*, Ha'mee, Him'a'yut'-ee, m. f.
- Deficient*, a. Ka'sir, Kum.

- Deficiency*, Kum'ee, f. Kum'-tee, f.  
*Defile*, v. a. A'loo'du-k. Napak-k.—(as soldiers) v. n. Pan'tee-pan'tee-chul'na.  
*Defilement*, A'loo'du'gee, f.  
*Definite*, a. certain, Moo'kur'-rur,—precise, Tuh'keek.  
*Define*, v. a. Buk'han'na.  
*Definition*, Buk'han.  
*Deform*, v. a. Bud-shukl-k.  
*Deformed*, a. Bud-shukl, f. Na-zeb, Zisht, f.  
*Deformity*, Bud-shukl'ee, f. Na-zeb'a'ish, Zisht'ee, f.  
*Defraud*, v. a. Fur'eb-d.  
*Defray*, v. a. Khurch-oot'ha'na.  
*Defy*, v. a. Un'goot'ha-dikh'-a'na (lit. to shew the thumb—a gesture expressive of defiance, and practised by women in blandishment, and in token of prohibition).  
*Degeneracy*, Kup'oot'ee, f.  
*Degenerate*, a. Na-khul'uf.  
*Degrade*, v. a. Be-hoor'mut-k. Oo'tar'na.  
*Degradation*, Be-hoor'mut, Oo'tar'a.  
*Degree*, Dur'ju.  
*Deify*, v. a. Khoo'da-k. K-kur-man'na.  
*Deism*, Tou'heed, f.  
*Deist*, Moo'wu'hid,  
*Deity*, a divinity, Dev'ta, m. f. A'dit'yu, Oo'loo'bee'yut. f.  
*Deject*, v. a. Oo'das-k.  
*Dejected*, a. Oo'das, Mul'ool, Oo'da'see, Uf'soor'du.  
*Dejection*, Oo'da'see, f. Uf'soor'dug'ee, f.  
*Delay*, Der'ee, Dir'ung, D-ee, f. Tu'wuk'koof.—v. a. D-k. T-k.  
*Delayed*, a. Mool'tu'wee.  
*Delicacy*, Na'zoo'kee, f.  
*Delicate*, a. fine, Na'zook.  
*Delicious*, a. Luz'eez.  
*Delight*, Khoo'rur'm'ee, f. Sha'-dee, f. Khoo'shee, f.—v. a. Khoosh-k.  
*Delighted*, a. Khoosh, Shad.  
*Delightful*, a. Khoosh-a'yund.  
*Delineate*, v. a. Karh'na, Khynch'na, Si'yah-kul'um-k.  
*Delirious*, a. Be-khood.  
*Delirium*, Be-khood'ee, f. Sur'-sam.  
*Deliver*, v. a. to free, A'zad-k. Choo'ra'na,—to give, Huw'-a'le-k. Somp'na,—of a child, Juna'na.  
*Deliverance*, freedom, Rih'a'ee, f. Khul'a'see f.  
*Deliverer*, Chhoo'ra'wa.  
*Delivery*, surrender, Tus'-leem, f.—child-birth, Jun'-a'ee, f.  
*Delude*, v. a. Fur'eb-d.—v. Cheat.  
*Delusion*, Dhok'ha.  
*Deluge*, Ah'la, Barh, f.—v. a. Doo'ba'na.  
*Demand*, Tul'ub, f.—v. a. Chah'na, Mang'na. T-k.—v. Claim.  
*Demolish*, v. a. Mis'mar-k.  
*Demon*, Bhoot, Deo.  
*Demonstrate*, v. a. Dul'a'lut-k.  
*Demonstration*, Dul'a'lut, f.  
*Demur*, v. Pus'o'pesh.—v. a. P-k.  
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*Den*, Ghar,—of a wild beast, Mand, f. Thur.  
*Den of thieves*, Thang, f.  
*Den'gee*, f. Skiff, 115-2.  
*Denial*, In'kar, Nut'un, f.

- Dense*, a. Gar'ha, Kus'eef.  
*Dental*, a. Dant'ee, Dun'dan'ee.  
*Dentifrice*, Mun'jun, Si'wak.  
*Deny*, v. a. In'kar-k. Moo'-kur'na, Nut'na.  
*Depart*, v. n. to go, Ni'kul'ja'na, Sid'har'na.—v. a. to quit, Turk-k.—v. Desist, Die.  
*Departed*, a. Ru'wa'nu, Ruf'tu.  
*Department*, Kha'nu, Muh'al.  
*Departure*, going, Cha'la, Ja'tra, Ru'wa'nug'ee, f.—abandoning, Turk, Ty'ag.—v. Death.  
*Depend*, v. n. Mou'koof-h.  
*Dependant*, Moo'tu'wus'sil.  
*Dependence*, reliance, I'ti'mad, Bhur'o'sa.  
*Dependent*, a. Moo'tu'wus'sil.  
*Depilatory*, Noo'ra.  
*Deponent*, witness, Gu'wah.  
*Depopulate*, v. a. Wy'ran-k.  
*Depopulated*, a. Wy'ran.  
*Depopulation*, Wy'ran'ee, f.  
*Depose*, v. a. to give testimony, Gu'wa'hee-d.—v. Dethrone.  
*Deposit*, Um'a'nut, f.—v. a. U-r.  
*Depository*, Um'a'nut-dar.  
*Deposition*, f. Sha'hid'ee, f. Iz'har.  
*Depository*, Um'a'nut-kha'nu.  
*Deprave*, v. a. Khur'ab-k.  
*Depraved*, a. Khur'ab, Fus'a'dee.  
*Depravity*, Khur'a'bee, f. Fus'ad.  
*Deprecate*, Is'tigh'far-k. Shuf'aut-k.  
*Deprecation*, Is'tigh'far, Shuf'aut, f.  
*Depress*, v. a. to press down, Dub'a'na,—v. Deject.  
*Depression*, pressure, abasement, Dub'ao.  
*Deprive*, v. a. Le'le'na, Chheen-le'na.  
*Depth*, deepness, Guh'ra'ya, Gyh'ra'o,—of water, Oon'dapanee.—v. Profundity.  
*Deputation*, Wuk'u'lut, f.  
*Depute*, v. a. Wuk'eel-k. Moo'-tu'uy'yin-k.  
*Deputed*, a. Moo'tu'uy'yin.  
*Deputy*, Na'ib, Moo'tu'uy'yin.  
*Derby-shire-neck*, Ghe'ga.  
*Derivative*, a. Moosh'tuk.  
*Derived*, a. Moosh'tuk.  
*Dervish*, Dur'wesh.  
*Descend*, v. n. to come down, Oo'tur'na.—v. a. Oo'tar'na.  
*Descendant*, Buns.  
*Descent*, Oot'ar, Oo'tu'ra,—extraction, Nusi, f.  
*Describe*, v. a. Bur'nun-k.  
*Description*, Bur'nun, Tou'seef, f.  
*Desert*, Suh'ra,—a. Oo'jar.  
*Deserve*, v. n. Moos'tu'buk-h.  
*Deserving*, a. Moos'tou'jib, Moos'tu'huk.  
*Design*, intention, Ir'a'da, Ir'a'-dut, f.—plan, outline, Nuk'shu,—v. a. I-r. N-bun'a'na.  
*Designing*, a. insidious, Ghoo'na.  
*Desire*, Ar'zoo, f. Chah, f. Ir'a'-da, Kam, Kusi, Khwa'hish, f.—v. a. Chah'na.  
*Desirous*, a. Ar'zoo'mund, Khwa'hish-mund, Tul'ub'gar, Moosh'tak.  
*Desist*, v. n. to cease, Baz-a'na.  
*Desolate*, a. Oo'jar, Wy'ran.  
*Desolation*, Wy'ran'ee, f.  
*Despair*, Na'oom'me'dee, f. Ma'yoo'see, f.—v. n. Be-as-h.  
*Despatch*, haste, Is'ti'uf'al,—v. a. Dou'ra'na.—v. Execute.  
*Desperate*, a. hopeless, Ma'yoo.  
*Despise*, v. a. Huk'eer-jan'na.  
*Despot*, v. Tyrant.  
*Despotic*, a. absolute, Moos'tuk'il.



- Dessert, Nookl.*  
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*Detachment, body of troops, Ghol, Dustu.*  
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*Detention, Roo'ka'o.*  
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*Dig, v. a. Khod'na, Goo'ra'na, Gor'na.*  
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- Digestion*, Huzm, Puch'a'o.  
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*Dignity, rank*, Mun'sub, Mur'-tub'u.  
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*Diligent*, a. Dhoon'ee, Moo'la'-zim, Sur'gurm.  
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*Dine*, v. n. Kha'na-kha'na,  
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*Dire*, a. Dur'ao'na, Houl'nak.  
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*Directly*, ad. in a straight line, Seed'ha'ee-se.—immediately, Ub'hee.  
*Director*, Ha'dee, Sur'kob.  
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*Disagree*, v. n. Na'moo'wa'fik-h.  
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*Disagreement*, v. *Difference*.  
*Disappoint*, v. a. Bich'ku'na.  
*Disappointment*, Na'kam'ee, f.  
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*Discharged*, a. dismissed, Bur'-tur'uf, Tugh'eer.  
*Disciple*, Sha'gird.  
*Discord, disagreement*, Big'ar, Ikh'ti'laf.  
*Discordant*, a. Un'mel.  
*Discount*, But'ta, Cho'ta.  
*Discourage*, v. a. Him'mut-tor'-na.  
*Discover*, v. a. Py'da-k. Dur'-yast-k.  
*Discovery*, Dur'yast, f.  
*Discrimination*, Im'ti'yaz.  
*Discriminate*, v. a. Im'ti'yaz-k.  
*Discriminative*, a. Im'ti'ya'zee.  
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*Disgorge*, v. a. to vomit, Chhant-k. C'-na, Rud-k.  
*Disgrace*, Roos'wa'ee, f.—v. a. Hoor'mut-tor'na, Ma'zool-k.  
*Disgust*, Ghin, f. Nul'rut, f.—v. a. N-k. Koor'ha'na.  
*Disgusted*, a. Be-zar.  
*Disgusting*, a. Ghin'a'na.  
*Dish, plate*, Rik'ab, f. Rik'ab'ee, f. Rik'eb'ee, f.

- Dishonest*, a. Na-rast.  
*Dishonesty*, Na-ras'tee, f.  
*Dishonour*, Be-hoor'mut'ee, f.—  
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     oo'tar'na.  
*Dishonourable*, a. Be-ab'roo.  
*Disinherit*, v. a. Kha'rij-k.  
*Disinherited son*, Bun'was.  
*Disinterested*, a. Be-ghur'uz,  
     Be-tum'u.  
*Disinterestedly*, ad. Be-ghur'-  
     uz'a'na.  
*Disinterestedness*, Be-tum'-  
     mu'ee, f. Be-ghur'uz'ee, f.  
*Disk*, of a planet, Mun'dul.  
*Dislike*, Nuf'rut,—v. a. N-k.  
*Dislocation*, Fushk.  
*Dislocate*, v. a. Oo'khar'na.  
*Dislocated*, a. Moon'fuk.  
*Dismiss*, v. a. to give leave of  
     departure, Rookh'sut-de'na,  
     Chhoot'tee-de'na—to dis-  
     card, Ju'wab-d.  
*Dismission*, leave of departure,  
     Rookh'sut, f.—v. Discharge.  
*Dismount*, v. a. Oo'tar'na.—v. n.  
     Oo'tur'na.  
*Disobedience*, Sur'kush'ee, f.  
     Na-fur'man'ee, f.  
*Disobedient*, a. Na-fur'man,  
     Sur'kush.  
*Disorder*, tumult, Khul'bul,  
     f. Hul'chul, f.—distemper,  
     Murz.—v. Confuse, Confu-  
     sion.  
*Disown*, v. a. to deny, In'kar-k.  
*Dispensary*, Du'wa-kha'nu.  
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*Displease*, v. a. Na'khoosh-k.  
*Displeased*, a. A'zoor'du, Jiz'-  
     wiz, Na-khoosh, Khuf'u.  
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     Khul'u'gee, f. Na'khoosh'ee, f.  
*Disposition*, temper, Miz'aj,  
     Khus'lut, f.—v. Order.  
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     tal'na.  
*Dispute*, Buhs, f. Tuk'rar, f.—v.  
     a. Bu'hus'na, T-k.  
*Disrespect*, Be-ud'ub'ee, f. Turk-  
     i-ud'-ub.—v. a. Kan-nu-k.  
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*Dissatisfaction*, Na-shad'ee, f.  
*Dissatisfied*, a. Na-shad.  
*Dissect*, v. Cut, Divide.  
*Dissection*, Tush'reeh, f.  
*Dissimulation*, Mukr, Ri'ya.  
*Dissimulate*, v. a. Buk-dhi'yan-  
     lug'a'na.  
*Dissolute*, a. Ou'bash'a'nu.  
*Dissolutely*, ad. Ou'bash'a'nu.  
*Dissoluteness*, Ou'bash'ee, f.  
*Dissolve*, v. a. Gul'a'na.—v. n.  
     Gul'na.  
*Dissolvent*, Gul'a'ne'wa'la.  
*Dissuade*, v. a. Baz-r. Mun'u-  
     k. Dil-pher'na.  
*Dissuasion*, Mun'u.  
*Distaff*, Panj.  
*Distance*, Door, f. Moo'fa'sil'u,  
     Mus'u'fut, f. Tuf'a'woot.  
*Distant*, a. Door, Tuf'a'woot.  
*Distil*, v. a. Tup'ka'na.—v. n.  
     Tup'uk'na.  
*Distillation*, Tup'ka'o.  
*Distiller*, Ab'kar, Soon'ree.  
*Distillery*, Ab'kar-kha'nu.  
*Distinct*, a. different, Joo'da,  
     Furk.—clear, Moo'sus'sul.  
*Distinctly*, ad. Moo'sus'sul.  
*Distinction*, Furk, Im'ti'yaz.  
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*Distract*, v. a. to perplex,  
     confound, Pur'e'shan-k.  
*Distracted*, a. Pur'e'shan.  
*Distraction*, Pur'e'shan'ee, f.

- Distress*, Hy'ran'ee, f. Pur'e'shan'ee, f.—v. *Oppress*.  
*Distressed*, a. Pur'e'shan, Khus'ta-hal.  
*Distribute*, v. a. Bant'na.  
*Distribution*, Bant, B-chont.  
*District*, Zil'a, Pur'gun'a.  
*Distrust*, Goo'man, Ub'is'-was,—v. a. G-k.  
*Distrustful*, a. Ub'is'was'in'ee.  
*Disturb*, v. a. Hun'ga'mu-k.  
*Disturbance, disorder*, Hun'-ga'mu.  
*Disunion*, Joo'da'ee, f. Bil'ug.  
*Ditch*, Kha'ec, f. Khun'duk.  
*Dive*, Gho'tu.—v. n. G-kha'na.  
*Diver*, Gho'tu-baz, G-khor.  
*Diving*, Gho'tu.  
*Diverse*, a. various, Un'wa.  
*Diversion, pastime*, Khel, Syr, f.—drawing off, Kush'ish, f.  
*Divest*, v. Strip, Deprive.  
*Divide*, v. a. Bant'na.  
*Dividend, of an insolvent's property*, Da'ma'sa'hee, f.—share, His'su.  
*Divine*, a. godly, Rub'ba'nee, Il'a'hee, Khoo'da'ee.  
*Divinity, deity*, Khoo'da'ee, f. Il'a'hee'yut, f.—v. *Theology*.  
*Division, partition*, His'su,—in arithmetic, Tuk'seem, f.—of a town, Muh'ul'lu,—of an army, Dus'tu, Ghool,—of a house, Khun,—of the earth, &c. Khund.  
*Divorce*, Tul'ak, f.—v. a. T-d.  
*Divulge*, v. a. Fash-k. Phor'na.  
*Divulged*, a. Fash.  
*Dizziness*, Dou'ran-i-sur, Khee'-ru gee, f.  
*Do*, v. a. Bun'a'na, Kur'na.  
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*Docile*, a. Tur'bi'yut-puz'eer, Ud'heen.  
*Docility*, Ud'heen'ta, f.  
*Dock for vessels*, Good'dee, f. Kha'ree.  
*Dock-yard*, Kar-kha'na.  
*Doctor, physician*, Byd, Huk'eem.  
*Doctrine*, Sich'chha, f.  
*Document*, Dus'ta-wez, f. Sun'ud, f.  
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*Dolphin*, Dool'fin, Dool'feen.  
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*Donor*, Da'ta, Da'ee, Da'ik.  
*Doom*, Fut'wa,—v. a. F-d.  
*Door*, Dur, Dur'wa'zu, Dwar.  
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**Double-barrelled**, a. *Do-nal'ee*.  
**Double-entendre**, *Jun'i'ka*.  
**Doubled**, a. *Moo'zauf*.  
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**Dower**, *marriage settlement*, *Muhr*, *Ka'been*,—*that which a wife brings to her husband*, *Ju'hez*.  
**Down**, *soft feathers*, &c. *Ro'-en*, f. *Rom*.—v. *Below*.  
**Downcast**, a. *Sur'ni'goon*.  
**Downfal**, v. *Ruin*.  
**Downright**, a. *plain*, *Saf*.  
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**Dragoman**, (cor. of) *Tur'joo'-man*, *Interpreter*.  
**Dragon**, *Uzh'dur*.  
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**Dragoon**, v. *Trooper*.  
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**Dreary**, a. *Soon'san*.  
**Dregs**, *Doord*, f. *Tul'chhut*, f.  
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*Drill, auger*, Bur'ma.—*mil.*  
*exercise*, Ku'waid,—*v. a. K-*  
*k.—v. Bore.*  
*Drink*, Nosh, Shoorb.—*v. a.*  
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*tope*, Dhok'na.  
*Drip*, *v. n.* Tup'uk'na,—*v. a.*  
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 Dou'ra'na, Chul'a'na,—*to*  
*strike*, Thok'na.—*v. n. to*  
*rush*, Dour'na.  
*Driver, of a native carriage or*  
*cart*, Ga'ree'ban,—*of an eng-*  
*lish carriage*, Coach-wan,  
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 f.—*v. n.* P-pur'na.  
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*Dromedary*, Bookh'tee, f.  
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*Droop*, *v. n.* Moor'jha'na.  
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*Drought*, Khooshk-sal'ee, f.  
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*Drover*, Gul'lu-ban.  
*Drown*, *v. n.* Boor-mur'na,  
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 Doo'ba'na, Doo'bo'na.  
*Drowsy*, a. Khwab-a-loo'du.  
*Drudge*, Tuh'ul, f.—*v. a.* T-k.  
*Drudgery*, Tuh'ul, f.  
*Drug*, Dur'mun, Ou'shuth, f.  
*Druggist*, Pun'sa'ree, Ut'tar.  
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 Drum used.  
*Drum-stick*, Chob, f.  
*Drunk*, a. Mut, Mut-wa'la,  
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*Drunkard*, Nush'a-khor, N-  
 baz, Shur'ab'ee.  
*Drunkenness*, Mus'tee, f. Shur'-  
 ab-khwar'ee, f.  
*Dry*, a. arid, Sook'ha, Khooshk,  
 —*v. n.* Sookh'na,—*v. a.*  
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 Barren, Plain.  
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*fit*, Wa'jib.  
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*Dumb*, a. Goong, Goon'ga.  
*Dumbness*, Goon'ga'ee, f.  
*Dun, creditor*, Dhur net, Kurz-  
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 —v. a. Pans'na.—v. Cow-d.  
**Dungeon**, Bhuk'see, f.  
**Dung-hill**, Ghoor, Pans.  
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**Dunning**, Tuk'a'za.  
**Dupe**, Choo'ti'ya-sha'hid.—v.  
 a. Ba'la-but'a'na, Ba'la-d.  
**Duplicate**, Moo'sun'na,—or  
*2nd of a bill or draft*, Pyth.  
**Duplicity**, Do-rung'ee, f.  
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**Dus-uhra** (lit. *Ten-removing*),  
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 10th day of the new moon  
 in the month of Jeth (*May-  
 June*) in commemoration of  
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 earth, 298.  
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 a'loo'du.  
**Dutiful**, a. Ub'rar, Moo'ud'-  
 dub.  
**Duty**, obligation, Furz,—*tax*,  
*toll*, Muh'sool.  
**Dwarf**, Bou'na.  
**Dwarfish**, a. Bou'na, Thoom'-  
 ka.  
**Dwell**, v. n. Ruh'na, Bus'na.

**Dwelling**, Muk'an, Muk'am,  
 Mus'kun.  
**Dweller**, Ruh'wy'ya.  
**Dye**, Rung,—v. a. Run'ga'na,  
 Rung'na.  
**Dyeing**, Rung-rez'ee, f.  
**Dyeing-charge**, Rung'wa'ee, f.  
**Dyer**, Rung'rez, Run'gee.  
**Dying**, Mur'un, Mur'na.  
**Dynasty**, Al, f. Jut'a'ra.  
**Dysentery**, Is'hal-i-khoon,  
 Ut'i'sar, Seet-rus, Mui'o'ra.  
**Dyspepsy**, v. Indigestion.

## E.

**Each**, pro, Hur'ek,—a. Pru'ti.  
 —pre. Fee.  
**Eager**, a. *desirous*, Sur'gurm.  
**Eagerly**, ad. Bu-rugh'but.  
**Eagle**, Oo'kab. m. f.—*the con.*  
*Aquila*, Nusr-oot-ta'ir.  
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 —a. Sub'er  
**Earn**, v. a. Kum'a'na, Py'da-k.  
**Earnest**, a. *eager*, Sur'gurm.  
**Earnest-money**, Bi'a'nu.  
**Earnestness**, Sur'gurm'ee, f.  
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**Earthen**, a. Kh'kee, Gil'ee,  
 Too'ra'bee, Sif'a'lee.  
**Earth-quake**, Bhoon'chal, Zul -  
 zul'a.  
**Earth-worm**, Kench'wa.

- Earthly*, a. Ur'zee, Kha'kee.  
*Earthen-ware*, Sil'al. f.  
*Ease*, A'rum, Sookh,—v. n. A-d.  
*Easily*, ad. Su'huj, Suhl.  
*East*, Poo'rub, Shurk, Mush'-rik.  
*Easterly-wind*, Poor'wa, f.  
*Eastern*, a. Poo'rub, Shur'kee.  
*Easy*, a. not difficult, Suhl, Sul'ees, A'san, Su'huj.  
*Eat*, v. a. Bhuchh'na, Kha'na.  
*Eatable*, Kha'na,—n. and a. Bhuchh.  
*Eaten*, p. p. Khor'du.  
*Eater*, Khan'ha'ra, Khor'in'du.  
*Eaves*, Ol'tee, f. O'ree, f.—of 3 or 4 cubits beyond the walls, Dha'ba.  
*Ebb*, Bhat'ha, Juzr.  
*Ebb-and-flow*, Juzr-o-mud.  
*Ebony*, Ab'noos.—a. Ab'noos'-ee.  
*Echo*, Sud'a, f. Goonj, f.  
*Eclipse*, Gru'hin, Gu'hin,—of the moon, Khou'ssoof,—of the sun, Koos'oof: v. Rahoo, 276.  
*Ecliptic*, Tur'ee'kut-oos-shums.  
*Economy*, thrift, Kil'a'yut, f.  
*Economical*, a. Kil'a'yut-shi'ar.  
*Economize*, v. a. Kil'a'yut-k.  
*Eddy*, Bhun'wur.  
*Edge*, border, Bar, f. Kin'a'ra, Kor, f.—of a weapon, Dhar, f.—v. a. to move sideways, Kut'ra'na.  
*Edict*, Fur'inan, Sa'sun.  
*Edifice*, Im'a'rut, f.  
*Edition*, Chha'pa, Chhap'a'-ee, f.  
*Educate*, v. a. Tur'bi'yut-d.T-k.  
*Education*, Tur'bi'yut, f.  
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*Eed-ooz-zoo'ba*, } festival com.  
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*Effaced*, a. Muhv.  
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*Efficacious*, a. Moo'us'sir.  
*Effluvia*, v. Vapour.  
*Effort*, Ko'shish, f. Su'ee, f.  
*Effrontery*, Be-huy'a'ee, f.  
*Effulgence*, v. Lustre.  
*Egg*, Un'da, By'zu.  
*Egg-plant*, By'gun, Byn'gun, 38.  
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*Egress*, Khoo'rooj.  
*Either*, con, Khwah, Cha'ho.  
*Eject*, v. a. Ni'kal-d. Ni'kal'na.  
*Ejection*, Ikh'raj, Tur'uh, f.  
*Elaeocarpus*, saw-leaved, Jul'-pa'ee, f.  
*Eclipse*, v. n. Goo'zur'na, Goo'-zur-ja'na.  
*Elastic*, a. Luch'uk'ta.  
*Elasticity*, Luch'uk, f.  
*Elbow*, Koh'nee, f. Mir'fut.  
*Elder*, a. Bur'a, Jet'ha, Kul'an.  
*Eldest*, a. Sub'se'bur'a.  
*Elect*, a. Bur'goo'zee'du.  
*Elegance*, Tur'uh'dar'ee, f.  
*Elegant*, a. Na'zook, Lut'eef, Tur'uh'dar.  
*Elegy*, Mur'siy'u.  
*Element*, Oon'soor, Tut.  
*Elementary*, a. Oon'soo'ree.  
*Elephant*, Hat'hee, Huth'nee, f. Feel.—a species without tusks, Mukh'na.

- Elephant Apple, indian*, Ky'tha, Kuth'bel.  
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*Elephant-dung*, Leed, f.  
*Elephant-rider*, Feel-nish'een.  
*Elephant-house*, Feel-kha'nu.  
*Elephant's tooth, or tusk*, Hat'hee-dant.  
*Elephant's neck or neck-band*, Kul'a'wa.  
*Elephant's trunk*, v. *Proboscis*.  
*Elephantiasis*, a. Feel-pa.  
*Elephantiasis*, Feel'pa'ee, f. Godh, f. Go'dee, f.  
*Elevate*, v. a. Oon'chu'na.  
*Elevation*, Oon'cha'ee, f.  
*Elicit*, v. a. Is'tim'bat-k.  
*Elicitation*, Is'tim'bat.  
*Eligible*, a. Patr, Bih'tur.  
*Elixir*, Ik'seer, f.  
*Elk*, Gu'wuzn, Jhuu'kha'ra, Sa'bur.  
*Elocution*, Soo'khun-wur'ee.  
*Elope*, v. n. Rum-ruh'na, Bhag-ja'na, Bhag'na.  
*Elopement*, Rum, Bhag-e-bag.  
*Eloquence*, Soo'khun'wur'ee, f.  
*Eloquent*, a. Soo'khun'wur.  
*Else*, ad. Wui'nu, Nu'heen'to —a. Our, Our-ek.  
*Elsewhere*, ad. Our-ku'heen.  
*Elude*, v. *Escape*.  
*Emaciate*, v. a. Sook'ha'na, — v. n. Sookh'na.  
*Emaciation*, Doob'la'ee, f.  
*Emancipate*, v. *Free*.  
*Embargo*, Koork.  
*Embassy*, El'chee'gur'ee, f. Wuk'a'lut, f.  
*Embellish*, v. a. Sin'gai'na.  
*Embellishment*, Sin'gar.  
*Embers*, Bhoo'bhul, Ung'a'ra.  
*Embezzle*, v. a. Khi'ya'nut-k.
- Embezzlement*, Khi'va'nut, f.  
*Emblem*, Nish'an, Ul'am'ut, f. Ee'ma, f.  
*Embrace*, Bugh'ul, f. Ko'leh, Unk'war. — v. a. B-men-le'na Ko'le'ya'na, U-bhur'na.  
*Embroider*, v. a. Kar'chob'-ee-k.  
*Embroidered*, a. Kar'cho'bee, —in gold, Zur'doz.  
*Embroiderer*, Kar'chob.  
*Embroidery*, Kar'chob, Tat-baf'ee, f. Tir'az, white—Chik'un, f. Dhun'uk, f. gold—Zur'do'zee.  
*Embryo*, Jun'een.  
*Emerald*, Pun'na, Zum'oor'-rud, Mui'kut.  
*Emery*, v. *Corundum*.  
*Emetic*, Bum'un, —a. Moo'-ky'yee.  
*Emigrate*, v. n. Jul'a'wut'-un-h.  
*Emigration*, Jul'a'wut'un.  
*Eminent*, a. A'lee, Sur-bul'and.  
*Emissary*, Ja'soos, Bhe'dee, Bhe'di'ya.  
*Emmet*, v. *Ant*.  
*Emotion*, Jhuk, f. Josh, Josh'-ish, f.  
*Empale*, v. a. Soo'lee-d.  
*Empaling-stake*, Soo'lee, f.  
*Empire*, Sul'tun'ut, f. Bad'-sha'but, f.  
*Employ*, v. a. to apply, to put to work, to engage, to use, Lug'a'na, Kam-men-la'na, Kam-r, —to busy, Shugh'ul-k, —to occupy, to spend, Surf-k. —v. *Engage*.  
*Employed*, a. Kaj'ee, Ska'ghil.  
*Employer*, Kha'wind, Moo'-neeb, Wul'ee-ni'a'mut.  
*Employment*, Kam, Shooghl.

*Emporium*, Bun'dur.  
*Empty*, a. Kha'lee, Soo'nan,—  
 v. a. Kha'lee-k.  
*Emulate*, v. a. Bur'a'bur'ee-k.  
*Emulation*, Bur'a'bur'ee, f.  
 Eer'kha, f. Ghy'rut, f.  
*Emulous*, a. Ghy'rut-mund.  
*Enamel*, Mee'na, Mee'na'ee, f.  
*Enameller*, Mee'na-kar.  
*Enamelling*, Mee'na-kar'ee, f.  
*Enchase*, v. a. Jur'na.  
*Encircle*, v. a. Gher'na.  
*Enclose*, v. a. to surround,  
 Gher'na,—to envelope, Mul'-  
 foof-k.  
*Enclosure*, Gher'a.  
*Encourage*, v. a. Dil'a'se-d.  
*Encouragement*, Dil'a'sa, Kha'-  
 tir-jum'a.  
*Encroach*, v. n. Dukhl-h.  
*Encroachment*, Dukhl.  
*End*, A'khir, In'ti'ha, Unt.  
*Endeavour*, Ko'shish,—v. a.  
 Ko'shish-k.  
*Endive*, Kas'nee, f.  
*Endless*, a. Be-in'ti'ha, Be-unt.  
*Endow*, v. a. Wukf-k.  
*Endowment (by legacy)*, Wukf.  
*Enemy*, By'ree, Doosh'mun, f.  
*Energy*, Koo'wut, f.  
*Engage*, v. a. as surety, Zum'a'-  
 nut-h.—to contract, Kur'ar-  
 k.—to attach to or win,  
 Lug'a-le'na,—to employ,  
 Lug'a'na; Rukh-le'na,—to  
 fight, Lur'a'ee-k.—v. n. to  
 enter into, Dur-a'na.  
*Engagement, contract*, Kur'ar,  
 —fight, battle, Lur'a'ee, f.  
*Engine*, Kul, Sun'ut, f.  
*English*, a. Ung'rez'ee.  
*Englishman*, Ung'rez.  
*Engrave*, v. a. Kun'da-k.  
 Nuksh-k.

*Engraver*, Kul'um-kar, Kun'da-  
 kar.  
*Engraving*, Kul'um-kar'ee, f.  
 Nuksh, Kun'dun.  
*Enigma*, Moo'um'ma, Puh'-  
 el'ee, f.  
*Enjoy*, v. a. Bi'hur'na, Kkoosh'-  
 ee-k.  
*Enjoyment, happiness*, Huz,  
 Ruf'a, f. Ruf'a'hi'yut, f.—  
 fruition, Woo'sool.  
*Enlarge*, v. Bur'ha'na, Zi'ya'-  
 du-k.  
*Enmity*, Doosh'mun'ee, f.  
*Enough*, a. ad. & n. Bus, Ka'-  
 fee.  
*Enrage*, v. a. Bhuh'ka'na,  
 Ghoos'se-kur'a'na.  
*Enraged*, a. Khushm-nak.  
*Enrich*, v. a. Dou'lut-mund-k.  
*Enslave*, v. a. Ghoo'lam-k.  
*Entangle*, v. a. Bur'hum-k,  
 Bur'hum-dur'hum-k, Ool'-  
 jha'na.—v. n. Oo'lujh'na.  
*Entangled*, a. Bur'hum, B-dur'-  
 hum, Ool'jher'a.  
*Entanglement*, Ool-jha'o.  
*Enter*, v. n. Pyth'na, Dakh'il-h.  
*Enterprise*, Jo'khim, f.  
*Enterprising*, a. Dil-chul'a.  
*Entertain (with hospitality)*, v.  
 a. Mih'ma'nee-k,—v. *Amuse*.  
*Entertainment, hospitality*,  
 Mih'ma'nee, f.—v. *Amuse-*  
*ment*.  
*Enthusiast*, Ub'dal.  
*Entice*, v. a. Phoos'la'na.  
*Entire*, a. Poo'ra, Sa'boot,  
 Sum'oo'cha, Tum'am.  
*Entirely*, ad. Bil'kool.  
*Entrails*, Ant, f. Un'tree, f.  
*Entrance, access*, Dukhl, Pu'-  
 hoonch, f. Pyth, Rus'a'ee, f.  
 —passage, Mud'khul.



- Entrap*, v. a. Phund-la'na.  
*Entreat*, v. a. Min'nut-k.  
*Entreaty*, Min'nut, f.  
*Envelope*, case, Lil'a'fa,—v. a. L-k.  
*Envious*, a. Ha'sid, Bud-chushm.  
*Environs*, Ul'raf, f. Su'wad.  
*Enumerate*, v. a. Gin'na.  
*Envy*, El'chee, Wuk'eel.  
*Envy*, Hus'ud, f. Dah, f.—v. a. H-k.  
*Epaulette*, Jhub'ba,—v. *Tassel*.  
*Ephemeris*, Tuk'weem, f.  
*Epicure*, Chut'o'ra.  
*Epidemic*, Mu'ha-ma'ri.  
*Epilepsy*, Mir'gee, f. Sur'u, f. Up'us'mar.  
*Epistle*, Chit'thee, f. Khut, Na'mu.  
*Epistolary*, a. Khut'tee.  
*Epitaph*, Koot'a'bu.  
*Epitome*, Ikh'tis'ar.  
*Epoch*, Ta'reekh,—v. *Era*.  
*Equal*, a. Bur'a'bur, Moo'sa'wee, Moo'tus'a'wee.  
*Equality*, Bur'a'bur'ee, f.  
*Equalize*, v. a. Bur'a'bur-k.  
*Equation*, Moo'sa'wat, f.  
*Equator*, Khut-i-is'ti'wa, Khut-i-tid'al.  
*Equi-distant*, a. Hum-fa'si'la.  
*Equilibrium*, I'ti'dal.  
*Equinox*, vernal—E'tid'al-i-ru'-bi'ee, f. autumnal—E'tid'al-i-khur'ee'fee, f.  
*Equitable*, a. Huk-pus'und, Moon'sif, Ud'eel.  
*Equitably*, ad. Moon'sif'a'nu.  
*Equity*, In'saf, Huk, Udl.  
*Equivaleat*, a. Moo'sa'wee.  
*Equivocal*, a. Moob'hum.  
*Equivocate*, v. a. Bat-pher'na. Zub'an-pul'ut'na.  
*Equivocation*, Do-zub'aa'ee, f. Tuj'nees, f.  
*Era*, Joog, Sun, Ta'reekh, f.  
*Eras of India*, 177.  
*Eradicate*, v. a. Oo'khar'na.  
*Eradicated*, a. Moos'ta'sul.  
*Erase*, v. a. Muhv-k. Met'na.  
*Erasing knife*, Huk'kee, Kuz'-luk.  
*Erasure*, Muhv.  
*Ere*, ad. A'ge, Pesh'tur.  
*Erect*, a. upright, Khur'a.—v. a. K-k.—v. *Build*.  
*Ermine*, Ku'koom, Sun'jab.  
*Err*, v. n. Bhool'na.  
*Errand*, v. *Message*.  
*Error*, Bhool, f. Khut'a, Ghul'-ut'ee, f.  
*Erroneous*, a. Ghul'ut.  
*Eruption*, breaking out, Khoo'-rooj,—*pustules*, Shur'a.  
*Escape*, flight, Nuj'at, f. Bhag'-ur, f.—v. n. Bhag-ja'na, Bhag'na.  
*Erysipelas*, Soorkh-ba'da.  
*Escort*, Bud'rik'u.  
*Esculent*, a. Bhuch.  
*Esor cancella*, Kuk'la, 29.  
*Especial*, a. Khas, Mukh'soos.  
*Esplanade*, Ruk'ba,—v. *Plain*.  
*Espouse*, v. *Betroth*.  
*Essay*, trial, KUSD.  
*Essence*, odour, Itr, Utr.—*pith*, quintessence, Sar, f. Khoo'la'-sa.  
*Essential*, a. Za'tee.  
*Establish*, v. a. to settle, to confirm, Thuh'ra'na.—to fix, to found, Nusb-k.  
*Establishment*, settlement, Nusb.  
*Established*, a. Moo'uy'yun.  
*Estate*, property, Sur'kar, f.  
*Esteem*, Sun'man, Urz,—v. a. Uz'eez-jan'na, U-r.

- Esteemed*, a. Uz'eez.  
*Estimate*, Un'daz, Bur'a'woord, f.—v. a. U-k. B-k.  
*Estuary*, Moo'ha'na.  
*Et cetera*, ad. I'ty'a'di, Wu'ghy'-ru.  
*Eternal*, a. Ja'wed, Ja'wid'an, Un'unt, Ub'ud'ee, Uz'ul'ee.  
*Eternity*, Hum'esh'gee f. Ub'ud, Uz'ul, f.  
*Eugenia* (plant or fruit) narrow-leaved—Jam, Gool-ab-ja'mun, f. 40, white—Jum'rool, 41.  
*Eunuch*, Kho'ja, Khwa'ja-sur'a.  
*European*, n. & a. Fur'ung'ee.  
*Evacuate*, v. a. Kha'lee-k.  
*Evacuation*, expulsion. Ikh'raj, —of the bowels, Dust.  
*Evide*, by subterfuge, v. a. Bat-dhur'a'na, 'Ta'la-bu'la-but'a'na,—v. *Escape*.  
*Evangelist*, Moo'bush'shir.  
*Evasion*, Tal, f. Ta'la.  
*Evaporate*, v. a. Out'na.  
*Evaporation* (by boiling), Ou'-tun.—v. *Vapour*.  
*Even*, a. Chou'rus, Bur'a'bur,—ad. Bhee.  
*Evening*, Sham, Sanjh, f.  
*Event*, Ma'jur'a, Sur'goo-zusht, f.  
*Ever*, ad. Hum'e'shu, Hur'giz, Kub'hee-kub'hee, Kub'hoo.  
*Evergreen*, Sud'a-bu'har, f.  
*Everlasting*, a. Ub'in'a'see, Uk'-huy, Uk'shuy.  
*Every*, a. Hur, Sub.  
*Every-day*, Hur-roz, Din-din.  
*Every-time*, ad. Hur-bar.  
*Every-where*, ad. Hur'ja, Hur-ku'heen.  
*Evidence*, Gu'wa'hee, f. Iz'har, Shu'ha'dut, f.  
*Evident*, a. Ma'lloom, Za'hir.  
*Evil*, Bud'ee, Boo'ra'ee, f. Khur'-ab'ee, f.—a. Bud, Khur'ab.  
*Ewe*, Bher, f. Bher'ee, f.  
*Ewer*, Jha'ree, Ab'ta'bu.  
*Exact*, a. Bur'a'bur, Theek.  
*Exactly here*, ad. Yu'heen.  
*Exactly when*, ad. Joo'heen.  
*Exactly then*, ad. Wu'heen.  
*Exaggerate*, v. a. Moo'ba'-lugh'a-k.  
*Exaggeration*, Moo'ba'lugh'a.  
*Examination*, Im'ti'han, Janch, Pur'ukh, f.  
*Examine*, v. a. Janch'na, Pur'-ukh'na.  
*Examiner*, Pur'ukh'i'ya.  
*Example*, pattern, Num'oo'nu, —instance, warning, Ib'rut, f. Mus'ul, f.—for example, ad. Mus'ul'un.  
*Exasperate*, v. a. Dik-k.  
*Excavate*, v. a. Kuk'or'na.  
*Exceed*, v. n. Zi'ya'du-h.—v. a. Tuj'a'wooz-k.  
*Exceeding*, a. Besh'tur.  
*Exceedingly*, ad. Nip'ut.  
*Excel*, v. u. Churh'ta-h.  
*Excellent*, a. Nek, Nuj'eeb.  
*Except*, ad. Bu'ghyr, Ghyr,—pre. Bid'oon, Bu'ghyr, Si'wa.—con, Mug'ur.  
*Exception*, Shaz, Is'tis'na.  
*Excess*, Burh'ta, Burh'tee, f. Kus'rut, f. Zi'ya'du, Zi'ya'-dul'ee, f.  
*Excessive*, a. Zi'ya'du.  
*Excessively*, ad. Zi'ya'du'se.  
*Exchange*, Bud'ul, Udl-budl, —v. a. Bud'ul'na.  
 EXCHANGES OF INDIA, 204.  
*Excite*, v. a. Tur'gheeb-d.  
*Excitement*, Tur'gheeb, f.  
*Exclaim*, v. n. Bol-ooth'na.  
*Exclamation*, Do'ha'ee, f. Shor.

- Excoriate*, v. a. Chheel'na.  
*Excoriation*, Chut, f. Khur'-ash, f.  
*Excrement*, Bish'tha, f.  
*Excrescence*, Mus'sa.  
*Excusable*, a. Ma'zoor.  
*Excuse*, Bu'ha'na,—v. a. Bu ha'-na-k.  
*Execute*, v. a. to do, Bun'a'na, Kur'na,—v. Hang, Kill.  
*Execution*, performance, Ud'a,—death, Kull.  
*Executioner*, Jul'lad.  
*Executor*, Wus'ee.  
*Executrix*, Zun'i-wus'ee, f.  
*Exempt*, a. Moo'bur'ra,—v. a. M-k.  
*Exemption*, Chhoot'ka'ra, Moo'-a'fee, f.  
*Exercise*, labour, Mih'nut, f.—practice, Is'ti'a'mal, Ub'-hi'yas,—drill, Ku'wa'id,—v. a. to labour, Mih'nut-k.—to practise, Hath-saf-k.—436.  
*Exert*, v. a. Ko'shish-k.  
*Exertion* Ko'shish, f.  
*Exhale* (perfume), v. n. Mu'huk'na.  
*Exhalation*, Boo'khar, Bhaph, f.  
*Exhaust*, v. a. to fatigue, Lut'-ar'na,—v. Empty.  
*Exhausted*, a. fatigued, A'jiz.  
*Exhort*, v. a. Nus'ee'hut-k.  
*Exhortation*, Nus'ee'hut, f.  
*Exile*, Be-wut'un, Be-wut'un'-ee, f.—v. a. Be-wut'un-k.  
*Exist*, v. n. Ho'na, Ruh'na.  
*Existence*, Bood, f. Jee'tub.  
*Exorbitant*, a. Be-ki'yas.  
*Exotic*, a. Pur'de'see.  
*Expand*, v. a. Phy'la'na,—v. n. Phyl'na.  
*Expanse*, Suth, f.  
*Expansion*, Phy'la'o.  
*Expect*, v. a. In'tiz'ar-k. Oom'-med-rukh'na.  
*Expectation*, In'tiz'ar, In'tiz'-ar'ee, f. Oom'med, f.  
*Expectant*, Oom'-med'war.  
*Expecting*, a. Oom'med'war.  
*Expectorate*, v. a. Khun'khar'-na.  
*Expedient*, a. Wa'jib.  
*Expedition*, haste, Juld-ba'zee,—march, voyage, Suf'ur, f. military—Dour, f.  
*Expeditions*, a. Juld, J-baz.  
*Expel*, v. a. Ni'kal'na.  
*Expelled*, p. p. Ran'du.  
*Expend*, v. a. Khurch-k.  
*Expenditure*, } Khurch, Khurj.  
*Expense*, }  
*Experience*, Az'ma'ish, f. Az'-moo'du-ka'ree, f.  
*Experienced*, a. Az'moo'du.  
*Experiment*, Im'ti'han, Tuj'-rib'u, Pui'ukh, f.  
*Expert*, a. Cha'lak, Cha'la.  
*Expertness*, Cha'la'kee, f.  
*Expiration*, end, In'kiz'a,—v. Death.  
*Expire*, v. n. to end, A'khir-h.—v. Die.  
*Explain*, v. a. But'a'na, Bat'la'-na, Sum'jha'na.  
*Explanation*, Buk'han, Ta'reef, f.  
*Explosion*, Bhub'hoo'ka.  
*Export*, v. a. Bhej'na, Le'ja'na.  
*Expose*, v. a. to lay open, Nu'-mood-k.—to divulge, If'sha-k.  
*Exposure*, divulging, If'sha.  
*Exposure to the Sun*, App. 428.  
*Express*, v. a. to wring, squeeze, Nich'or'na, Pel'na.—v. Utter.  
*Expression*, v. Utterance, Phrase.  
*Expostulation*, Hooj'jut, f.  
*Expostulate*, v. a. Hooj'jut-k.  
*Expulsion*, Nik'al, Ikh'raj.

*Exquisite*, a. Nuf'ees, Lut'eef.  
*Extent*, } Phy'la'o, Woos'-  
*Extension*, } ut, f. Chou'-  
 ra'ee, f.  
*Extensive*, a. Wus'ee, Koosh'a'.  
 da, Chou'ra-Chuk'la.  
*Exterior*, Oo'pur, Be'roon'ee.  
*Exterminate*, v. a. Oo'tha-d.  
*Extirpation*, Bekh'kun'ee, f.  
*Extirpator*, Bekh'kun.  
*External*, a. Kha'rij, Za'hir'ee.  
*Extinct*, a. Moon'kut'i, Nest.  
*Extinguish*, v. a. Booj'ha'na,—  
 a lamp or candle, Gool-k.  
*Extinguisher*, Gool'geer.  
*Extort*, v. a. Le-le'na, Jub'run-  
 le'na.  
*Extortion*, Sukht-gee'ree, f.  
 Zi'ya'du-tul'ub'ee, f.  
*Extortioner*, Zi'ya'du-tul'ub.  
*Extract*, from a book, &c.  
 Choom'buk,—essence, Khoo'-  
 la'sa,—v. a. Ni'kal'na.  
*Extraction*, family, Niz'had,—  
 drawing out, Is'tim'bat.  
*Extraordinary*, a. Uj'ub.  
*Extravagance*, Fooz'ool-khur'-  
 chee, f.  
*Extravagant*, a. Fooz'ool, Fooz'.  
 ool-khurch, Moo'tus'ur'rif.  
*Extremity*, In'ti'ha, Hud.  
*Eye*, Ankh, f. Nyn, Chushm, m.  
 & f. Dee'du, Uyn, f.—pl.  
 Uy'an: both eyes, Uy'nyn, f.  
*Eye-ball*, Pool'lee, f.  
*Eye of a needle*, Na'ka, Soo'-  
 far, m. & f.  
*Eye-brow*, Ub'roo, f. Bhoun, f.  
*Eye-lash*, Miz'hu, f. Pup'nee,  
 f. Pul'uk, f.—pl. Mizh'gan, f.  
*Eye-lid*, Pul'uk, f. Pup'o'ta.  
*Eye-sight*, Bee'na'ee, f. Nuz'ur, f.  
*Eyeless*, a. Be-chushm.  
*Eye-sore*, Khar-an'khon'ka.

**F.**

*Fable*, Hik'a'yut, f. Kis'sa,  
 Ku'ha'nee, f.  
*Face*, Chih'ru, Mookh, Mookh'-  
 ra, Moonh,—v. a. to confront,  
 Moonh-churb'na.  
*Facilitate*, v. a. A'san-k.  
*Facility*, A'sa'nee, f. A'san'i'-  
 yut, f.  
*Facing*, of a dress, Kor, f, Zih,  
 f.—post pos. Sam'ne.  
*Fact*, Huk'ee'kut, f.  
*Faction*, party, Tur.  
*Factor*, agent, Go'mash'ta,  
 Goo'mash'tu.  
*Factorage*, Dus'too'ree, f.  
*Factory*, Kot'hee.  
*Fade*, v. n. Jhoor'na, Koom'.  
 la'na.  
*Fagot*, Bul'hee, f.  
*Fail*, v. a. to neglect, to omit,  
 Koo'soor-k.—v. n. to miss,  
 to err, Chook'na,—v. n. to be  
 insolvent, Dee'wa'la-h.  
*Failure*, lapse, fault, Koo'soor,  
 —insolvency, Dee'wa'la.  
*Faint*, a. Man'du, Ghush'ee.—  
 v. a. Ghush'a'na.  
*Fainting*, Ghush, Ghush'ee, f.  
*Fair*, market, Mel's, Hat, f.  
*Pair*, a. white, Go'ra,—just,  
 Theek, Wa'jib,—clear, Saf.  
 —v. Beautiful.  
*Fairy*, Pur'ee, f.  
*Fairy-land*, Pur'is'tan.  
*Faith*, belief, fidelity, Ee'man,  
 E'ti'kad,—trust in God,  
 Tu'wuk'kool,—creed, Uk'ee'-  
 da, Uk'ee'dut, f.  
*Faithful*, a. Ee'man'dar.  
*Faithless*, a. Be-ee'man.  
*Fascinate*, v. a. Moh'na.  
*Fascination*, Moh, f. Mo'hun.

- Fascinating*, a. Moh'na, Mo'-hun.
- Falco calidus*, Buh'ree-buch'a, Buhree, f. *F. cheela*, Cheel, *F. cristatellus*, Ko'hee, f. Koo'hee, f. *F. cyanellus* (or *F. fasciatus—tinnunculus—* or *dubius?* Buch.) Toor'-mut'ee, f. *F. nisus*, Be'sur'a. *F. ponticerianus* (*Pondicherry Eagle*), Fur'hut-ool-lik'a, —doubtful species, Bash'a, Bash'een, Dhoob'i'ga-cheel, Lug'ur, Jooi'ra or Jooi'ru, Jhug'ur, Shik'ra, Shoon'kar.
- Falcon*, Baz, m. & f. royal—Shuh-baz, royal white—Sha'-heen.—v. *Falco*.
- Falconer*, Baz'dar.
- Falconer's glove*, Dus'tuk'ee, f.
- Falconry*, Baz'dar'ee, f.
- Fall*, Put'kun,—v. n. to drop, tumble, Gir'na. Gir'pur'na,—v. a. Gir'a'na.
- Fallacious*, a. Mukr-a'mez.
- Fallacy*, Tul'bees, f.
- Falling-fits*, v. *Epilepsy*.
- Fallow*, a. untilled, Bun'jur.
- False*, a. Jhoo'ta, Ka'zib.
- Falsehood*, Jhoot, Jooth.
- Falsify*, v. a. Jhoo'tal'na, Jhoot'-la'na.—v. n. Jhoot-kuh'na.
- Fame, renown*, Jus, Kee'rut, f. Nek'nam'ee, f. Shoo'h'ra, Shoorut, f.—v. *Rumour*.
- Famous*, a. Nam-dar, Jus'ee, Kee'rut-wan, Nek'nam.
- Familiar*, a. intimate, Ma'loof.
- Familiarity*, Ool'fut, f.
- Familiarize*, v. a. Hil'a'na.
- Family*, Ghur'bar, Ghui'a'na, Koo'toom.
- Famine*, Kal, Kuht.
- Famish*, v. *Starve*.
- Fan*, Punk'ha,—v. a. Punk'ha-k. Jhul'na.
- Fancy*, Khi'yal.—v. n. Khi'yal-pur'na.—v. a. Khi'yal-k.
- Fang*, Nab.
- Far*, a. & ad. Door.
- Farcy*, Bur'sa'tee, f. Ug'in-ba'o.
- Fare, hire*, Bha'ra, Kir'a'ya, Uj'oo'ra.—v. *Food*.
- Farewell*, Bid'a, f. Wid'a,—Khoo'd'a-ha'fiz (v. page 322) : —to bid farewell, B-k. W-k.
- Farina*, v. Meal, Pollen.
- Farm*, Ij'a'ra, Chuk.
- Farmer, of land or revenue*, Ij'-a'ra-dar,—of hired land, The'ke'dar, Thee'ke'dar,—of his own land, Zum'een'dar.
- Farrier*, Nal-bund.
- Farrow, litter*, Jhol.—v. n. By'a'na.
- Farther*, ad. A'ge,—a. Our-door.
- Fashion, manner, mode, form*, Dou, Oos'loob.
- Fashionable*, a. Ra'ij, Chul'nee.
- Fast*, Ro'za, Oo'pas.—v. n. R-r.—a. Bund.
- Fasten*, v. a. Bund-k.
- Fat*, Chur'bee, f.—a. Mo'ta.
- Fatal*, a. Mool'hik, Ka'til.
- Fate*, Kis'mut, f. Tuk'deer, f.
- Father*, Bap, Ba'ba, Wa'id.
- Father-in-law*, Sus'oor, Khoo'-sur, Khoosr.
- Fatherly*, v. Paternal.
- Fathom, 6 feet*, Bam.
- Fatigue*, Man'du'gee, f.
- Fatting*, Sheer'must.
- Fault, offence*, Khut'a, f. Koo'-soor, Tuk'seer, f.—v. *Defect*
- Faultless*, a. Be-khut'a, Be-koo'soor, Be-tuk'seer.
- Faulty, culpable*, a. Tuk'seer war,—v. *Defective*.



- Favour*, Mihr'ba'nee, f. Kur'-um,—v. a. Mihr'ba'nee-k. Kur'um-k.  
*Favourable*, a. conducting to, Moor'a'dee, — convenient, Saz'kar.  
*Favourite*, n. & a. Bul'lubh.  
*Fawn*, Ghuz'al, Ghuz'a'lu, A'hoo-bur'u.  
*Fawn*, v. n. to cringe, Jig'i-jig'ee-k.  
*Fawning*, a. Jig-jig'i'ya.  
*Fear*, Dur, f.—v. n. Dur'na.  
*Fearful*, timorous, a. Turs'an.—v. Terrible.  
*Fearless*, a. Be-bak, Nid'ur.  
*Fearlessly*, ad. Nid'ur.  
*Fearlessness*, Be-ba'kee, f.  
*Feast*, Je'o'nar, f. Ziy'a'fut, f.—v. a. Z-k.  
*Feat*, Kriy'a, Um'ul.  
*Feather*, Pur, Punkh.  
*Feature*, Chinh.  
*Febrifuge-nut*, Kut-kul'e'jce, f. Kut'kur'unj, f.  
*Fee*, Kur, m. & f. Roos'oom.  
*Feed*, v. a. Bho'jun-k. Khil'a'na,—v. n. Kha'na.  
*Feel*, v. n. to have perception of, Ma'loom-h.—v. a. M-k.—v. n. & a. to perceive by the touch, to search, to grope, To'na, Tut'ol'na.—v. Touch, Sympathize, Experience.  
*Feeling*, sense of touch, La'mi'su.—a. Durd'mund.—v. Sensibility.  
*Feet*, Pa'on, Pyr.  
*Feign*, v. a. Bun'a'na.  
*Feint*, Bu'ha'nu.  
*Felis caracal* (Gmel.), Si'yah-gosh.  
*Fell*, v. a. Gir'a'na.—v. Cruel.  
*Fellow*, Hum-chushm, Hum-jo'lee, Jot.—v. a. Jot-bandh'na.  
*Fellow-citizen*, Hum-shuh'ree.  
*Fellow-creature*, Hum-jins.  
*Fellow-servant*, Hum-khid'mut.  
*Fellowship*, Oons.  
*Felt*, Num'da, Num'ud.—p. p. Muh'soos.  
*Female*, n. & a. Ma'du, Ma'deen, Zan'a'nu.  
*Feminine*, a. Moo'un'nus. Zun'a'nu,—gender, Tan'ees, f.  
*Fen*, Jha'bur, f.—v. Bog.  
*Fennel*, Sounf, f.  
*Fennel-flower*, indian—Ka'la-zee'ra, Kul'oun'jee, f.  
*Fenugreek*, common—Me'thee, f.  
*Foffeee*, Tal'loo'ku-dar, Ja'geer dar.  
*Ferment*, v. n. Guj'a'na, Sur'na,—v. a. Puch'a'na, Sur'a'na.  
*Fermentation*, Tukh'meer, f.  
*Fermented*, a. Mookh'mir.  
*Ferocious*, a. Khoon-a'sham.  
*Ferocity*, Wuh'shut, f.  
*Ferriage*, Khe'wa.  
*Ferrule*, Sa'mee, f.  
*Ferry*, passage, Gooz'ar, Gooz'a'ru,—v. a. Par-k.  
*Ferry-man*, Gooz'ar-ban.  
*Ferry-boat*, Gooz'a'ru-na'o.  
*Fertile*, a. Jy'yid, Oop'ja'oo.  
*Fertility*, Bar-dar'ee, f.  
*Fervency*, Sur-gurm'ee, f.  
*Fervent*, a. Sur-gurm.  
*Fescue*, Tin'ka.  
*Fester*, v. n. Kur'ha-h. Puk'na.  
**FESTIVALS**, hindoo—290, mohumudun—309.  
*Festival*, Purb, Pur'ub, Eed, f.  
*Festivity*, Sha'dee, f.  
*Fetch*, v. a. La'na, Le-a'na.  
*Fetid*, a. Bud-boo, Gun'du.  
*Fetor*, Bud-boo, f.

- Fetters*, Be'ree, f.  
*Fever*, Tup, f. Tub, f.  
*Fibre, filament*, Re'shu,—in anatomy, Rug, f.  
*Fibrous*, a. Resh'u'dar.  
*Fiction*, Bun'a'wut, f.  
*Fictitious*, a. Nuk'lee.  
*Fiddle*, Sa'rung'ee, f.  
*Fiddle-stick*, Kum'an'chu.  
*Fiddler*, Sa'rung'i'ya.  
*Fidelity*, Ras'tee, f. Ras'ta'-zee, f.  
*Fief*, Jae'geer, f. Zum'een'-dar'ee, f.  
*Field*, Khet, My'dan.  
*Fiend*, Bhoot, Bhoot'nee, f. Pret.  
*Fiendish*, a. Bhoo'ta'ha.  
*Fiery*, a. A'tush'ee.  
*Fiery-tempered*, a. A'tush-miz'aj.  
*Fife*, Ban'see, f. Bans'lee, f. Bans'ree, f. Bun'see, f. Ben, f. Be'noo, f.  
*Fig, tree or fruit, common*—Un'jeer, 49. *glomerated*—Goo'lur, f. *vein-leaved*—Pa'kur, *poplar-leaved*—Pee'pul, 45.—v. Bur, 38.  
*Fight*, Lur'a'ee, f. Jung, f.—v. a. Lur'a'ee-k. Lur'a'na,—v. n. Lur'na.  
*Figure, form*, Shukl, f. *multi-lateral* — Kus'eer-ool-uz'lu, *quadrilateral* — Char-go'shu, *rectilinear* — Shukl-i-moos'-tuk'eem-ool-uz'la.—v. *Image, Trope, Type, Number*.  
*Figurative*, a. Muj'az'ee.  
*Filaria medinensis*, v. Guinea-worm.  
*Filbert*, Findook, f. Foon'-dook, f.  
*File, rasp*, Ret'ee, f. So'han, So'hun, f.—v. a. Ret'na, Re'-ti'ya'na.—v. Row, String.  
*Filings*, Boo'ra'du, Ret, f.—of iron, Khur'ash'a, Loh'choon, Loh'choor,—of gold or silver, Ru'wa.  
*Fill*, v. a. & n. Bhur'na,—v. a. Poo'ra-k. Ser-k.  
*Fillet, band*, Lup'et, f. Put'tee, f.—for the hair, Moo'bas.  
*Fillip*, Choot'kee, f.—v. a. C-buj'a'na.  
*Filly*, Buch'her'ee, f.  
*Film*, Jhil'lee, f. Ja'la.  
*Filter*, v. a. Cho'a'na.  
*Filth*, Myl, f.—v. Dirt.  
*Filthy*, a. My'la. Ghul'eez.  
*Fin*, Pur.—v. Wing.  
*Final*, a. A'khir, A'khi'ree.  
*Finally*, ad. A'khir.  
*Find*, v. a. Pa'na, Luh'na, Mil'-a'na, Py'da-k.  
*Fine, penalty*, Dund, Joor'ma'-nu,—v. a. to mulct, D-k. J-k.  
*Fine*, a. not coarse, Ba'reek, Duk'eek, Mi'heen.  
*Fineness*, Ba'reek'ee, f.  
*Finger*, Oong'lee, f. Oon'gul, Un'goosht, f.  
*Finger-ring*, Ung'oo'thee, f.  
*Finish*, Tum'am'ee, Sar'na,—v. a. Tum'am-k.—v. n. T-h.  
*Finished*, a. Tum'am, T-shood.  
*Fir*, v. Sun'ou'bur, 48.  
*Fire*, Ag, f. A'tush, f. Ug'ni.—v. a. Ag-lug'a'na, Jul'a'na.—v. n. Ag-lug'na, Jul'na.  
*Fire-engine*, Dum-kul'a.  
*Fire-fly*, Joog'noo, Bhug-joog'-noo, Put-beej'na.  
*Fire-brand*, Look'tee, f.  
*Fire or priming pan* (of a gun), Pi'ya'lu, Run'juk-dan,—v. Chafing-dish.

- Fire-place*, A'tush-dan, Chool'-ha, Chool'hee, f.  
*Fire-wood*, Hee'ma, Hez'um, f. Jul'a'wun, f.  
*Fire-works*, Atush'ba'zee, f.  
*Fire-worshipper*, ("a gubr of the sect of Abraham, Zoroaster, or the Magi") A'tush-pur'ust, Gubr, 124.  
*Firm*, a. Oos'too'war.  
*Firmness*, Oos'too'wa'iee, f.  
*Firmament*, As'man, A'kash, Ful'uk.  
*First*, a. Puh'la, Puh'lee, f.  
*First-born*, Pul'out'ha.  
*Fish*, Muchh, Muchh'lee, f. Ma'hee, f. Much'chhee, f.  
*Fisherman*, Jul'i'ya, Ma'hee'-geer, Muchh'wa.  
*Fishery*, Ma'hee-shik'ar, M-gah.  
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*Fishing-line*, Lum'dor, Tug'-gee, f.  
*Fishing-raft*, Kut'mir'um.  
*Fishing-rod*, Chheep, f.  
*Fishing-hook*, Bun'see f. Kan'ta, Kun'ti'ya, f. *large*—Shust, f.  
*Fish-monger*, Ma'hee-fur'osh.  
*Fist*, Mooth, f. Moot'hee, f.  
*Fistula*, Na'soor, Na'lee, f.  
*Fit, attack*. Nou'but, f.—a. *proper*, Door'oost, Moo'na'sib, Phub'ee'la, Phub'ta, Theek, Theek'thak.—v. a. *to suit, adjust*, Theek'thak-k. Mil'a'-na.  
*Fitness*, Bur'jus'tu'gee, f. Sha'-yis'tu'gee, f.  
*Fix*, v. a. *to make fast*, Lug'a'na, —v. n. *to cease to be fluid*, Jum'na.  
*Flacourtia* (plant or fruit), *many-spined*—Pun'i'ya'la, 45.  
*Flabby*, a. Pil'pil'a, Phus'phus a.  
*Flag, banner*, Jhun'da, Nish'an, Dhuj'a, f.—v. n. *to hang loose*, Dhee'la-h.—*to grow feeble*, Soost-h.  
*Flag-staff*, Chhur, f.  
*Flageolet*, v. Ul'gho'za, 239.  
*Flail*, Sant, f.  
*Flake*, Khund'la.  
*Flambeau*, Mush'al, f.  
*Flame*, Bhub'hoo'ka,—*of a candle*, Lou, f.—*of a fire*, Anch, f.  
*Flaming*, a. A'tush'bar.  
*Flank, side*, Ank, f.—*of an army*, Kum'ur, f.  
*Flannel*, Lo'ee-wil'a'e'tee, Dhoos'sa,—App. 427.  
*Flap, skirt*, Da'mun, Py'ra'mun, —noise, Jhut'as,—*motion*, Thap, f.—v. a. *to beat with a flap*, Jhar'na.  
*Flash*, Bhur'uk, f. Lup'uk, f.—v. n. Lup'uk'na.  
*Flat*, a. *level*, Bur'a'bur, Chou'-put, Chup'ta.  
*Flatten*, v. a. Chup'ta'na.  
*Flatter*, v. a. Khoosh'a'mud-k.  
*Flatterer*, Khoosh'a'mud'ee.  
*Flattery*, Khoosh'a'mud, f.  
*Flatulence*, Ba'ee, f. Ba'o-go'la.  
*Flatulent*, a. Ba'dee, Nuf'sakh.  
*Flavour*, Muz'a, Luz'zut, f.  
*Flaw*, Dutz, Khont,—*in glass, or crockery*, Bal, f.—*in a jewel*, Jun'e'oo.  
*Flax, common*—Tee'see, f. 48. Ul'see, f. *crotolaria*—Sun.  
*Flax-oil*, Tee'see-ka-tel.  
*Flay*, v. a. Chum'ra-(or Khal-) khynch'na, C-chhoo'ra'na, C-ni'kal'na, C-ood'her'na.  
*Flea*, Kyk, Pis'soo, Shub'-guz.  
*Flea-wort seed*, Is'pu'ghol.

- Fledged*, a. Oo'rak, newly—  
 Ny'a-pur.  
*Flee*, v. n. Bhag'na, Bich'uk'-  
 na.  
*Fleece*, Oon, f.  
*Fleet*, Bu'hur, f.—a. Ak'la,  
 Kud'um-baz.  
*Flesh*, Gosht, Luhm, Mans.  
*Fleshy*, a. Dul'dar.  
*Fletcher*, Kum'an-teer-gur.  
*Flexible*, a. Chim'ra.  
*Flexibility*, Chim'ra-hut, f.  
*Flight*, *fleeing*, Bhag'ur, f.  
 Fir'ar, Goo'rez, f.—*flying*,  
 Oo'ran,—*of stairs*, Py'ree,  
 f.—*flock of birds*, Ty'ran.—  
 v. Volley.  
*Flimsy*, a. Jhir'jhir'a.  
*Flinch*, v. n. Hut'na, Tulna.  
*Fling*, Phenk, f.—v. a. Phenk'-  
 na, Dal'na, Chul'a'na.  
*Flint*, Chuk'muk, f. Dub'os,  
 Sung-i-kha'ra.  
*Float*, *raft*, Be'ra,—*of water-*  
*pots*, Ghur'nu'ee, f.—*of a*  
*fishing-line*, Tir'end, Tu'-  
 end'a,—v. n. Buh'na.  
*Flock*, *herd*, Gul'lu,—*of goats*,  
*or sheep*, Lend'ha,—v. n.  
 Jum'a-h.  
*Flog*, v. a. Cha'book-mar'na.  
*Flogging*, Shul'ak, f.  
*Flood*, *deluge*, Ah'la, Barh,  
 Syl'ab, f. m.—*flow or flux*,  
 Jo'ar.  
*Flooding*, Is'tu'na'zu, Py'ra.  
*Floor*, Tub'ku, Zum'een, f.—  
*of mortar*, Guch.—v. a. *to*  
*board*, Tukh'tu-bund'ee-k.  
*Florid*, a. red, Soorkh.  
*Floridness*, Nuz'a'rut, f.  
*Flour*, A'ta, *fine*—My'du,  
*course*—Soo'jee, f.  
*Flourish*, v. Brandish, Thrive.  
*Flow*, Bu'ha'o. Prub'a,—v. n.  
 Buh'na, Ja'ree-h.  
*Flowing*, p. a. Buh'ta,—a. Ja'-  
 ree.  
*Flower*, Gool, Phool, Pooshp,  
*double*—Huz'a'ra,—v. n.  
 Phool'na, Khil'na.  
*Flower-garden*, Phool-war'ee, f.  
*Flower-bed*, Chum'un-is'tan,  
 Khi'ya'ban.  
*Flower-pot*, Gool-dan, Phool-  
 dan.  
*Flown*, p. p. Oor'gy'a, Pur'-  
 ee'du.  
*Fluctuate*, v. n. Hil'kor'na.  
*Fluctuation*, Hil'kor, f.  
*Fluency*, Zub'an-a'wur'ee, f.  
*Fluent*, a. Zub'an-a'wur.  
*Fluid*, a. and n. Sy'yal.  
*Fluidity*, Bu'ha'o.  
*Flute*, Ban'see, f. Bun'see, f.  
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*Fluting*, Nab (dukh.).  
*Flurry*, } Chut-put'a'hut, f.—  
*Flutter*, } v. n. Chut'put'a'na.  
*Flux*, *flowing*, Bu'ha'o.  
*Fly*, Muk'nee, f. Mug'us, f.  
 Top'ra,—v. n. Oor'na,—*to*  
*flee*, Bhag'na.  
*Fly-flapper*, Chown'ree, f.  
 Mug'us-ran.  
*Flying*, Oo'ran, f.—a. Oo'run.  
*Foal*, Buch'he'ree, f.  
*Foam*, Jhag, Kuf, f. Phen,—  
 v. n. Phyn'a'na.  
*Fob*, Jeb, f.—v. a. Thug'na.  
*Focus*, Mur'kuz-i-shukl-i-by'-  
 zee, Mar'kuz-i-shoo'a.  
*Fodder*, Cha'ru,—v. a. C-d.  
*Foe*, Doosh'mun, m. f.  
*Fog*, Ko'ha'sa, Ko'hur.  
*Fogginess*, Dhoon'dhur, f.  
*Foggy*, a. Dhoondh'la.  
*Foh ! Tou'bu-tou'bu ! Chhee !*

- Fold, plait*, Lup'et, f. Tuh, f.  
 —pen, Ba'ra, —v. a. to plait,  
 Tuh-k, Lup'et'na, v. *Flock*.  
*Follow*, v. a. to go after, to  
 pursue, Peech'ha-k, —to imi-  
 tate, Py'ruv'ee-k. —v. *Obey*,  
*Result*, *Succeed*.  
*Follower*, Pus'rou, Da'mun'-  
 geer.  
*Folly*, Na'fuh'mee, f. Uh'muk'-  
 a'pun, Uh'muk'ee, f.  
*Foment*, v. a. Sed'ua, Senk'na,  
 Tuk'or'na.  
*Fomentation*, Kim'ad, Senk.  
*Fond*, a. Ma'il, Chus'pee'du.  
*Fondle*, v. a. Pi'yar-k, Lar-  
 lur'a'na.  
*Fondness*, Lar, Pi'yar. m. f.  
*Food*, Kha'na.  
*Fool*, Be-woo'koof, Ga'o'dee,  
 Pa'gul, Uh'muk.  
*Foolish*, a. Pug'la' Uh'muk,  
 Ga'o'dee.  
*Foot*, Pa, Pa'on, Pyr, —of a  
 table, &c., Pa'yu, —base,  
 Huz'eez, —twelve inches,  
 Dhap, f. —in rhyme, Rooku,  
 Jooz. —v. *End*, *Infantry*.  
*Foot (end) of a bed*, Pan'yut'-  
 ee, f. Pyn'ta'na, Pa'een'tee,  
 f. Pen'ta'na.  
*Footman*, Pi'ya'du, 66.  
*Foot-pad*, Ruh'zum.  
*Foot-path*, Pug'dun'dee, f.  
*Foot-soldier*, Pi'ya'du.  
*Foot-stalk*, Dant'hul.  
*Foot-step*, Nuksh-i-pa.  
*Foot-stool*, Mond'ha, Peer'-  
 hee, f.  
*Fop*, Ban'ka, Chhyl.  
*Fopish*, a. Ban'ka.  
*Foppishness*, Bank-pun.  
*For*, pre. Bur'a'e, l'waz, Li'e,  
 Was'te.  
*For example*, ad. Mus'al'un.  
*For the most part*, ad. Uk'sur.  
*For the sake of*, pre. Kha'tir.  
*Forage, for cattle*, Cha'ru.  
*Forager*, Chur'kut'a.  
*Foraging party*, Ku'hee, f.  
*Forasmuch as*, con. Uz'bus'ki.  
*Forbear*, v. a. Baz-ruh'na,  
 Tuh'um'mool-k.  
*Forbearance*, Boord'ba'ree, f.  
 Tuh'um'mool.  
*Forbearing a*, Boord'bar.  
*Forbid*, v. a. Mun'a-k, Rok'na.  
*Forbidden*, a. Hur'am, Mun'-  
 hee.  
*Force, strength, vigour, pow-  
 er, violence*, Jubr, Zor, —  
 armament, Mou'kib, —v. a.  
 Zub'ur'dus'tee-k. Zor-k.  
*Forced*, a. Muj'boor, Jub'ur'-  
 ee.  
*Forceps*, Chim'ta.  
*Forcible*, a. strong, Muz'-  
 boot, —violent, Zub'ur'dust,  
 Sukht.  
*Forcibly*, ad. Jubr-se, Jub'run,  
 Zub'urdus'tee, Zor'se.  
*Ford*, Thah, f. Pa'yab. —v. a.  
 P-ja'na.  
*Fordable*, a. Pa'yab.  
*Forecastle, prow*, Gul'uh'ee, f.  
*Forecastle-man*, Gul'hy'ya.  
*Forefather*, Bap'da'da.  
*Foregoing*, a. Sa'bik.  
*Forehead*, Ma'tha, Pesh'a'-  
 nee, f.  
*Foreign*, a. Bid'es'ee, Oop'ree,  
 Pur'a'ya, Pui'des'ee.  
*Foreigner*, Bid'es'ee, Pui'des'-  
 ee.  
*Fore-knowledge*, Ilm-i-ghyb.  
*Fore-lock*, Na'si'yu.  
*Fore-most*, a. Ug'la, Puh'la.  
*Fore-noon*, v. *Morning*.



- Fore-runner*, Buk'a'ra, Ug'wa.  
*Fore-seeing*, a. Door'un'desh.  
*Forest*, Bun, f. Jun'gul.  
*Fore-sight*, Door'un'desh'ee, f.  
*Fore-tel*, v. a. A'gum-bandh'-na.  
*Fore-teller*, A'gum-bukh'ta.  
*Forfeit*, fine, Dund, Jur'ee'-ma'na,—v. a. D-d. J-d.  
*Forge*, smithy, Lo'har-kha'nu,—v. a. to form, Ghur'na,—to counterfeit, Tugh'ul'loob'ee-k.—v. Furnace.  
*Forged*, counterfeited, a. Jal'ee, Tuk'leed'ee, Lib'a'see.  
*Forgery*, Jal, Tuk'leed, f. Tugh'ul'loob.  
*Forget*, v. a. Bhool'na, Bis'-ar'na, Bis'ra'na.  
*Forgetfulness*, Bhool, f.  
*Forgive*, v. a. Moo'af-k. Bukhsh'na,—v. Pardon.  
*Fork*, Kan'ta.  
*Forms of Salutation*, 318.  
*Form*, shape, Douh, Shukl, f.—v. a. Bun'a'na, Kur'na.  
*Former*, a. Kud'eem, Sa'bik.  
*Formerly*, ad. A'ge, Sa'bik.  
*Formula*, Noos'khu.  
*Fornication*, Chhin'al'a, Hur'-am'kar'ee, f.  
*Fornicator*, Hur'am'kar, Fa'jir.  
*Fornicatress*, Fa'jir'a, f.  
*Forsake*, v. a. Turk-k.—v. Abandon.  
*Forswear*, v. a. Hud'ees-k.  
*Fort*, Gurh, Kil'a, small—Gurh'ee, f.  
*Forth*, ad. onward, forward, beyond, A'ge,—out, Ba'hur.  
*Forth-with*, ad. Toort, Ub'hee.  
*Fortification*, His'ar.  
*Fortified*, a. Mooh'kum.  
*Fortitude*, Oot'sa, Joor'ut, f.  
*Fortnight*, Do-huftu, h. lunar—Puchh, Pukh.—v. 174.  
*Fortress*, Kil'a,—v. Fort.  
*Fortunate*, a. Bukh'ta'wur, Bukht'yar, Kam'ran, Khoojis'tu, My'moon, Khoosh-nus'eeb, Moob'a'ruk.  
*Fortune*, Bukh'ta'war'ee, f. Bukht-yar'ee, f.  
*Fortune-teller*, Bhud'ree, Rum'mal.  
*Forward*, a. pert. Dheeth,—ad. onward, Ug'a'ree.  
*Fossils*, Jum'a'dat, 50. Dhat,—a. Ma'dun'ee, Jum'ad'ee.  
*Foster*, v. a. Pal'na, Pos'na.  
*Foster-brother*, Doodh-bha'ee.  
*Foster-child*, Le-pal'uk.  
*Foster-mother*, Jij'jee-ma.  
*Foster-sister*, Doodh-bu'hin.  
*Fouj'da'ree* Ud'a'lut, f. Criminal court.  
*Foul*, a. impure, My'la,—v. a. M-k.—v. Unfair, Wicked, Unfavourable.  
*Found*, p. p. Mil'a, Pa'ya, Mou'jood,—v. a. to build, Boon'yad-dal'na, Nee'oodal'na,—to cast, Dhal'na.  
*Foundation*, Boo'ni'yad, f. Boon'yad, f. Nee'oo, f.  
*Founder*, builder, Ban'ee,—of charity, Sud'a-burt'ee,—v. Brazier, Sink, Trip.  
*Foundered*, a. upset, Ma'ra.  
*Fountain*, Chush'mu, Sot, f. Sot'a.  
*Four-cornered*, a. Chou-kor, Chou-ko'na.  
*Four-faced*, a. Chou-mookh'ee.  
*Four-fold*, a. Char-chund, Char-goo'na, Chou-goo'na.  
*Four-footed*, a. Chou-pa.  
*Four-score*, Char-bees'ee, f.

- Four-sided*, a. Chou-puh'ul, Chou-puh'loo.  
*Fourteenth*, a. Chou'du'wan, Chou'du'ween, f.  
*Fourteenth day of the h. lunar fortnight*, Chou'dus, f. Chut'oor'dus'ee, f.  
*Fourteenth night of the moon*, Chou'du'ween rat.  
*Fourth*, a. Chout'ha.—v. *Quarter*, 6.  
*Fourth day of the h. lunar fortnight*, Chouth.  
*Fourth day*, Chout'hee, f.  
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*Fourth part*, v. *Quarter*, 6.  
*Fourthly*, ad. Chout'he.  
*Fowl*, Moorgh, Moorgh'ee, f. —a large species, Ghag'us, —a species (?) of which the bones are black, Kur'uk-nath,—a breed or species of, Ten'ee; the cock, Ten'a.—v. *Cock*, *Hen*.  
*Fowler*, Chir'ee-mar, Shik'-ar'ee.  
*Fox*, Lom'ree, f. Lum'bur, f. Ro'ba, f. Roo'ba, f. Sa'lub, Sum'sum, Look'tee, f.  
*Fraction*, broken part of an integral, Kusr, Muk'soor.  
*FRACTIONS (Koo'soor), AND MIXED NUMBERS*, 6.  
*Fracture*, Shik'ust, f. Toot, f.  
*Fragment*, Took'ra, Par'chu, Pa'ru.  
*Fragrance*, Khoosh'bo'ee, f. Mu'huk, f.  
*Fragrant*, a. Khoosh'bo.  
*Frail*, a. weak, Too'nook, Be-buk'a.  
*Frame*, Dhan'cha, Ki'ya'ree, f.  
*Francolin*, common—or mea-dow Partridge (*Perdix francolinus*), Tee'tur.  
*Frank*, european, Fur'un'gee.  
*Frank*, a. ingenuous, Sa'du, Saf-dil, Koosh'a'da-dil.—v. *Free*.  
*Frankness*, Sa'du'gee, f.  
*Frankincense*, Loo'ban.  
*Fraternal*, a. Bir'a'dur'ee.  
*Fraternity*, Bir'a'duree, f.  
*Fratricide*, Bir'a'dur-koosh.  
*Fraud*, Chbul, Dugh'a.  
*Fraudulent*, a. Chhul'ee, Chhul-chhid'ree, Dugh'a-baz.  
*Freckle*, Luh'sun, Mug'us.  
*Freckled*, a. Mug'us'ee.  
*Free*, a. at liberty, A'zad, A'-za'du, Fa'righ.—v. *Exempt*, *Frank*, *Liberal*.  
*Freebooter*, Kuz'zak, Loot'a'-ra.  
*Freedom*, A'za'dee, A'za'dug'ee.  
*Freehold*, a. La'khir'aj.  
*Freely*, ad. Koosh'a'da-dil'se.  
*Free-school*, Khy'ra'tee-muk'-tub.  
*Free-will*, Mookh'tar'ee, f.  
*Freeze*, v. n. Jum'na.—v. a. Jum'a'na.  
*Freight*, Bha'ra, La'dee, f. Kir'a'ya.—v. a. Lad'na.  
*French*, a. Fur'a'sees, Uf'-runj'ee.  
*Frequent*, a. Uk'sur.  
*Frequently*, v. *Often*.  
*Fresh*, a. new, Ko'ra,—new, young, Ta'zu, Tur, Tut'ka.  
*Fresh and blooming*, a. Ta'zu-but'a'zu.  
*Freshness*, Ta'zu'gee, f.  
*Friction*, Ghis'a'o, Ghis'a'wut, f. Rug'ur, f. Ma'lish, f.  
*Friday*, Joo'mu, 186.  
*Fried*, p. p. Bir'ish'tu.

- Friend, Dost, D-dar, Mitr.*  
*Friendless, a.* Be-kus, Be-kus'a'nu, Be-kus'ee.  
*Friendly, a.* Mihr-ban, Ool'-ful'ee.  
*Friendship, Dost-dar'ee, f.* Dos'tee, f. Mihr, Ool'iut, f. Mihr'ee, f.  
*Fright, Hy'but, Duh'shut, f.*  
*Frighten, v. a.* Dui'a'na.  
*Frightened, a.* Hir'a'san.  
*Frightful, a.* Dur'ao'na, Dui'-a'na, Hy'but-nak, Houl-nak.  
*Frigid, v. Cold.*  
*Fringilla amandava, v. Amandavat.*  
*Fringe, Jha'lur, f. Tir'az, f. Zin'juf, f.*  
*Fringed, a.* Jha'lur-dar.  
*Frisk, v. n.* Kood'ra'na, Koo'-duk'na.  
*Friskiness, Kul'al, f.*  
*Frog, Beng, Men'duk, Mend'-kee, f. Bhek, Dad'oor, Da'door'wa, Ghook,—of a horse's foot, Poot'lee, f.*  
*From, pre-(or post-) pos. Se, Sen, Son, Se'tee, Se'teen, Te, Ten, Uz.*  
*Front, Samh'na, A'ga, Ug'-a'ree, f.*  
*Frontier, Sur'hud, f.*  
*Frost, Pa'la, Too'khar, Too'-sar, Thir, f. Thar.*  
*Froth, Phen, Phen'a.—v. n. Phyn'a'na.—v. a. Phit'a'na.*  
*Frown, Te'o'ree, f.—v. n. Ghoo'ruk'na. T-chur'ha'na.*  
*Frowning, Ghoor'kee, f. Ghoor'-raz'ee, f.—a. Ghoor'raz.*  
*Frozen, a. Uf'soor'du, Moon'-jum'id.*  
*Fructify, v. a. Phul'a'na.*  
*Frugal, a. Jooz'rus, Kif'a'-yut'ee.*  
*Frugality, Jooz'rus'ee, f. Kif'-a'yut, f.*  
*Fruit, Phul, Bur, f. Mewu, Sum'ur.—App. 435.*  
*Fruiterer, Me'we-fur'osh.*  
*Fruit-bearing, a. Me'wu-dar.*  
*Fruitful, a. Bar'dar, Bar'war, Phul'dar, Me'we-dar.*  
*Fruitfulness, Bar-dar'ee, f.*  
*Fruitless, a. Be-sum'ur.*  
*Fruitlessness, Be-sum'ur'ee, f.*  
*Fruit-stone, Ant'hee, f.*  
*Fry, v. a. Bhaj'na, Tul'na,—in butter, Kus'na.*  
*Frying-pan, Kur'a'hee, f. Ta'-ba, Tab'u; small—Til'a'ee, f.—for fish, Ma'hee-tu'wa.*  
*Frying-pot (earthen), Ta'ee, f.*  
*Fuel, Een'dhun, Ja'run.*  
*Fulfil, v. a. Ud'a-k. Poo'ra-k.*  
*Fulfilment, Wuf'a, f. Ikh'ti'-tam.*  
*Full, replete, a. Bhur'a,—ample, Moo'sus'sul.*  
*Full-weight, Chou'kus.*  
*Fuller, Hu'war'ee.*  
*Fuller's-earth, Reh-mit'tee, f. Suj'jee-mit'tee, f.*  
*Full-moon, Poo'ra-chand.*  
*Fully, ad. Moo'sus'sul.*  
*Fume, Boo'khar,—v. n. Bhub'-huk'na.*  
*Fumette, Sur'a'hind, f.*  
*Fumigate, v. a. Dhoo'nee-d.*  
*Fumigation, v. Vapour.*  
*Fun, Thut'tha, Tum'a'sha.*  
*Fund, stock, capital, Poon'-jee, f.*  
*Funeral, Jin'a'za, Jun'a'za, Tud'feen, f.*  
*Funnel, Chon'ga, Poor'nee, (dukh.)*

*Funny*, a. Thut'hol, Khil'wur.  
*Fur*, hair, Pos'teen, f. Pushm.  
*Furbish*, v. a. Se'kul-k.  
*Furbisher*, Se'kul'gur,—the tool, Se'kul.  
*Furbishing*, Se'kul.  
*Furious*, Tut'ta, Ghuz'ub-nak.  
*Furl*, v. a. Lup'et'na.  
*Furnace*, Bhar, Bhut'hee, f.  
*Furnish*, v. a. to supply, Sur'-bur'a'hee-k.  
*Furniture*, Us'bab, Sa'man, Cheez'bust, 108.  
*Furrier*, Pos'teen-doz.  
*Furrow*, trench, Reg'na'ree, f. —wrinkle, Shik'un, f.  
*Further*, ad. A'ge.—v. *Advance*, *Help*.  
*Fury*, hag, Choo'ryl, f.—v. *Rage*.  
*Fuse*, v. a. Pigh'la'na,—v. n. Pigh'ul'na.  
*Fuse of a bomb*, &c. Ful'ee'ta.  
*Fusion*, Pigh'la'o.  
*Fuslee*, or *Harvest year*, 181.  
*Future*, Moos'tuk'bil.  
*Future tense*, Moos'tuk'bil.  
*Futurity*, A'khir'ut, f. Ook'ba.  
*Fy! Tou'bu-tou'bu!* Chhee!  
*Fy-fy!* Chhee-chhee!

## G

*Gabion*, Ga'dee (dukh.).  
*Gable*, Pukh'wa (dukh.).  
*Gabble*, Buk, f. Buk-buk, f. —Buk-jhuk, f.—v. a. Buk-k. Buk-jhuk-k.  
*Gad-fly*, Dans.  
*Gaff of a vessel*, Goo'see-pur'-wan, Gy'phul.  
*Gag*, v. a. Moonh-bund-k.  
*Gain*, Fa'i'du, Nuf'a,—v. a. F-k. Py'da-k. N-k.

*Gait*, Chal, f. Khir'am, f. Ruf'-tar, f.  
*Galanga*, v. Koo'le'jun, 41.  
*Galaxy*, Kuh'kush'an.  
*Gale*, An'dhee, f. Too'fan.  
*Galen*, Ja'lee'noos.  
*Gall*, bile, Pit, Sul'ra, Zuh'ra.  
*Gall*, oak-apple, Ma'zoo, Ufa.  
*Gall-bladder*, Pit'ta, Tul'kha, Zuh'ra.  
*Gallant*, Jar, Yar,—a. *brave*, Shah'zor,—*polite*, Zur'ee, f.  
*Gallery*, Chhuj'ja, Kakh.  
*Gallop*, Bug'chhoot, f. Dup'ut, f.—v. n. B-dour'na, Dup'-ut'na.  
*Galloway*, Ya'boo.  
*Gallows*, Dar, Gul (dukh.).  
*Gamble*, v. n. Joo'a-khel'na, Hur'jeet-k.  
*Gambler*, Joo'a'ree, Kim'ar-baz, Phur-baz.  
*Gambling*, Joo'a, Phur-baz'ee, f. Hur'jeet.  
*Gamboge*, Oo'sa'ru-re'wund, Shee'ra'e-re'wund.  
*Game*, sport, play, Khel, Ba'-zee, f. Ba'zee'chu,—*jest*, Thut'tha,—*field sport* or *the animals pursued*, Shik'ar, Syd, f. Nukh'cheer.—v. *Gamble*.  
*Game-keeper*, Kur'a'wul.  
*Gamester*, v. *Gambler*.  
*Gaming*, v. *Gambling*.  
*Gaming-house*, Phur, Joo'eh-kha'nu.  
*Gamut*, Sur'i'gum.  
*Gang*, Jut'ha, Ghol.  
*Ganges*, Gunga, Bha'gee'-ruth'ee, f.—254  
*Gangrene*, Khood'a, Sur'un, f.  
*Gan'ja*, } dried hemp plant  
*Gun'ja*, } which has flowered,  
and from which the resin

- has not been removed.*—v. Bhung, p. 38, and O'Shaughnessy's Ben. Dis. p. 581.
- Gaol*, Kyd-kha'nu, Bun'dee-kha'nu.
- Gap*, Chak.—v. *Breach*.
- Gape*, yawn, Jum'ha'ee, f.—v. n. Jum'ha'ee-le'ua, Jum'ha'na.—v. *Open*.
- Garden*, Bagh, small—Bagh-chu, Ba'ghee-chu, Bugh'i'ya, flower—Phool-war'ee, f.
- Gardener*, Bagh-ban, Ma'lee, Ma'lin, f.
- Gardening*, Bagh'ban'ee, f.
- Gargle*, v. a. Kool'lee-k. Gur'gui'a'na.
- Gargling*, Ghur'ghur'u, Kool'koo'la, Kool'lee, f.
- Garland*, Har, Sih'ra, Ma'la.
- Garlic*, cultivated—Luh'sun, Seer.
- Garnet*, Ya'koot.
- Garrison*, Tu'ee'nat (dukh.).
- Gas*, Nus'um-i-na'foos'oor'-dun'ee.
- Gash*, Boogh'ar, War, Zukhm.
- Gasp*, Oordh-sans,—v. n. Sansool'tee-le'nee, Lukh'lukh'-a'na.
- Gate*, Pha'tuk, Khir'kee, f.—v. *Door*.
- Gate-keeper*, v. *Door-keeper*.
- Gather*, v. a. But'oi'na.
- Gathering*, assembly, collection, Jum'a, f.—v. *Purulence*.
- Gaudy*, a. Run'gee'la.
- Gauge*, v. *Measure*.
- Gauntlet*, Dus'ta'nu.
- Gauze*, Kup'ur-dhool.
- Gay*, a. merry, Khoosh, Mug'un, Chool'boo'la.
- Gayety*, Khoo'shee, f. Chool'boo'la'hut, f.
- Gazel*, barbary antelope, Ghuz'al.
- Gehenna*, Ju'hun'num, Ju'beem.
- Geld*, v. a. Be-kha'yu-k. Khus'ee-k.
- Gelding*, Akh'tu.
- Gilded*, a. Akh'tu.
- Gem*, Rut'un, Ju'wa'hir (sin. & pl.)
- Gemini*, Jou'za, Mit'hoon.
- Gender*, Jins.
- Genealogy*, Bun'sa'wul'ee, f. Nusl, f. Nus'ub.
- Genealogical tree or table*, Koor'see-na'mu, Nus'ub-na'mu.
- General*, a. common, Oo'moom, Um'eem.
- Generally*, ad. Oo'moom'un.
- Generate*, v. a. Jun'ma'na, Py'da-k.
- Generation*, production, Py'da'ish, f. Ool'put, f.—family, progeny, Kool, Ou'lad, f.
- Generosity*, Ju'wan-mur'dee, f. Fyz, Kur'eem'ee, f.
- Generous*, a. Fy'yaz, Ju'wan-murd, Kur'eem, Uhl-i-dil.
- Genii*, Jin'nat, Jin'ni'yat, Bun'ee-jan, Khech'ur.
- Genius*, mental power, Tub'u, Tub'ee'yut, f. Zihn,—an aerial spirit, Jin, Jin'nee, m. f.
- Gentian*, Jun'ti'ya'na.
- Gentle*, a. tender, mild, Dhee'-ma, Mool'a'im, Mun'da.
- Gentleman*, Bhul'a-ad'mee, Murd-i-admee, Ush'ruf, Sa'-hib,—v. page 79.
- Gentlemen's clothing for India*. App. 416.



- Gently*, ad. A'his'tu, Dhee'me-dhee'me.
- Genuine*, a. Such'cha, Us'eel, Us'lee.
- Genus*, Jins, Jat, f.
- Geography*, Joogh'ra'fi'ya.
- Geomancy*, Rum'ul.
- Geometric Forms*, 92.
- Geometrician*, Moo'hun'dis, Hun'dus'u-dan.
- Geometry*, Hun'dus'u, Moo-hun'dis'ee, f. Mus'a'hut, f.
- Georgian*, Goor'jee.
- Germ, of a plant*, Boond'ee, f. Kon'pul, f.—v. *Origin*.
- German, a native of germany*, Ul'a'man.
- Germinate*, v. n. Jum'na.
- Gesture*, Joom'bish, f. Tuk'an.
- Get*, v. a. Pa'na, Ha'sil-k. Mil'a'na.
- Gew-gaw*, Ba'zee'chu, Khil'o'na.
- Ghastly* a. Hush'ree.
- Ghee, clarified butter*.
- Ghe'too*, a h. deity, said to have power over cutaneous diseases, and therefore invoked, for their removal, under the form of a black caldron! 252.
- Ghost*, Pret, Pul'eet, Pret'nee, f. Rooh, f.
- Ghun'ta*, a *Bell*—and hence, as in ships, that period which elapses between its strokes, as an instrument to mark time, i. e. 24'; and hence, also, a *striking time piece or clock*.
- Ghur'ee*, f. a hindoo division of time, equal to 24'; and hence a *clock, watch, or any instrument for measuring time*, 188.
- Ghur'i'yal*, a circular plate of bell-metal on which the hindoo Ghurees are struck.
- Ghur'i'yal'ee*, the time-keeper who strikes the Ghuriyal.
- Giant, demon, titan*, If'reet, Da'nuv, Dyt, Nuf'ur'ee.
- Gibberish*, Bur'bur'a'ee, f.
- Gibbet*, Dar, Gul (duk.).
- Gibb-staff*, Lug'gee, f.
- Giddiness*, v. *Vertigo*.
- Giddy*, a. *unsteady*, Hu'wapur'ust,—v. *Vertiginous*.
- Gift*, Bukh'shish, f. Dan, Hib'u, In'am, Ut'a, f.—to a superior, Nuzr, f.—v. *Deed*.
- Gig, chaise*, Bug'hee, f.—v. *note*, 377.
- Gigantic*, a. Ku'wee-hy'kul.
- Gild*, v. a. Murh'na, Hul-k.
- Gilder*, Til'a'kar.
- Gilding*, Til'a'kar'ee, f. Hulkar'ee, f.
- Gills*, Kul'la, (dukhunee.)
- Gilt*, a. Moo'lum'mu.
- Gimblet*, Bur'ma, Soo'ja.
- Gin, trap*, Pae'dam, Phand.
- Ginger, narrow-leaved, official, or culinary*—A'da, 37, Ud'ruk, f. 49. *dried*—Sonth, mango,—Am-a'da.
- Gingle*, v. *Clink, Ring*.
- Gipsy*, Goor'goor'ee-wa'la (d).
- Girl*, Lur'kee, Chhok'ree.
- Girth*, Pet'ee, f. Tung, Fur'a'khee, f.
- Give*, v. a. De'na, Bukhsh'na. Bukhsh-d.
- Giver*, Du'ta, Bukh'shin'du.
- Gizzard*, Puth'ree, f. Sungdan'u.
- Glacis*, Poosh'tu.
- Glad*, a. Khoosh, K-hal, Khoor'rum.

- Gladden*, v. n. *Khoosh-k*.  
*Gladness*, *Khoor'rum'ee*, f.  
*Khoosh'ee*, f.  
*Glance*, *Nuz'ur*, f. *Jhul'kee*, f.  
*Jhum'kee*, f.  
*Gland*, *Gil'tee*, f. *Gil'ut*.  
*Glare*, *Jhul'uk*, *Jhum'kee*, f.—  
v. n. *Jhul'uk'na*.  
*Glass*, *Shee'shu*, *Bil'lour*,—  
*green*, *Kanch*, *Kach*,—a.  
*Bil'lour'ee*,  
*Glass-maker*, *Shee'shu-gur*.  
*Glass-making*, *Shee'sha'gur'*-  
*ee*, f.  
*Glass-beads*, *Pot*.  
*Glaze*, v. a. *to glass*, *She'shu-*  
*jur'ua*.  
*Glean*, v. a. *Choon'na*.  
*Gleaner*, *Kho'sha-cheen*.  
*Glitter*, *Chum'ka'hut*, f. *Chum'*-  
*uk*, f. *Jhul'jhul'a'hut*, f.  
*Jhum'uk*, f.—v. n. *Chum'*-  
*uk'na*, *Jhum'uk'na*, *Jhul'*-  
*jhul'a'na*.—v. a. *Chum'ka'*-  
*na*.  
*Globe*, *Chum'bur*, *Koo'ru*,—  
*artificial*, *Koo'ru-i-sun'a'ee* ;  
—*celestial*, *Churkh*, *Si'puhr* ;  
—*terrestrial*, *Koo'ru-i-urz* ;  
—*the earth*, *Koo'ru-i-khak*.  
*Globular*, a. *Go'la'ra*, *Koo'*-  
*ru'ee*.  
*Globule*, *Go'lee*, f.  
*Glory*, *splendour*, *honour*, *Jul'*-  
*ul*,—*refulgence*, *Tej*,—*bliss*,  
*Pur'um'gut'i*, f.—v. *Praise*.  
*Glorify*, v. a. *to honour*, *to*  
*extol*, *Humd-k*.  
*Glorious*, a. *Jul'eel*, *Sur'bul'*-  
*und*, *Mu'hut*, *Hum'eed*.  
*Gloss*, *polish*, *Chik'ua'ee*, f.—  
v. a. *Chik'na'na*.  
*Glossary*, *Fur'hung*.  
*Glossy*, a. *Chikna*, *Chik'kun*.  
*Glove*, *Dus'ta'nu*, *Dust'ee*, f(*d.*).  
*Gloves*, *App.* 420, 423.  
*Glow-worm*, *Joog'nee*, f. *Shub-*  
*tab*.  
*Glue*, *Sur'esb*, *Uh'ar*.—v. a.  
*Sut'a'na*.  
*Glued*, p. p. *Sut'ee-sut'ee*.  
*Glutinous*, a. *Chip'chip'a*, *Lus'*-  
*dar*, *Lus'lus'a*.  
*Glutinousness*, *Chip'chip'a'hut*,  
f. *Lus*, *Lus'dar'ee*, f.  
*Glutton*, *Kha'oo*, *Uk'kal*.  
*Gluttonous*, a. *Pet'ar'thoo*.  
*Gluttony*, *Uph'ra'ee*, f.  
*Gnash*, v. a. *Pees'na*,—v. n.  
*Kich'kich'a'na*, *Kir'kir'a'na*.  
*Gnat*, v. *Mosquito*.  
*Gnomen*, *index*, *Mik'yas*.  
*Gnaw*, v. a. *Chab'na*, *Chub'*-  
*a'na*.  
*Go*, v. n. *Ja'na*, *Ja'no*, *Sid'har'*-  
*na*, *Chul'na*,—(respectfully),  
—*Tush'reef-le'ja'na*,—(im-  
peratively), *Chul'o*, *Ja'o*.  
*Goad*, *Ar*, f. *Py'na*,—*for ele-*  
*phants*, *Un'koos*, *Un'kus*.—  
v. a. *Choob'ha'na*, *Hool-d*.  
*Goat*, *Buk'ra*, *Buk'ree*, f.  
*Chha'gul*, f. *Chher'ee*, f.  
*Chee'la* (*dukh.*), *Bok'ra*,  
*Bok'ree*, f. *Booz*, *Bo'too*,  
*Boo'koor* (*dukh.*), *Tuk'ku*,  
*Uj* ;—*a variety of*, *Ram'*-  
*moon* ;—*barbary*, *Bur'bur'ee*,  
f.—*mountain*, *Booz-ko'hee*,  
*Rung* ;—*castrated*, *Khus'ee* ;  
—*small*, *Chhug'ree*.  
*Goat-herd*, v. *Herdsmen*.  
*Goat-skin*, *Chba'gul*, f.  
*Goat-taking*, *Booz-geer'ee*, f.  
*Gobia malacostomus*, *Ne'pur'a*,  
31.  
*Gobius Changua*, *Chen'goo'a*,  
25.

- Goblet*, Ab'khood'u, Jam, Mee'-na, Tas,—*of metal*, Kut'o'ra.  
*God*, Khoo'da, Ul'lah, Rub, Ees'wur.  
*God the most high*, Ul'la-tu'-a'la.  
*GOD protect you !* Khoo'da ha'fiz !—322.  
*GOD forbid*, ad. Khoo'da nukh'as'ta.  
*GOD is great*, Ul'lah'oo-uk'bur.  
*GOD the Creator*, Khoo'da af'-reen.  
*GOD's gift*, Khoo'da-dad.  
*Goddess*, Deb'ee, f. Dev'ee, f. Khoo'da'nee, f.  
*God-father*, Dhurm-hap.  
*God-child*, Dhurm-be'ta, D-bet'ee, f.  
*God-head*, Khoo'da'ee, f.  
*Godliness*, Khoo'da-pur'ust'ee.  
*Godly*, a. Rub'ba'nee, Khoo'da-pur'ust, K-mush'rub.  
*Godown*, cor. of Go'dam, Ware-house.  
*Going*, Chul, f. Ruf'tar, f. Ruf'-tug'ee, f. Ru'wa'nug'ee, f.—p. a. Chul'ta, Ja'ta.  
*Gold*, So'na, Jil'a, Zur, Zu'hub.  
*Golden*, a. Soo'nuh'ra, Soo'nuh'ree, Til'a'ee Zur'ee'na.  
*Gold-mohur*, Pee'lee, f.—v. Mohur.—“ *New Gov. Currency of 1835*,” 201.  
*Gold-fringe*, Til'a.  
*Gold-lace work*, Ul'a'ku-bund'-ee, f.  
*Gold-lace worker*, Ul'a'ku-bund, Zur'ee-haf.  
*Gold-leaf*, Tab'uk.  
*Gold-smith*, Soon'ar, Zur-gur.  
*Gold-smith's wife*, Soon'ar'nee.  
*Gold-smith* (the business of a), Soon'ar'ee, f.  
*Gold-cleanser* (who separates the gold from the ashes in a mint), So'ni'ya.  
*Gold-thread*, Bad'la, Bad'lu, Kul'a-but'toon.  
*Gold-thread making* (the art of—), But'u'ee, f.  
*Gold-thread web*, Zur'ee, f.  
*Go'mash'ta*, Agent, Factor.  
*Gone*, p. p. Gu'ya, Ruf'tu.  
*Good*, benefit, Bhul'a'ee, f. Bih'tur'ee, f.—a. Bhul'a, Khoosh, Nek, Uch'chha.  
*Good-fortune*, Bukh'tu'wur'ee, f. Bukht'yar'ee, f.  
*Goodness*, Ne'kee, f. Nik'o'ee, f.  
*Goods*, Cheez-bust, f. Mal, Us'-bab.  
*Goose*, Hans, Raj-hans, But, f. Kaz ;—gray, Bug-huns.  
*Go'pal*, Cowherd, a name of Krishna in his childhood, 252.  
*Go'pee-nath*, Lord of the Milk-maids, a form of Krishna, 253.  
*Gormandize*, v. n. Dbandh'na.  
*Gormandizer*, Uk'kal.  
*Gospel*, Kit'ab-i-in'jeel.  
*Govern*, v. a. Hoo'koo'mut-k. Sa'hib'ee-k.  
*Government*, Hoo'koo'mut, f.  
*Governess*, A'too, f.  
*Governor*, A'mil, Ha'kim, Na'-zim, Soo'ba.  
*Governor General*, Moolk-ma'lik.  
*Gourd*, v. Bottle-g, Pumpkin.  
*Gourd-cutter*, Kud'doo-kush.  
*Gou'ree*, Fair-complexioned, a form of Doorga, 256.  
*Gout*, Nik'ris.  
*Grab*, cor. of Ghoo'rab (lit. a Crow), a vessel with a long

- sharp pointed bow in lieu of a bowsprit.
- Grace, favour, virtue*, Fuzl,—*beauty*, Jum'al; *divine*—*Tu'-eed-i-il'a'hee*, f.—v. *Mercy*.
- Graceful*, a. Ra'na, Sood'oul, Tur'ub-dar.
- Gracious*, a. Dy'al, Kur'eem.
- Gracula chatareah*, Peng, f.
- Gradually*, ad. Ruf'tu-ruf'tu.
- Graft*, Py'wund,—v. a. P-lug'-a'na.
- Grafter*, Py'wund-kar.
- Grain, corn, &c.* Da'nu, Ghul'-lu, Naj, Un'aj.
- Grain-celler*, Choun'ra, Khat.
- Grain-chandler*, Bun'ja'ra, Dul-ha'ra, Dul-ha'run, f. Dul-ha'ree, f. Ghul'lu-fur'-osh.
- Grain-tax* (gathered daily from dealers, being as much grain as a man's hand can grasp), Choon'gee, f.
- Grainless*, a. Be-da'nu.
- Grains, dregs*, Phok.
- Gram*, v. Boont, 38.
- Grammar*, By'a'kur'un, Dus'-toor-i-zub'an, Surf-o-nu'ho, f. v—xxvii.
- Grammarian*, By'a'kur'un'ee.
- Grammatical*, a. Nuh'wee.
- Grammatical Terms*, xxviii.
- Granary*, Ghul'lu-dan, Go'la, Khul'i'yan.
- Grand*, a. *great, high in power*, Uz'eem,—*noble*, Ul'ee, Oom'-du.
- Grand-child*, Pis'ur-za'du, Sibt.
- Grand-daughter* (son's daughter), Po'tee;—(daughter's daughter), Na'tin, Nul'nee, Nuw'a'su, Na'tee (dukh.).
- Grand-son* (son's son), Po'-ta, Nub'ee'ru;—(daughter's son), Na'tee, Nuw'a'su.
- Grand-father*, Jud,—*paternal*, Aja, Da'da, Pit'a-mu'hu (h);—*maternal*, Na'na.
- Grand-father's family*, *paternal*, Dud'i'yal;—*maternal*, Nauh'i'yal, f.
- Grand-mother*, *paternal*, Da'-dee;—*maternal*, Na'nee.
- Grandee*, Oom'da.
- Grandeur*, Iz'zul, f. Bib'hou, Boo'zoor'gee, f. Uz'mut, f.
- Grant*, Fur'man, Sun'ud, f. Ut'a, f.—*of land*, Ja'geer, f.—v. a. *to give, bestow*, De'-na, Ut'a-k.
- Granulated*, a. Da'nu'dar.
- Grape, common*—Ung'oor, In'-ub, Ruz, f. Dakh, f.—*varieties of*, Fukk'ree, f. Sa'hlib'-ee, f. Hoo'syn'ee, f.
- Grasp*, Kub'za,—v. a. K-k.
- Grass*, Gee'ah, f. Ghas, f. Trin.
- Grass-cutter*, Ghas-kut, Ghus'-i'ya'ra, 62.
- Grass-hopper*, Phun'ga,—*brown*, Tidda,—*large-green*, Sul (d.).
- Grass-green*, Doo'bi'ya, f.
- Grassy*, a. Ghus'ee'la, Hur'i'-ya'la.
- Grate, trellis*, Jalee, f.—*stove*, A'tush-kud'u, A'tush-dan,—v. n. Kir'ki'ra'na.
- Grateful*, a. Num'uk-hul'al, Sha'kir.
- Gratification*, Fur'hut, f.
- Gratify*, v. a. Khoosh-k.
- Grating*, Jal,—v. *Grate*.
- Gratis*, ad. Mooft, Mooft-men.
- Gratitude*, Num'uk-hul'al'ee, f.
- Gratuitous*, a. *free*, Ra'e'gan.

- Gratuity*, In'am, Bukh'shish, f.  
*Grave*, Gor. f. Kubr, f. Muz'ar, m. f.—a. Bha'ree. [kun.  
*Grave-digger*, Gor-kun, Kubr.  
*Gravel*, coarse sand, Kun'kur'ee, f. Puth'ree, f.—the disease, Puth'ree, f. Sung-imus'a'na.  
*Gravelly*, a. Kunk're'la.  
*Graver*, cutter, Nu'hun'ee, f.  
*Gravitation*, Tus'uk'kool.  
*Gravity*, weight, Gur'a'nee, f. seriousness, Sun'jee'du'gee, f.  
*Gravy*, Ab-i-ghost, Ab'josh, Ab-i-yukh'nee, f. Yukh'nee, f.  
*Gray*, a. Kub'ra, Ush'hub.  
*Graze*, v. a. to pasture, Chur'a'na,—v. n. Chur'na.—v. a. to rub, Rug'ur'na.  
*Grazier*, Chur'a'in'du, Chur-wa'ha.  
*Grazer*, Chur'ak.  
*Grease*, Chur'bee, f. Rou'ghun.  
*Greasiness*, Chik'na'hut, f.  
*Greasy*, a. Chik'na, Chik'kun, Rou'ghun'ee.  
*Great*, a. high, noble, Bur'a, Boo'zoorg, Ju'leel, Khut'eer, Oom'da, Uz'eem,—v. Large.  
*Great grand-daughter*, Pur-po'tee, Pur-po'tree.  
*Great grand-son*, Pur-po'ta, Pur-po'tra.  
*Great grand-father*, paternal, Pur-da'da;—maternal, Pur-na'na.  
*Great grand-mother*, paternal, Pur-da'dee;—maternal, Pur-na'nee.  
*Great and small*, a. Chho'ta-bur'a.  
*Greater*, a. Ud'hik, Uz'um.  
*Greatest*, a. Uz'um.  
*Greatness*, Boo'zooi'gee, f.  
*Grecian*, v. Greek.  
*Greediness*, Hirs, f.  
*Greedy*, a. Hirs'ee, Hur'ees.  
*Greek*, a native of greece, Juv'un, Roo'mee, Yoo'na'nee; the Greeks, Yoo'nan'i'yan.  
*Green*, a. verdant in colour, Subz, Hur'a,—v. Fresh, Unripe.  
*Green-grocer*, Tur'u-fur'osh,—by caste, Koonj'ra, Koonj'run, f.  
*Green scum* on stagnant water, or green mould that forms on walls, &c. Ka'ee, f.  
*Greenness*, Sub'zee, f.  
*Greens*, Bha'jee, f. Sag, Sub-zan, Sub'zee, f. Tur'kar'ee, f. Tur'u.  
*Greet*, v. a. Sul'am, k.  
*Grenade*, Ban.  
*Grewia*, asiatic—Fal'sa, Phal'sa, Shuk'ur'ee, f. 39.  
*Grey-hound*, Ta'zee-koot'la.  
*Grief*, Ghum, Dookh.  
*Grievance*, Dookh, Tus'dee'u.  
*Grieve*, v. a. Ghum k.—v. n. Pus'ta'na.  
*Grieved*, a. Ghum-za'du, G-a'loo'du.  
*Grievous*, a. Dookh-dan'ee.  
*Griffin* (or *Phœnix*), See-moorgh, Un'ka.  
*Grill*, v. a. Bhoon'na.  
*Grilled*, a. Bir'yan.—p. p. Bhoon'na.  
*Grim*, a. Moo'heeb.  
*Grimace*, Khees, f.  
*Grin*, Khees, f. Moos'kan, f.—v. n. Khis'i'ya'na, Moos'ka'na.  
*Grind*, v. a. Pees'na, Dul'na.  
*Grinder*, small mill-stone, Chuk'kee, f. Jan'ta:—double-tooth, Darh, f.



- Grind-stone, wet-stone*, Khur'-  
 san, San.  
*Grinning*, Khis, Moos'koo'-  
 ra'ee, f.  
*Gripe (pain)*, v. n. Mur'or'na.  
*Gripes*, Pech'ish, f. Mur'o'ra.  
*Gristle*, Koor'ee, f. Ghooz'-  
 roof.  
*Grit*, Puth'ree, f.  
*Grittiness*, Kun'ik'a, f.  
*Gritty*, a. Kir'ki'ra, Kus'kus'a.  
*Groan*, Na'lish, f. Zar.—v. n.  
 Kur'ah'ua.  
*Groaning*, Zar, Za'ree, f.  
*Grocer*, Buk'kul, Bun'i'ya.  
*Grocery*, Kir'a'ua.  
*Groin*, Chud'ha.  
*Groom*, Sa'ees, Su'ees, 66.  
*Groove*, Seen'ka, Ghur.  
*Grope*, v. n. Tuk'ra'ua,—v. a.  
 Tut'ol'ua.  
*Groping*, p. a. To'a, f. To'a-  
 to'ee, f. Tup'a'to'a.  
*Gross*, a. bulky, coarse, Mo'ta  
 —12 dozen, Ek-sou-chou'a'-  
 lees,—v. *Obscene*.  
*Grossness*, Mo'ta'ee, f. Mo'ta-  
 pun,—v. *Obscenity*.  
*Grotto*, Ghar.  
*Ground*, Zum'een, Bhoon, f.—  
 v. *Earth, Foundation, Fix*.  
*Ground-fish* or *Ophiocephalus*  
*barca*, Bar'ka, 23.  
*Groundless*, a. Be-sub'ub.  
*Grounds*, v. *Dregs*.  
*Groundwork*, Boun'yad, f.  
*Group*, v. *Crowd*.  
*Grovel*, v. n. Lot'ua.  
*Grow*, v. n. Burh'ua, Jum'ua,  
 Oog'ua,—v. a. Oo'ga'ua.  
*Growing*, p. a. Nam'ee, Nush'-  
 at, f.  
*Growl*, Ghur'e'o,—v. n. Ghoor'-  
 ra'ua.
- Growling*, Ghur e'o.  
*Grown*, p. p. Ba'lee'du.  
*Growth*, Ba'leed'gee, f.  
*Grub*, Kee'ra.—v. a. Khod'ua.  
*Grudge*, ill-will, Kee'ua,—  
 v. n. Tur'ra'ua.  
*Gruel*, Ash, f.—v. *Barley-w*.  
*Gruff*, a. Toorsh.  
*Grumble*, v. n. Tur'ra'ua.  
*Grumbler*, Bur'bur'i'ya.  
*Grumbling*, Bur'bur'a'ee, f.  
*Grun*, v. n. Kankh'ua.  
*Guana*, Goh, Ghor-phor (d.).  
*Guarantee*, Banh, f. Za'min.  
*Guard*, defence, Pas'ban'ee.  
 —watch, sentinel, Puh'ra,  
 Pas'ban, m. f. Ni'gu'ban,—  
 v. a. Buch'a'ua, Nib'ah'ua.  
*Guarded*, a. Muh'roos.  
*Guard-house*, Nou'but-kha'ua.  
*Guardian*, Um'een.  
*Guardianship*, Um'ee'nee, f.  
*Guarding*, Pas'dar'ee, f. Niguh'-  
 ban'ee, f.  
*Guava, white*—Sul'ree-am, Um'  
 root, 47.  
*Guebre*, cor. of Gubr, *Fire-*  
*worshipper*.  
*Guess*, Ki'yas, Ut'kul, f.—  
 v. a. to conjecture, K-k.  
 Ut'kul'ua.  
*Guest*, Mih'man, Ut'ith.  
*Gugglet* (vul. *Goglet*), a com-  
 mon synonyme among eu-  
 ropeans, for the native  
 Soo'ra'hee or *Water-pitcher*,  
 probably from the guggling  
 noise made in pouring out  
 water from its mouth.  
*Guidance*, Rah'bur'ee, f.  
*Guide*, Rah'bur, Ha'dee,—v. a.  
 Rah-but'a'ua.  
*Guile*, Jool, Fur'eb, Mukr.  
*Guileless*, a. Be-ri'ya.

*Guilt, sin*, Goo'na, Pap.  
*Guiltless*, a. Be-goo'na.  
*Guiltlessness*, Be-goo'na'ee, f.  
*Guilty*, a. Goo'na'gar, Tuk'-  
   seer'war.  
*Guinea-corn*, v. *Indian millet*.  
*Guinea-worm*, Jul'soot, f. Nu'-  
   har-oo'a.  
*Guise*, Bhes, Bhesh.  
*Guitar*, Kee'tar,—v. Been, f.  
   Keeng'ree, f. 237 : Rub'ab,  
   Sit'ar, Sur'od, 238 : Tum'-  
   boor, Tum'boo'ra.  
*Guitar-player*, Sit'ar-baz.  
*Gulf* or *Bay*, Khul'eej, Buhr,  
   Kol.  
*Gull, mew*, Ka'ghuz'ee (dukh.).  
*Gull*, v. a. Thug'na.  
*Gullet, the throat*, Goo'loo,  
   Gul'a, Mur'ee, f.  
*Gulp*, Ghoot,—v. a. Ghoot'na.  
*Gum, of trees*, Gond, f. Sumgh,  
   Sum'ugh.  
*Gum-ammoniac*, Sum'ugh-hum'-  
   a'ma.  
*Gum-arabic, of the acacia vera*,  
   Sumgh-i-ur'ub'ee,—of the  
   *acacia arabica*, Bub'ool-kee-  
   gond, f.  
*Gum-arabic tree, acacia ara-*  
*bica*, Bub'ool, f. 38.  
*Gum-lac*, Do'zu.  
*Gum of the seven-leaved silk-*  
*cotton tree*, Moch'rus.  
*Gum resembling tragacanth*,  
   obtained from the yellow-  
   flowered cotton tree, Kut'-  
   ee'ra.  
*Gummy*, a. yielding gum, Goon'-  
   del'a.  
*Gums (of the teeth)*, Lis'uh,  
   Mus'oo'ra.  
*Gun, musket*, Bun'dook, f.—v.  
   Cannon.

*Gun-barrel*, Nul'ee, f.  
*Gun-carriage*, Ur'a'bu.  
*Gunner*, Go'lun'daz, Bund'ha'-  
   nee.  
*Gunnery*, Go'lun'daz'ee, f.  
*Gun-shot*, v. *Bullet*.  
*Gun-smith*, Bun'dook-saz.  
*Gun-stock*, Koon'da.  
*Gun-powder*, Bu'root, f. Ba'-  
   roo, f.  
*Gun'esh*, the elephant-headed  
   god of the hindoos, by Sir  
   W. Jones called the *Indian*  
   *Janus*, 253.  
*Gun'esh-jun'a'ee*, a name and  
   form of *Doorga*, as the mo-  
   ther of *Gun'esh*, 254.  
*Gung'a*, the river *Ganges* and  
   h. goddess so called, 254.  
*Gung'a-poo'ja*, the *Festival of*  
*Gung'a*, held on the 10th  
   day of the new moon in *Jeth*  
   (may—june), 298.  
*Gur'oor*, the h. god of birds,  
   256.  
*Gush*, v. n. Oo'mud'na.  
*Gush of water*, Lul'uk, f.  
*Gust, blast*, Jho'ka, Jhok, f.  
*Gut, intestine*, Ant. f. Un'tree,  
   f. Mi'a, Ojh, Ro'du.  
*Gutter, drain*, Mool'ree, f.  
   Na'lee, f. Pur-na'lu, Pur-  
   na'lee, f.  
*Guttural*, a. Hul'kee.  
*Guzzle*, v. n. Ghoot'na.  
*Gymnasium*, v. *Palæstra*.

## H.

*Ha ! Wah !*  
*Haberdasher*, Bis'a'tee.  
*Habit, temperament*, Miz'aj,—  
   *custom*, Adut, f. Kho, f.—v.  
   *Dress*.

*Habitable*, a. Mus'koon.  
*Habitation*, abode, Muk'an, Mus'kun.  
*Habitual*, a. Miz'nj'ee.  
*Habituate*, v. a. Kho-dal'na.  
*Habitual*, a. Kho'gur.  
*Hack*, to cut, Chhench'na.  
*Haft*, Bent, Dun'dee, f.  
*Hag*, fury, Choo'ryl, f.  
*Haggard*, a. lean, La'ghur.  
*Hail*, frozen drops of rain, O'la;—small, Bin'ou'lee, f.—v. n. O'la pur'na.  
*Hail!* Moo'ba'ruk! Mui'hub'al—v. a. Sul'am-k.  
*Hair*, Bal, Bar, Moo,—of the head, Kes, f.—of animals, Pushm, f.  
*Hair-tie*, Moo'bas.  
*Hairy*, a. Push'mee.  
*Halberd*, Gun'da'sa.  
*Hale*, a. Bhui'a-chun'ga.—v. Drag.  
*Ha'jee*, a Pilgrim to Mecca, 78.  
*Half*, n. and a. Adh, Ud, Adh'a, Neem, Nisf.  
*Half a dum'ree* (the 8th part of a pyasa), Ud'dhee, f.  
*Half a hide* (of a thick strong kind), Ud-hou'ree, f.  
*Half a py'sa*, Ud'hel'a.  
*Half a rupee*, } Ud'hel'ee, f.  
*Half a mohur*, }  
*Half a piece of cloth*, Ud'dhee, f. Udh'war, f.  
*Half as much again*, De'or'ha.—v. *Half more*.  
*Half-baked earthen ware*, Se'-o'ra.  
*Half-blown*, a. Ud'khil'a.  
*Half-burnt*, a. Adh-jul'a.  
*Half-cooked*, a. Neem-pookht.  
*Half-dead*, a. Ud'moo'a, Ud'-mur'a.

*Half-eaten*, a. Neem-khoor'du.  
*Half-killed*, a. Neem-koosht.  
*Half-open*, a. Ud-kho'la, Neem-baz.  
*Half-ready*, a. Ud-hoo'ra.  
*Half-ripe*, a. Udh-puk'ka, Neem-pookht.  
*Half-roasted*, a. Neem-soz.  
*Half-satisfied*, a. Neem-ra'zee.  
*Half-sleeved*, a. Neem'u-us'-teen.  
*Half-uttered*, a. Udh-ku'ha, Neem-goof'tu.  
*Half-washed*, a. Kham-shob.  
*Half-more* (than one of any given number), Sar'he (thus—Sar'he teen guz, or *Half more than three yards*; i. e.  $3\frac{1}{2}$  yds), 6.  
*Hall*, Da'lan.—v. Court.  
*Hall of audience*, Dur'bar, Dee'wan-kha'nu.  
*Halloo*, v. a. Lul'kar'na.  
*Hallowed*, a. Moo'kud'dus.  
*Halo*, Ha'lu, Koon'dul.  
*Halt*, stay, Ru'ha'o, Ru'ha'ish, f.—of an army, Muk'am.—v. n. Oo'tur'na.—v. a. (in a march), Muk'am-k.—v. *Lame*.  
*Halter*, Phand, Kum'und,—for a horse, Gul-khor.  
*Halting place*, Pur'a'o, Muk'am.  
*Halve*, v. a. Udh'ya'na.  
*Hamlet*, v. Village.  
*Hammer*, Hut'hou'ree, f. Mar'tol (por. martello), Mekh'-choo, f.—of a gun, Choot'kee, f.—v. a. Thok'na, Thonk'na.  
*Hammering* (sound of), Dhur'-ul'la.  
*Ham-string*, Khoonch.—v. a. K-mar'na.

- Hand, Hath, Dust,—expand-*  
*ed, Pun'ja, Chung, f.—of a*  
*watch, &c. Mik'yas.*  
*Hand-breadth, Chup'pa.*  
*Hand-cuff, Hath-kur'ee, f.*  
*Hand-ful, Mooth, f. Moot'-*  
*thee, f.*  
*Hand-gallop, Po'yu.*  
*Handicraft, Dust'kar'ee, f.*  
*Handicraftsman, Dust'kar.*  
*Handkerchief, Roo'mal.*  
*Handkerchiefs, App. 420.*  
*Hand-lead, Hath-proom.*  
*Hand-maid, Su'hel'ee.*  
*Hand-mill, Chuk'kee, f. Dul'-*  
*en'tee, f. Jan'ta, f.*  
*Hand-saw, A'ree, f.*  
*Handsel, money for the first*  
*thing sold, Booh'nee, f.*  
*Hand-writing, Dust'khut.*  
*Handle, Dus'tu, Bent,—of a*  
*bow, Shust, f.—of a shield,*  
*Purj, f.—v. a. to touch, feel,*  
*Chhoo'na.—v. Use.*  
*Handless, a. Toon'da.*  
*Handling, Lums.*  
*Handsome, a. Sooth'ra.*  
*Handsome, a. Sooth'ra'ee, f.*  
*Handy, a. Num'il.*  
*Hang, v. a. to execute, Gul-d.*  
*Phan'see-d.—v. a. to sus-*  
*pend, Lut'ka'na,—v. n. Lut'-*  
*uk'na.*  
*Hanging, Lut'ka'o*  
*Hang-man, Dar-kush.*  
*Hank, skein, An'tee, f. Un'ti,*  
*f. Ku'la'ba.*  
*Hanker, v. n. Jee-lug'na.*  
*Hap, Kis'mut, f. Bhag.*  
*Happen. v. n. Ho'na, Ho-ja'-*  
*na, Wa'ki-h.*  
*Happily, ad. Khoo'shee'se.*  
*Happiness, Khoo'shee, f.*  
*Happy, Khoosh, Moo'ba'ruk.*  
*Harangue, Khif'ab.*  
*Harass, v. a. Khij'a'na.*  
*Harbinger, Ug'wa, Ug'wa'nee.*  
*Harbour, port, Bun'dur,—pl.*  
*Bun'a'dir.*  
*Hard, a. Sukht.*  
*Harden, v. a. Su kht-k.—v. n.*  
*Puth'ra'na.*  
*Hard-hearted, a. Sung-dil.*  
*Hard-heartedness, Sung-dil'-*  
*ee, f.*  
*Hardihood, Dil'a'wur'ee, f.*  
*Hard-mouthed, a. Bud-lug'am.*  
*Hardness, Sukht'ee, f.*  
*Hardship, Sukht'ee, f. Kusht.*  
*Hardware, Lo'khur.*  
*Hardy, a. Sukht.—v. Brave.*  
*Hare (or rabbit), Khur'gosh,*  
*Khur'ha, Chou'gur'a, Lum'-*  
*bha, Lum'ha, Lum'ka'na,*  
*Sub'urt, Sus'a, Ur'nub.*  
*Haram, } cor. of Hur'um, a*  
*Harem, } Sanctuary, Concu-*  
*bine, Daughter, the female*  
*apartments or Zun'a'nu.*  
*Harlot, v. Prostitute.*  
*Harm, Nook'san, Zur'ur,—v.*  
*a. Sut'a'na.*  
*Harmless, a. Bho'la, Bho'ra.*  
*Harmonica, musical glasses,*  
*Jul'tur'ung.*  
*Harmonious, a. concordant,*  
*Dum-saz.—v. Musical.*  
*Harmony, concord, Dum-saz'-*  
*ee, f.—v. Music.*  
*Harness, Saz, Saj.*  
*Harp (dulcimer, guitar, or*  
*lute ?) varieties of—Bur'but,*  
*f. Chung, f. Ku'noon, Mih'-*  
*ree, f. Ood.*  
*Harpoon, Ne'zu.*  
*Harrow. Hen'ga, Ma'chee, f.*  
*Muv'ee, f. Sur'a'wun,—v. a.*  
*Bid'ah'na, Cheer'na.*

- Harsh*, a. Ku'ra, Toorsh.  
*Harshness*, Toor'shee, f.  
*Hart*, Hur'in, Hur'un.  
*Harvest*, Dir'ou, Fusl, f. Kut'-  
 nee, f.  
*Hash*, v. Mince.  
*Hasp*, Koo'la'ba.  
*Haste*, Juld-baz'ee, f. Juld'ee, f.  
*Hasten*, v. n. Dha'na,—v. a.  
 Juld'ee-k. Chul'a'na.  
*Hastily*, ad. Juld'ee, Toort.  
*Hasty*, a. quick, Juld,—v. Irri-  
 table.  
*Hat*, Top, To'pa, To'pee, f.  
*Hats*, App. 420.  
*Hatch*, brood, Jhol,—v. a. Ni'-  
 kal'na, Se'o'na,—v. n. Ni'-  
 kul'na.  
*Hatch (of a vessel)*, Phal'ka.  
*Hatchet, axe*, Kool'ha'ra. Kool'.  
 ha'ree, f. Phur'sa, Tan'gee, f.  
 Tub'ur.  
*Hate*, Doosh'mun'ee, f.—v. a.  
 D-r.  
*Hatable*, a. Muk'rooh.  
*Haunch*, v. Hip, Thigh.  
*Haunt*, Deeb.  
*Haughtiness*, Mugh'roo'ree, f.  
*Haughty*, a. Mugh'roor.  
*Hautboy*, flute, kinds of—  
 Kun'dal. Soor'na.  
*Hautboy player*, Soor'na-chee.  
*Have*, v. a. Dha'na, Ruk'na.  
*Haw. unguis*, Na'khood'u.  
*Hawk*, Baz, Sen,—varieties of,  
 Churgh. Chut'oo'a, Jhug'-  
 ur, Lug'ur, Ton'wa,—under  
 a year old, Chooz,—v. Falco.  
*Hawk*, v. a. to expectorate,  
 Khun'khu'na.  
*Hawking*, clearing the throat,  
 Tun'ukh'nookh.  
*Hawker*, Dust-fur'osh,—v.  
 Pedler.  
*Hay*, Sook'ha-ghas, f. Ruk'hee,  
 f. Ul'uf.  
*Hazard*, Jo'khim, f. K'hut'ra,  
 —v. a. J-oo'tha'na, K-men-  
 dal'na.  
*Hazard-table*, Boot.  
*Hazardous*, a. K'hut'ur'nak.  
*Haze*, Dhoondh.  
*Hazy*, a. Dhoondh'la.  
*He*, pro. Wo, Wooh, Oos'ne.  
*Head*, caput, Sir, Sur, Sees,  
 Moond, Moor.—v. Chief.  
*Head-ache*, Durd-sur, Sir-ka-  
 durd, Soo'dau.  
*Headed*, a. (as a drum) Mur'ha.  
*Head-foremost*, } Sir-ke-bhul.  
*Head-long*, ad. }  
*Heading* (of a drum, &c.),  
 Mur'hun, f.  
*Head-stall*, Sir-doo'wul, f.  
*Head-strong*, a. Moonh-zor.  
*Heal*, v. a. Bhul'a-k. Chun'-  
 ga-k.—v. n. (as a wound),  
 Bhur'na.  
*Healer*, Sha'fee.  
*Healing*, Shif'a, f. Il'ti'yam,—  
 p. a. Sha'fee.  
*Health*, Tun'door'oos-tee, f.  
 Tus'leem, Sih'but, f.  
*Health in India*; hints for its  
 preservation, 428.  
*Healthy*, a. Chun'ga, Tun'-  
 door'oost.  
*Heap*, Dher, Dher'ee, f.—v. a.  
 D-k.  
*Hear*, v. a. to listen, Soon'na,  
 Kan-d.—to regard, grant,  
 obey, Man'na.  
*Heard*, p. p. Shun'eed'a.  
*Hearer*, Soon'ne-wa'la, Sa'mi.  
*Hearing*, Shun'eed, f. Sa'mi'a.  
*Heart*, Dil, Kha'tir, f. Kulb,  
 Chit.  
*Heart-alluring*, a. Dil-fur'eb.



- Heart-broken*, a. *Dil-khus'tu*.  
*Heart-burn*, *Um'ul'pit*.  
*Heart-grief*, *Dil-a'za'ree*, f.  
*Heart-grieved*, } *Dil-a'zar*.  
*Heart-sick*, a. }  
*Heart-wounded*, a. *Dil-uf'gar*.  
*Hearten*, v. a. *Dil-bur'ha'na*.  
*Heartily* ad. (*with heart and mind*), *Dil-o-jan'se*.  
*Heartless*, a. *Be-dil*.  
*Hearty*, a. *sincere*, *Dil'ee*, *Kul'bee*,—v. *Healthy*.  
*Heat, calidity*, *Gur'ma*, *Gur'mee*, f.—v. a. *to make hot* (as metal), *Duh'ka'na*, *Dah'na*, *Ta'o-d*.—v. *Course*, *Inflammation*, *Excitement*, *Contest*, *Excite*, *Warm*.  
*Heating*, a. *inflaming*, *Ta'ta*.  
*Heave*, v. n. *to rise or swell*, as waves, *Hil'or'na*.—v. *Lift*, *Raise*, *Swell*, *Pant*.  
*Heaven*, the expanse of the sky, *As'man*, *Churkh*, *Mee'na*,—the m. abode of the blessed, *Bu'bisht*, — h. *By'koonth*, *Pur'um'pud*, *Swurg*.  
*Heavenly*, a. *As'mau'ee*, *Bu'hist'ee*, *Swurg'ee*.  
*Heaviness*, *Bar*, *Bhar*.  
*Heavy*, a. *Bha'rce*, *Gur'an*.  
*Hebrew*, *Ib'ree*, *Ib'ra'nee*.  
*Hectic*, a. *Mud'kook*.  
*Hectic fever*, *Tup-i-dik*, f. *Sil*.  
*Hedge*, *Dhan*, *Tut'ree*, f.—v. a. *D-bandh'na*.  
*Hedge-hog*, *Dur'raj*, *Dool'dool*, *Seeh*, *Seenh*.  
*Hedysarum*, prickly-stem—*Ju'wa'sa*.  
*Heed*, *Hosh'yar'ee*, f.—v. a. *Man'na*.  
*Heedless*, *Be-hosh'yar*.  
*Heedlessness*, *Be-hosh'yar'ee*, f.
- Heel*, *E'ree*, f. *Foo'jool*, *Pash'nu*, *Uk'ub*.  
*Hegira*, cor. of *Hij'i'rut*, f. (lit. *separation, departure*), the epoch of Moohummud's flight from Mecca to Medina, on the 16th of July, A. D. 622, and hence the Era of the Moohummuduns,—180.  
*Heifer*, *Buch'hi'ya*, f. *O'sur*, f.  
*Height, elevation*, *Oon'cha'ee*, f.—v. *Summit*, *Extremity*.  
*Heinous*, a. *Shud'eed*, *Ush'ur*.  
*Heir*, *Wa'ris*, *Wul'ee-uhd*, *Khul'uf*.—pl. *Wur'us'a*.  
*Heir apparent*, *Joo'vu'raj*, *Koon'wa'ra*.  
*Heirless*, a. *La-wa'ris*.  
*Heirship*, *Wir'a'sut*, f.  
*Hell*, *Do'zukh*, *Nar*, f. *Nur'uk*, *Suk'ur*,—of the hindooes, *Pa'tal*.—v. *Gehenna*.  
*Hellish*, a. *Do'zukh'ee*, *Ju'hun'noom'ee*.  
*Hellebore, black*—*Khir'buk'us'wud*, *Ka'lee-koot'kee*, f.  
*Helm, tiller*, *Sook'kan*.  
*Helmsman*, *Sook'kan'ee*.  
*Helmet*, *Khod*, *Migh'fur*.  
*Help*, *Mud'ud*, f.—v. a. *M-k*.  
*Helper*, *Mud'ud-gar*.  
*Helpless*, a. *Be-char'u*, *La-char*.  
*Helplessness*, *Be-char'u'gee*, f. *La-char'gee*, f.  
*Hem, edging*, *Got*, f. *Ha'shi'yu*, *Kor*, f. *Mugh'zee*, f. *Pul'loo*,—v. a. *Toor'pa'na*, *Loor'hi'ya'na*.  
*Hem*, v. n. *to utter hems*, *Khun'khar'na*.  
*Hemlock (spotted—?)*, *Shook'ran*.  
*Hemming, clearing the throat*, *Tun'ukh'nookh*.

- Hemicrany*, Ud'ha-see'see, f.  
*Udh-kup'a'lee*, f. *Urdh-kup'a'ree*, f.  
*Hemiplegy*, Ud'hung, Ur'dhang, Fa'lij.  
*Hemiplegic*, a. Ud'hun'gee, Ur'dhan'gee.  
*Hemistich*, Mis'ra.  
*Hemorrhoids*, Bu'wa'seer.  
*Hemp*, common—Bung, f. Bhang, f. Bhung, f. Bi'ju'ya, —v. Gau'ja, 555, Bung, 38.  
*Hen*, Moorgh'ee, f. Mak'i'yan, f. Kook'ree, f.  
*Hen-coop*, Ta'pa. Khan'cha.  
*Hen-bane*, A'ris'ta, Bunj, f. Khor'a'sa'nee-uj'wa'yun, f.  
*Hen-house*, Khor'la.  
*Hen-pecked*, a. Zun-moo'reed.  
*Hence*, ad. from this place, Ee'han'se, Id'hur'se,—for this reason, Is-was'te, Is-li'yeh.  
*Hence-forth*, ad. Ub-ten.  
*Henna-plant*, Hin'a, f. Hin'na, f. Mehn'dee, f. Meh'dee, f. 43.  
*Hepatic*, a. Jig'ui'ee, Moo'-kou'wee-i-kub'id.  
*Heptagon*, Moos'ub'ba.  
*Her*, pro. (poss.) Oos'ka,—(obj.) Oos'ko.  
*Herald*, Moo'na'dee.  
*Herb*, Ou'shudh, f.  
*Herbage*, herbs, Sub'za, Sub'zee, f. Gee'ah, f.  
*Herbs*, garden or culinary, Tur'u, Sag.  
*Herd*, drove, Gul'lu, Nar.  
*Herdsmen*, Gul'lu-ban.  
*Here*, ad. in this place, Ee'dhur, Id'hur, Is jug'u.  
*Hereafter*, ad. Min-bad, Is'ke-bad.  
*Hereditary*, a. Mee'ras'ee.  
*Heresy*, Rifz, Up'unth.  
*Heretical*, a. Up'unth'ee.  
*Heretic*, Ruf'zee.—pl. Ru'wa'fiz.  
*Heretofore*, ad. A'goo, Pesh-tur, Sa'bik.  
*Heritage*, Mee'ras, f. Irs, Wa'ris'ee, Wir'a'sut, f. Wul'ee'uhd'ee.  
*Hermaphrodite*, Hij'ra, Heez, Khoons, Khoon'sa.  
*Hermit*, Go'shu-geer, G-nish'een, Ooz'lut'ee, Ta'rik-ool-doo'ni'ya, Za'hid.  
*Hermodactyl*, Soor'in'jan, f. (2 varieties—S-tulkh, or bitter; and S-shee'reen, or mild.)—Jung'lee-sing'ha'ra.—v. Meadow-saffron.  
*Hernia*, Bad-kha'yu, Futt, Und-kos.  
*Hero*, Bu'ha'door, Beer.  
*Heroic*, a. Shuh-zor, Beer.  
*Heroism*, Shuh-zor'ee, f.  
*Heron*, Boo'tee'mar, Ghumkho'ruk, G-khwar'uk, Ma'hee-khwar, Ghe'ga (dukh.). —v. Ardea, Curlew.  
*Herpes*, Dad.  
*Herpes exedens*, Ghoor'ghoor'ra (lit. Mole-cricket—the disease so named from its corroding the flesh as that insect digs in the earth).  
*Herring*, fresh-water, v. Buch'wa, 24.  
*Hesitate*, v. a. Hich'kich'a'na.  
*Hesitation*, Pus-o-pesh, Hich'kich'ee, f.  
*Heterogenous*, a. Un'mel.  
*Hew*, v. a. Kat-k. Tur'ash'na.  
*Hexagon*, Moo'sud'dus, Shushji'huf.

- Hexagonal*, a. Shush-ji'hut.  
*Hexameter*, Moo'sud'dus.  
*Hibiscus*, eatable—Bhin'dee, f.  
     —chinese, Ju'wa:—changeable, Gool-i-uj'a'ib:—purple-flowered (white variety), Sud'a-soo'na'gun, f.—poplar-leaved, Pa'rus-pee'pul.  
*Hiccough*, Hich'kee, f.  
*Hidden*, a. Chhip'a, Po'shee'du.  
*Hide*, v. a. Chhip'a'na, Chhoo'-pa'na, Chhup'a'na,—v. n. Chhip'na, Chhoop'na, Chhup'na.  
*Hide*, skin, Khal, f. Chur'sa.  
*Hiding*, Ikh'tif'a, Dufn.  
*Hideous*, a. Duh'shut-un'gez.  
*Higgledy-piggledy*, ad. Oo'lut-poo'lut, Gut-put, Gud-bud.  
*High*, a. elevated in place, loud, Oon'cha,—elevated in place, rank, intellect, Boo'lund,—in rank, A'lee, U'lee,—v. Dear, Aloft.  
*High-birth*, Boo'zoorg-za'du'-gee, f.  
*High-born*, a. Boo'zoorg-za'du.  
*Highland*, Koh-is'tan,—a. Ko'-hee.  
*Highlander*, Ko'hee.  
*Highness*, title of a prince, Jun'ab, f. Huz'rut, f.—v. Salutations, 321. Height.  
*High-way*, Shah-rah, Ruh-goo'-zar.  
*Highway-man*, Ruh'zun.  
*Highway-robbery*, Ruh'zun'ee, f.  
*Hilarity*, Khoosh'ee, f.  
*Hill*, Koh, Gi'ri, Pu'har'ee, f.  
*Hillock*, Tee'la,  
*Hilly*, a. Ko'hee.  
*Hill*, Kub'za, Mooth, f.  
*Him*, pro. Oos'ko, Oo'se, Is'ko, I'se.  
*Hind*, doe, Hir'nee, f. Hur'-nee, f.  
*Hind*, a. } Pichh'la.  
*Hindmost*, }  
*Hinder*, v. a. Rok'na, Mun'u-k.—v. n. Ma'ai-h.  
*Hinderance*, Rok, Mun'u Ma'ni, Ma'ni'yut, f.  
*Hinderer*, Ma'ni.  
*Hindoo*, Hin'doo.—v. Indian.  
*Hindoo Castes*, 67.—Sects, 73.—Names, 73.—Sidereal year, 172.—Luni-solar year, 173.—Lunar days or dates, 175.—Lunar asterisms or constellations, 176.—Months and Seasons, 184.—Days of the week (h. and m.), 186.—Hours of the day (h. and m.) 187.—Mythology, 241.—Deities, 244.—Festivals, 290.  
*Hindoostanee Prefixes and Terminations*,—key to, 394.  
*Hinge*, Kub'za.  
*Hint*, Ish'a'ra,—v. a. I-k,  
*Hip*, joint of the thigh, Koo'la, Pooth,—of an animal, Poot'-tha,—pl. Soo'reen, f.  
*Hire*, rent, fare, freight, Kir'-a'yu, Bha'ra, Uj'oo'ra,—v. a. to let, K-k, K-d,—to rent, K-le'na,—to bribe, Ghoos-d.—v. Wages.  
*Hirer*, Kir'a'yu-dar.  
*Hiring*, p. a. Moo'jir.  
*Hireling*, Uj'oo'ra-dar.  
*Hirundo apus batassia* (Buch), Soo'pa-be'na.  
*His*, pro. Is'ka, Oos'ka.  
*Hiss*, Hisht,—of a serpent, Phoon'kar, f.—v. a. to hiss (as a serpent), Phoo'na.—v. Hoot.  
*Hisht*! *Hisht*!

- Historian*, Moo'ur'rikh.  
*History*, Ilm-ool-ta'reekh.  
*Hit*, v. a. Mar'na.—v. *Stroke*,  
*Chance*.  
*Hither*, ad. I d'hur.  
*Hitherto*, ad. Ub'tuk, Ub'tul'-  
uk, Ub'to'ree.  
*Hoar-frost*, Pa'la, Zha'lu.  
*Hoard, store*, Jum'a,—v. a.  
Ganj'na.  
*Hoariness*, Shyb.  
*Hoarseness*, Gir'if'tu'gee-i-  
a'waz, f.  
*Hob-goblin*, Boo'ee, f.  
*Hoe, or spade*, Bel'chu, Kood'al,  
Kood'al'ee, f. Kood'ar, Pha'-  
o'ra ;—small, Pha'o'ree, f.  
*Hog*, Soo'ur, Soo'kur, Ba'rah,  
Khook ;—wild, Bur'bel'a.  
*Hog-deer*, Par'ha.  
*Hog-plum, mango*—Um'ra, 49.  
*Hog-sty*, Bud-sul'a, Kho'bar.  
*Hoist*, v. a. Oo'tha'na.  
*Ho'la, Cargo-barge*, 115-2.  
*Hold, seizure*, Puk'ur, f. Gir'ift,  
f.—v. a. Puk'ur'na.  
*Hold, of a vessel*, Khin, Khun.  
*Hole*, Bil, Bil'a, Chhed,  
Gur'ha.  
*Ho'lee Poo'ja or Do'la-ja'tra*,  
a h. festival held on the 1st  
day of the full moon in  
Pha'goon (feb.—mar.), 291.  
*Holloa ! Uj'ee ! Ur'eh ! Ur'ee*  
(f.) !  
*Holla, Poo'kar, f.*—v. n. Ter'na,  
*Hollow*, Khol,—a. Khokh'la,  
—v. a. Khod'na.  
*Holy, a. good*, Pak, P-saf,—  
hallowed, Moo'kud'dus.  
*Holy-ghost*, Rooh-ool-koods.  
*Holi-day*, Pur'ub, Te'o'bar.  
*Holly-hock*, Gool-khy'roo.  
*Homage, obeisance*, Tus'leem, f.  
*Home, abode*, Gbur, Muk'am.  
*Homely, a. plain*, Sa'da.  
*Homeward-bound*, ad. Phir'tee.  
*Homicide, v. Murder*, M-er.  
*Homogeneous, a. Hum-jins*.  
*Homogeneousness*, Jin'si'yut, f.  
*Hone, Sil'ee, f. Phut'ur'ee, f.*  
*Honest, a. Khur'a, Di'ya'nut-*  
dar.  
*Honesty, Khur'a-pun, Di'ya'-*  
nut, f.  
*Honey, Shuhd, Mud'boo, Mou,*  
Un'gub'een, Us'ul.  
*Honey-comb, Chhut'ta, Shan.*  
*Honour, Iz'zut, f. Man, Wukr,*  
—v. a. to dignify, Bur'u'ee-  
d. Hoor'mut-d.—to respect,  
Ta'zeem-k.  
*Honourable, a. Sha'yus'ta.*  
*Honoured, a. respected, Mooh'-*  
tur'im.  
*Hood, of a chaise, &c. Top,*  
To'pa,—of the hooded snake,  
Phun, Kuf'chu,—blind ap-  
plied to hawks, Kool'lab.  
*Hooded, a. (as a chaise, &c.),*  
Chhut'ree-dar.  
*Hooded snake, Nag, Na'gin, f.*  
Na'gun'ee, f. 19 :—a variety  
of, Ki'on'tiya ;—black vari-  
ety, Ka'la-samp, Krish'na-  
samp, 18 ;—spotted variety,  
Kou'ri'ya'la.  
*Hoof, Nal, Soom, Koor,—*  
cloven, Khoo'ree f.  
*Hook, Kan'ta, Kool'lab, Koo'-*  
la'ba.  
*Hookah, cor. of Hook'ku ; the*  
better description of which  
consists of the following  
named distinct portions, viz.  
1. Hook'ku, the glass, metal,  
or earthen-ware water-vessel.  
2. Kur'ee'na or Ni'ga'lee, f.

- the *double-pipe* which fixes into the water vessel. 3. Gut'ta, the *socket of the kur'ee'na*. 4. Ny'chu, the *Snake*, or *Pipe* which unites with the shorter pipe of the kureena. 5. Moonh'nal, the metal or mineral *Mouth-piece*. 6. Ur'uk-dan or Chil'um-chee, f. the metal *Saucer* which connects the longer pipe of the kureena with the chilum. 7. Chil'um, the metal or earthen-ware *Cup* or *Bowl* in which the tobacco, tu'wa, and fire-balls are contained. 8. Git'a or Git'ikh, the small earthen-ware *tripod plate* fixed between the concavity of the chilum and the tobacco. 9. Tu'wa, the metal or earthen-ware *circular plate* interposed between the tobacco below and the fire-balls above. (Tum'a'koo, the *Tobacco*.—v. note, p. 442.—Gool, the *charcoal fire-balls*.) 10. Sur'posh or Chum'bur, the metal *Chil'um-cover*. 11. Ghil'af, the *Ny'chu slip* or *cover*. 12. Zer'un'daz, the *hookku Carpet*.
- Hook'ku*, varieties of the—Dum'ee, f. Fur'shee, f. Kool'koo'la,—(a small kind), Goor'goo'ree, f.—(used by a class of Fukeers), My'dan'ee,—(made of *cocoa-nut*), Nar'i'yul or Nar'i'yul'ee,—of earthen-ware), Thur'i'ya.
- Hookku attendant*, Hook'ku-bur'dar, 63.
- Hookku pipe, straight*—Chou'ga'nee, f.—*bent* (as of the goorgooret), Do-khum'nu.
- Hookku-snake*, Ny'chu.
- Hookku-snake maker*, Ny'chu-bund.
- Hookku-snake making* (trade of), Ny'chu-bund'ee.
- Hoop*, Gir'da, Chum'bur.
- Hooping-cough*, Da'ba, Koo'-kur-khan'see.
- Hoopoe*, Hood-hood, Sha'na-sur.
- Hoot*, v. a. to shout at in censure or ridicule, Ta'lee- (or Thup'ree-) mai'na, T- (or T-) buj'a'na.
- Hop*, v. n. Phood'uk'na.
- Hope*, As, f. As'a, f. As'ra, Oom'med, f. Bhur'o'sa,—v. n. Oom'med'war-h.—v. a. Bhur'o'sa-k. O-r.
- Hopeful*, a. Oom'med'war.
- Hopeless*, a. Na-oom'med.
- Hopelessness*, Na-oom'med'ee, f.
- Hopelessly*, ad. Na-oom'med'-a'na.
- Hoo'sy'nee-kub'ab*, meat in small pieces, skewered and curried, 224.
- Hopper*, of a mill, Dulv.
- Horde* (query—cor. of) Oor'-doo, an Army, a Camp, a Market.
- Horizon*, Oo'fook.
- Horn* (of an animal), Seeng, Shakh, f. Sring,—of a bow, Go'shu.
- Horn* (wind instrument), varieties of—Seen'ga, Sin'ga, Ban'ka, 236, Bhom'poo, Kur'na'ee, f. Kurn, Kur'na, 237; Nursin'ga, 238; Too'ry (or collery horn), 239.
- Horned*, a. Shakh'dar.



- Horn-player*, Nur'sin'gi'ya.  
*Hornet*, Zum'hoor, m. f.  
*Horoscope*, Za'ee'cha, Jun'um-pu'ree, f.  
*Horrible*, a. Houl'nak.  
*Horror*, Houl, Hy'but, f.  
*Horse*, Gho'ra, Ghoor, Ba'jee, Fur'us, Hyk, Ush'wu, Us'wu, Usp;—*arabian*, Ta'zee-gho'ra;—*of mixed breed*, or an arab colt reared in another country, Ta'zeek;—*of middling breed*, Ras-fuk'ut;—*of high cast*, Ras-kul'an;—*between an arab and a turkee*, Moo'jun'noos;—*black*, or *of noble breed*; Shub-dez;—*turkee*, or *with split ears*, Chou'go'shi'ya;—*well trained and obedient*, Kul'ka-gho'ra;—*with a hollow back*, from Kuchchh, Kuch'chhee;—*lean*, *long-legged* (*rosinante*), Dug'ga;—*an impatient little*, Koo'tar;—*of four years old*, Char-sal;—*of five years*, Nu'ye-punj;—*of seven years*, Punj;—*of ten years*, Mul'e-punj.  
*Horse-breaker*, { Cha'book-  
*Horse-broker*, { su'war.  
*Horse-cloth*, Gur'dun'ee, f.  
*Jhool*, f. Kus'too'wan.  
*Horse-doctor*, Sal'o'tree.  
*Horse-dung*, Leed, f.  
*Horse-fly*, Bug'hee, f.  
*Horse-leech*, Bhyn'sa-jonk (lit. *Buffalo-leech*).  
*Horse-shoe*, Nal.  
*Horse-whip*, Cha'book, Kum'chee, f.  
*Horseman*, Su'war'kar, Ghoor-chur'ha, Us'war, Ba'gee.  
*Horsemanship*, Su'war'kar'ee, f.  
*Horsemint*, Dukh'un'ee-poo'-dee'nu.  
*Horse-race*, Ghoor-dour.  
*Horse-radish tree*, smooth—Su'huj'na, 47.  
*Horse-woman*, Ghoor-chur'hee, f.  
*Horticulture*, Bagh'ban'ee, f.  
*Hose*, Pa'e'ta'bu.—100.  
*Hosier*, Mo'ze-baf.  
*Hospitable*, a. Mih'man'dost.  
*Hospitality*, Mih'man'dar'ee, f.  
*Hospital*, Bee'mar-kha'nu, Shif'-a-kha'nu.  
*Host*, *entertainer*, Mez'ban, Mih'man'dar.  
*Hostage*, Kuf'eel, Ol, Yur'-ghum'al.  
*Hostile*, a. Moo'kha'lif.  
*Hostility*, Moo'kha'luf'ut, f.  
*Hot*, a. *contrary to cold*, Gurm,—*violent*, *eager*, Tez, Tut'ta,—*pungent*, *acid*, Jhal, Tez, Chir'pir'a.  
*Hot Season*, *summer*, Dhoop'-ka'la, Gurm'ee, Gree'khum, f. Grek'hum-root, 185.  
*Hot-tempered*, a. Tbond-miz'aj.  
*Hotel*, Sur'a'e-un'grez'ee,—vul. Punch-ghur.  
*Houri*, (? cor. of) Hoor, a *virgin of the m. paradise*.  
*Hour*, v. Ghun'ta, Ghur'ee, 171.  
*Hours of the day*, 187.  
*Hour-glass*, Shee'sha'i-sa'ut.  
*House*, *dwelling*, Ghur, Hu'-wel'ee, f. Muk'an, Kha'nu,—*brick-built*, Kot'hee, f.—*of clay*, Mut-kot'ha,—*set apart for the entertainment of strangers*, Chhufr-put'i, C-dha'ree, Mih'mau-kha'nu,—v. Bung'la, 505.

- Houses*, App. 429.  
*House-breaker*, Sendh'i'ya.  
*House-hold*, Ghur'a'na, Khan'-dan.  
*Household furniture*, Ghur-ka-us'bab, Ghur-bur'a'o, 108.  
*House-holder*, } Ghur-wa'la.  
*House-keeper*, } Kha'nu-dar.  
*House-keeping*, Ghur-wa'lee, f. Kha'nu-dar'ee, f.  
*Houseless*, a. Be-khan-o-man.  
*House-rent*, Ghur-ka-kir'a'ya.  
*House-steward*, Khan'sa'man, 63 ; Bhun'dar'ee.  
*House-wife*, Tuh'loo'ee, f.—a case for needles, thread, &c. Til'la-dan'ee, f.  
*House-wifery*, Tu'hul, f. Ghur-bar'ee, f.  
*Housing, covering for cattle*, Jhool, f. Jool, f.—v. *Horse-cloth, Saddle-cloth*.  
*How*, ad. in what manner, Kis-tur'u, Ky'sa,—by what means, Kis-tur'u,—for what reason, Ke'on,—to what degree, Kis-kudr.  
*However, nevertheless*, Tou'-bhee, Tis'pur'bhee.  
*Howling*, Wul'wul'a.  
*Hubble-bubble*, the vulgar synonyme applied by Europeans to the *Hookku*.  
*Hubbub*, Hur'bur'ee f. Hul-chul, f.  
*Huckster*, Khor'du-fur'osh.  
*Hue*, Rung, Loun.  
*Huge*, a. great, Bur'a.  
*Hul'wa*, an arabic and hindoo-tanee hard-baked confection, 224.  
*Hum, of bees, &c.* Bhim'bhi'na'-hut, f.—v. n. Bhiu'bi'na'na, Ghoon'ghoo'na'na.  
*Human*, a. In'sa'nee.  
*Human-kind*, Ins, In'san.  
*Humane*, a. Khul'eeek.  
*Humanity*, In'sa'nee'yut, f.  
*Humble*, a. Ghur'eeb, Ud'heen.  
*Humid*, a. Num, Num-nak.  
*Humidity*, Num, Num'ee, f. Num-nak'ee, f.  
*Humility*, Ghur'eeb'ee, f.  
*Humor*, Rus.  
*Humour, temper*, Miz'aj,—v. *Caprice, Comply*.  
*Hump*, Koob, Kooz, Koo'bur,—of an ox or camel, Ko'hau, Ko'hu.  
*Humpback*, Koob'ra'ee, f.  
*Humped*, a. Koob'ba, Koob'-ra, Kooz-poosht.  
*Humpedness*, Kooz-poosht'-ee, f.  
*Hundred*, Sou.  
*Hundred-fold*, Sou-goo'na.  
*Hundred thousand*, Lakh, Luk.  
*Hundreds of thousands*, Lak'-ha.  
*Hunger*, Bhookh, f. Ish'ti'ha, f.  
*Hungry*, a. Bhoo'kha.  
*Hun'oo'man* (*semnopithecus entellus*), the monkey deity of the hindoos, 256.  
*Hunt*, v. a. to chase for sport, Shik'ar-k.—to chase to pursue, Khud'er'na, Rug'ed'na,—to chase, pursue, to search for, Her'na.  
*Hunting*, Shik'ar, Sy'yad'ee, f. Khet'uk, Nukh'cheer ;—under cover of a stalking horse (or ox), Choo'hur.  
*Huntsman*, Shik'ar'ee, Sy'yad, Khet'uk'ee.  
*Hunting-(or sporting-) ground*, Shik'ar-gah, f. Nukh'cheer-gah, f.

**Hur**, a form of Shiv as the husband of Gou'ree, 257.  
**Hur'ee**, a name of Vishnoo.  
**Hur'ee-hur**, the name of Vishnoo and Shiv, in their forms of Huree and Hur, under one body, 257.  
**Hurly-burly**, Hurj-murj, Khul'-bul, f.  
**Hurricane**, Chou'wa'ee, f. Too'fan.  
**Hurry**, Juld'ee, f. Juld-baz'ee, f. Hur'bur'ee, f.—v. a. Juld'-ee-k.—v. n. Hur'bur'a'na.  
**Hurt**, Chot, f. Ee'za, f. Zi'yan, —v. a. C-d. E-d. Z-k.  
**Hurter**, Moo'zee.  
**Hurtful**, a. Moo'zee, Zi'yan'-kar.  
**Hurtfulness**, Zi'yan'kar'ee, f.  
**Husband**, spouse, Khus'um, Kha'wind, Put.—v. a. to economize, Syl'na, Set'na.  
**Husbandman**, Kis'an, Khet'ee'-hur, Kish'-kar.  
**Husbandmen**, tribes of—Koor'-mee, Lod'ha.  
**Husbandry**, Khet'ee, f. K-bar'-ee, f. Kish'-kar'ee, f.  
**Hush!** Choop!—v. Silence, Silent.  
**Hush-money**, Moonh-bbur'ee, f.  
**Husk**, Bhoos, Boor, f. Chhil'ka, Chhee'mee, f. Kishr,—of chick-pea, Chhil'lur,—of wheat, Cho'kur;—v. a. Chhil'ka-oo'tar'na, Chhant'-na.  
**Hut**, Jhomp'ra, Jhomp'ree, f.  
**Hut-barracks**, Chha'o'nee, f.  
**Huzza!** Jy!—v. a. Jy-jy'kar-kur'na.  
**Hyacinth**, Soom'bool.  
**Hydrocele**, Noo'zool-i-ab.

**Hyena**, Gir'ir, Kuf'tar, Luk'-ra, Churkh, Bha'loo-ko'la (dukh).  
**Hygeian Notes on Dress in India**, App. 425.  
**Hymn**, Bhuj'un, Us'toot, f. Stoo'ti, f.  
**Hyperbole**, Moo'ba'ligh'u.  
**Hyperbolic**, a. Muj'az'ee.  
**Hypochondriacism**, Houl-dil.  
**Hypochondria** (of the body), Kokh, f. Kokh'a, f.  
**Hypocrisy**, Ri'ya, f. Kup'ut, f.  
**Hypocrite**, Ri'ya'ee, m. f. Ri'ya'kar.  
**Hypocritical**, a. Kup'ut'ee.  
**Hypothesis**, Ki'yas, Un'oo'-man, f.  
**Hypothenuse of a triangle**, Kur'un.  
**Hypothetically**, ad. Furz'un.  
**Hyssop**, Zoo'fa.

## I.

**I. v.** "Scheme of Letters," xxx.  
**I**, pro. Myn, Mun.  
**Ibis denudata** (Buch.) ? Bo'zu.  
**Ice**, Burf, m. f. Too'khar, Too'sar, Yukh.  
**Iced**, a. Burf-pur'ward.  
**Ichneumon globatus** (?), Koom'-har'ee, f. Koom'bur'i'ya.  
**Ichor** (bloody—discharged along with perulent matter), Kuch-lo'hoo.  
**Icy**, a. Bur'fee.  
**Idea**, Khi'yal, Wuhm.  
**Ideal**, a. Khi'yal'ee, Wuh'mee.  
**Idealism**, Ma'ya, f.  
**Identical**, a. Ek-san, Yuk-san.  
**Identity**, Ek-san'ee, Yuk-san'-ee.  
**Idiom**, Moo'ha'wir'u, Is'til'a, f.

- Idiomatic*, a. Is'til'a'ee.  
*Idiot*, Ga'o'dee, Gee'dee, Pa'gul.  
*Idiotic*, a. Ga'o'dee, Gee'dee, Pug'la.  
*Idle*, a. *slothful*, A'ram'ee, A'rus'ee.—*trifling*, Ub'us.—  
v. *Unemployed*.  
*Idleness*, A'rus, Ul'us.  
*Idler*, A'ram-tul'ub.  
*Idly*, ad. *vainly*, Ub'us.  
*Idol*, Boot, Moo'rut, f.  
*Idol temple*, Boot-kha'nu, Tha'-  
koor-dwa'ra.  
*Idolater*, Boot-pur'ust.  
*Idolatry*, Boot-pur'ust'ee, f.  
*If*, con. Ug'ur, Gur, Ur, Jo.  
*If it be not*, Mug'ur.  
*Ignis-fatuus*, Chbul'a'wa.  
*Ignite*, v. a. Jul'u'na,—v. n. Jul'na.  
*Ignoble*, a. Kum'ee'na, Sif'la.  
*Ignominious*, a. Roos'wa.  
*Ignominy*, Roos'wa'ee, f.  
*Ignoramus*, an *ignorant*, Moo'-  
ruk.  
*Ignorance*, Nu'dan'ee, f.  
*Ignorant*, a. Na'dan, Un'jan.  
*Ignorantly*, ad. Un'jan'e.  
*Iguana*, Goh.  
*Ill*, evil, Bul'a, f. *Khur'ab'ee*,  
f.—a. *ailing*, Bee'mar, Be-  
a'ram.—*bad*, Bud, Mund.—  
ad. *badly*, Boor'ee-tur'uh'se.  
*Ill-bred*, a. Bud-oos'loob.  
*Ill-breeding*, Bud-oos'loob'ee, f.  
*Ill-disposed*, a. Bud-khus'lut.  
*Ill-looking*, a. Bud-shukl, Bud-  
suj.  
*Ill-mannered*, a. Bud-ut'war.  
*Ill-nature*, Bud-kho'ee, f.  
*Ill-natured*, a. Bud-kho.  
*Ill-paced*, a. Bud-rik'ab.  
*Ill-temper*, Bud-miz'aj'ee, f.  
*Ill-tempered*, a. Bud-miz'aj.  
*Ill-treat*, v. a. Bud-soo'look-k.  
*Ill-treatment*, Bud-soo'look'-  
ee, f.  
*Ill-will*, Bud-un'desh'ee, f.  
*Illegal*, a. Hur'am.  
*Illegitimacy*, Hur'am-za'du'-  
gee, f.  
*Illegitimate*, n. & a. Hur'am-  
za'du, Chup'et'a.  
*Illiberal*, a. Be-fyz.  
*Illiberality*, Be-fyz.  
*Illicit*, a. Hur'am.  
*Illiterate*, a. Na-khwan'da.  
*Illness*, Bee'ina'ree, f. A'zar.  
*Illuminate*, v. a. Ro'shun k.  
*Illumination*, Rosh'nee, f.  
*Illusion*, Dhok'ha.  
*Illustrate*, v. *Explain*.  
*Illustrious*, a. Jul'eel.  
*Image*, Boot, Moo'rut, f.  
*Imaginable*, a. Moo'tus'ou'wur.  
*Imaginary*, a. Khi'yal'ee.  
*Imagination*, Khi'yal.  
*Imagine*, v. a. Khi'yal-k.  
*Iman*, cor. of Im'am, a m.  
*Prelate*.  
*Imbank*, v. a. Bandh'na.  
*Imbankment*, Bandh, f.  
*Imbecile*, a. Zu'eef.  
*Imbecility*, Zu'eel'ee, f.  
*Imbibe*, v. a. Juzb-k.  
*Imbitter*, v. a. Tulkh-k.  
*Imitate*, v. a. Nukl-k.  
*Imitation*, Nukl, f. Py'ruv'ee,  
f. Tuk'leed, f.  
*Imitated*, a. Tuk'lee'dee.  
*Imitative*, a. Moo'tu'tub'bi.  
*Imitator*, Moo'tu'tub'bi.  
*Immaculate*, a. Pak.  
*Immature*, a. Kham.  
*Immaturity*, Kha'mee, f.  
*Immeasurable*, a. Be-un'da'zu.  
*Immediately*, ad. Bil'fi'ul, Fil'-  
four, Fil'hal, Too'runt, Toort.

- Immemorial*, a. Yād-se-ba'hur.  
*Immense*, a. Kub'eer.  
*Immerse*, v. a. Doo'bo'na, Gho'-tu-d.  
*Immersed*, a. Ghurk.  
*Immersion*, Doob'kee, f. Gho'-tu.  
*Immoderate*, a. Be-un'da'zu.  
*Immodest*, a. Be-shurm, Na-by'a.  
*Immodesty*, Be-shurm'ee, f.  
*Immolate*, v. a. Zubh-k.  
*Immoral*, a. Bud-kir'dar.  
*Immorality*, Bud-kir'da'ree, f.  
*Immortal*, a. Um'ur, Ni'mur.  
*Immortality*, Um'ur-pud.  
*Immortalize*, Um'ur-k.  
*Immovable*, a. Uch'ul, Ut'ul.  
*Immovableness*, Jur'ut'a, f.  
*Immunity*, Moo'ut'ee, f.  
*Immure*, v. a. Kyd-k.  
*Imp*, little devil, Bhoot'na.  
*Impalpable*, a. Kup'ur-chhun.  
*Impalpable powder*, Tul'ee, f.  
*Impart*, v. Grant, Tell.  
*Impartial*, a. Be-ghur'uz.  
*Impartiality*, Be-ghur'uz'ee, f.  
*Impartially*, ad. Be-ghur'uz'-a'nu.  
*Impassable*, a. Ou'bhut, Ug'um.  
*Impatience*, Na-sub'ree, f.  
*Impatient*, a. Na-subr.  
*Impeachment*, It'ti'ham.  
*Impede*, v. a. Rok'na, Ut'ka'na.  
*Impediment*, hinderance, Rok, f. Ut'ka'o,—defect in speech, Look'nut, f.  
*Impel*, v. a. Chul'a'na, Dou'-ra'na.  
*Impenetrable*, a. Be-dukhl.  
*Imperative mood*, Oos'loob fur'-ma'nee, Oos'loob um'ur'ee.  
*Impenitent*, a. Ghyr-nud'a'mut.  
*Imperceptible*, a. Na-ma'loum.  
*Imperfect*, a. Na-tum'am.  
*Imperfection*, Na-tum'am'ee, f.  
*Imperial*, a. Bad-sha'hee.  
*Impertinent*, a. rude, Goos'-takh.  
*Impertinence*, Goos'ta'khee, f.  
*Impetuosity*, Juld'ee, f. Tez'ee, f.  
*Impetuous*, a. Juld, Tez.  
*Impiety*, Be-deen'ee, f.  
*Impious*, a. Be-deen, Ka'fir.  
*Implement*, A'lut, f. Huth'i'yar, m. f.  
*Implements*, A'lat, f. Huth'i'-yar, m. f.—94.  
*Implicote*, v. a. Plus'a'na.  
*Implore*, v. a. Doo'a-k. Min'-nut-k.  
*Impolite*, v. Rude.  
*Impolitic*, v. Imprudent.  
*Import*, goods imported, Am'-du'nee, f.—meaning, Muk'-sud, Muz'moon,—v. a. to signify, But'a'na,—v. a. to receive, Le-le'na.  
*Importunate*, a. Tuk'az'a'ee.  
*Importune*, v. a. Tuk'az'a-k.  
*Importunity*, Tuk'az'a.  
*Impose*, v. a. to lay on, Lug'a'-na.—v. Cheat.  
*Imposition*, v. Cheat, Tax.  
*Impostor*, Dugh'a'baz.  
*Impossible*, a. Na-moom'kin.  
*Impossibility*, Na-im'kan.  
*Impost*, tax, duty, Muh'sool.  
*Imposture*, Dugh'a, f. Fur'eb.  
*Imposthume*, Doom'bul, Doom'-mul, Pho'ra.  
*Impotence*, Zu'ee'ee, f.  
*Impotent*, a. Zu'ee f.  
*Imprecate*, v. a. Bud-doo'a-k.  
*Imprecation*, Bud-doo'a, f.  
*Impregnable*, a. Kulb, Mun'-ee'u.  
*Impregnate*, v. a. San'na.



- Impress*, v. a. *to imprint*, Chhap'na, Nuksh-k.—v. *Compel*.  
*Impression*, mark, Chhap, f. Chha'pa, Nuksh ;—*edition*, Chha'pa.  
*Imprint*, v. *Impress*.  
*Imprison*, v. a. Kyd-k.  
*Imprisonment*, Kyd, f.  
*Improbability*, Khil'af-i-ki'-yas'ee, f.  
*Improbable*, a. Khil'af-i-ki'yas.  
*Impromptu*, Bud'ee'hu.  
*Improper*, a. Na-moo'na'sib.  
*Impropriety*, Na-doo'roos'tee, f.  
*Improve*, v. a. Bih'tur-k.  
*Improvement*, Bih'tur'ee, f.  
*Improvidence*, Ko'tu-un'desh'-ee, f.  
*Improvident*, a. Ko'tu-un'desh.  
*Imprudence*, Be-hosh'yar'ee, f.  
*Imprudent*, a. Be-hosh'yar.  
*Impudence*, Be-hu'ya'ee, f.  
*Impudent*, a. Be-hu'ya.  
*Impure*, a. Pul'eed, Na-pak.  
*Impurity*, Pul'ee'dee, f.  
*Imputation*, Tooh'mut, f.  
*Impute*, v. a. Lug'a'na.  
*In*, ad. Beech, Men,—pre. Un'dur.  
*In short*, ad. Ha'sil-i-kul'am, Ul'ghurz, Ul'kis'su.  
*Inability*, Na-kab'li'yut, f.  
*Inaccessible*, Mun'ee'u.  
*Inaccuracy*, Bhool, f. Chook, f.  
*Inaccurate*, a. Ghul'ut.  
*Inaction*, Soos'tee, f.  
*Inactive*, a. Soost.  
*Inactivity*, Soos'tee, f.  
*Inadequate*, v. *Defective*.  
*Inadvertence*, Ghul'lut, f.  
*Inanimate*, a. Be-jan.  
*Inarticulate*, a. Zer-i-lub'ee.  
*Inarticulation*, Zer-i-lub.  
*Inattention*, Gha'fil'ee, f.  
*Inattentive*, a. Gha'fil.  
*Inauguration*, Joo'loos.  
*Inaugural*, a. Joo'loo'see.  
*Inauspicious*, a. Nuhs, Ush'-oobh.  
*Inauspiciousness*, Nuhs'i'yut.  
*Incalculable*, a. Be-his'ab.  
*Incantation*, Ja'doo, Lut'ka, Mun'tur, M-jun'tur, Ny'rung, Uf'soon.  
*Incapable*, a. Na-ka'bil.  
*Incapacity*, Na-rus'a'ee, f.  
*Incarnate*, a. Moo'jus'sum.  
*Incarnation*, Uv'ut'ar, Ou'tar.  
*Incautious*, a. Be-ih'ti'yat.  
*Incendiary*, burner, A'tush-uf'roz, Kha'nu-soz,—*mischievous-maker*, Kha'nu-jung, Moo'sid.—v. *Seditious*.  
*Incense*, Bu'khoor,—v. a. *to provoke*, Bhub'ka'na.  
*Incentive*, Tur'gheeb, f.  
*Incessant*, a. Lug'a'tar.  
*Incessantly*, ad. Dum'bud'um.  
*Each*, Tus'soo.  
*Incident*, It'ti'fak,—a. It'ti'-fa'kee.  
*Incidentally*, ad. It'ti'fa'kun.  
*Incision*, Chee'ra.  
*Incite*, v. a. Tur'gheeb-d.  
*Incitement*, Tur'gheeb, f.  
*Incivility*, v. *Rudeness*.  
*Inclination*, Ir'a'da, Ir'a'dut, f.  
*Incline*, v. n. Ma'il-h.—v. a. Ma'il-k.  
*Inclined*, a. Ma'il.  
*Include*, v. a. Sha'mil-k. Dakh'-il-k.  
*Inclusive*, a. Sha'mil.  
*Income*, Am'du'nee, f.  
*Incommode*, v. a. Tus'dee'u-d.  
*Incomparable*, a. Ud'eem-ool-mis'al.

- Incompetency*, Na-rus'a'ee, f.  
*Incompetent*, a. Na-ka'bil.  
*Incomplete*, a. Na-tum'am, Na-kis.  
*Incomprehensible*, a. Be-ki'yas.  
*Inconceivable*, a. Be-ki'yas.  
*Inconsiderate*, a. Be-tu'um'-mool.  
*Inconsiderateness*, Be-tu'um'-mool'ee, f.  
*Inconsistency*, Tuz'ad.  
*Inconsistent*, a. Moo'tu'ghy'yir.  
*Inconstancy*, Be-kur'ar'ee, f.  
*Inconstant*, a. Be-kur'ar.  
*Incontestable*, a. Yuk'ee'nee.  
*Incontinence*, Bud-pur'hez'ee.  
*Incontinent*, a. Bud-pur'hez.  
*Inconvenience*, Tus'dee'u, f.  
*Inconvenient*, a. Ee'za-di'hin'-dee.  
*Incorporeal*, a. Moo'jur'rud.  
*Incorrect*, a. Na-doo'roost.  
*Incorrigible*, a. La-il'aj.  
*Increase*, Bur'ha'o Burh'ta, Burh'tee, f.—v. a. Bur'ha'na, Zi'ya'da-k.—v. n. Burh'na.  
*Increased*, a. Moo'za'uf.  
*Incredible*, a. Be-it'i'bar.  
*Incredulity*, Be-it'i'kad'ee, f.  
*Incredulous*, Be-it'i'kad.  
*Incrust*, v. a. Lep'na Les'na.  
*Incrustation*, Chhal, f. Kho'sa, Pur'ut.  
*Incrusted*, p. p. Un'dood.  
*Incubate*, v. a. Se'o'na, Senk'-na.  
*Incumbent*, a. La'zim, Wa'jib.  
*Incurable*, La-du'wa, La-il'aj.  
*Incurableness*, La-il'aj'ee, f.  
*Incursion*, Dour, f. Tukht, f.  
*Indebted*, p. a. Kurz'dar'ee.  
*Indecency*, Na-sha'yis'tu'gee, f.  
*Indecent*, a. Fa'hish.  
*Indecision*, Tur'ud'dood.  
*Indecisive*, a. Be-kur'ar.  
*Indeed*, ad. Fil'wa'ki, Such, Ul'but'tu.  
*Indefatigable*, a. Na-man'du.  
*Indefinite*, a. Be-thik'a'na.  
*Indelible*, a. Um'it, Ghyr-muhr.  
*Indent, dent*, Chup'uk (dukh.), —v. a. Chup'ka'na (dukh).  
*Indenture, contract*, Ik'ar-na'mu.  
*Independence*, A'za'dee, f. A'za'-du'gee, f. Mookh'tar'ee, f.  
*Independent*, a. Mookh'tar.  
*Index, table of contents*, Fih'-rist, f.—485.  
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*Indian millet*, Jo'ar, f.  
*Indicate*, v. a. But'a'na, Dul'-a'lut-k.

- Indication*, Dul'a'lut, f. Lim, f.  
*Indicative*, } a. Moo'shar.  
*Indicated*, }  
*Indifference*, Be-pur'wa'ee, f.  
*Indifferent*, a. Be-pur'wa.  
*Indigence*, Ghur'ee'bee, f.  
     Moof'lis'ee, f.  
*Indigent*, a. Ghur'eeb, Moof'lis.  
*Indigenous*, a. Des'ee, Mool'-  
     kee.  
*Indigested*, a. Na-goo'war.  
*Indigestible*, a. Suk'eel.  
*Indigestion*, Bud-huz'mee, f.  
     Sikl.  
*Indignant*, a. Ghuz'ub'nak.  
*Indignation*, Ghuz'ub.  
*Indignity*, Hik'a'rut, f.  
*Indigo*, plant or produce, Neel,  
     f. Leel, f.  
*Indigo cake*, Neel-bur'ee, f.  
     Neel-go'tee, f.  
*Indigo plant after the first cut-*  
*ting*, Per'ee, f.  
*Indigo planter*, Neel-wa'la.  
*Indiscreet*, a. Be-tum'eez.  
*Indiscretion*, Be-tum'eez'ee, f.  
*Indiscriminate*, a. Be-thuh'ra'o.  
*Indispensable*, a. La'zim.  
*Indisposed*, a. unwell, Na-saz,  
     Ul'eel,—disinclined, Na-raz.  
*Indisposition*, Na-saz'ee, f.  
*Indisputable*, a. Yuk'ee'nee.  
*Indissoluble*, a. La-hul.  
*Individual*, Ad'mee, m. f.  
     Shukhs,—a. Moof'rud.  
*Indivisible*, a. Ub'hed.  
*Indolence*, Soos'tee, f.  
*Indolent*, a. Soost.  
*In'dra'nee*, the wife of the h.  
     god In'dru.  
*In'dru*, the thousand-eyed king  
     of the h. heaven, 258.  
*Indubitable*, a. Nis'chy.  
*Indubitably*, ad. Nis'chy.
- Induce*, v. a. Tur'gheeb-d.  
*Inducement*, Tur'gheeb, f.  
*Indulge*, v. a. to gratify, Ra'-  
     zee-k.  
*Indulgence*, favour, Ri'a'yut, f.  
*Indulgent*, a. Mihr'ban.  
*Indurate*, v. n. Puth'ra'na.  
*Induration*, of the spleen, Tab-  
     til'lee, f.  
*Industrious*, a. Mih'nut'ee.  
*Industry*, Mih'nut, f.  
*Inebriate*, v. Intoxicate.  
*Ineffectual*, a. Ba'til, Be-us'ur.  
*Inefficacy*, Be-us'ur'ee, f.  
*Inelegance*, Bud-num'ood'ee, f.  
*Inelegant*, a. Bud-num'ood.  
*Inert*, a. Ta'mus, Soost.  
*Inequality*, Be-il'i'dal'ee, f.  
*Inestimable*, a. Be-bud'ul, Be-  
     bu'ha.  
*Inevitable*, a. Na-goo'zeer.  
*Inexhaustible*, a. Ul'oot.  
*Inexistent*, a. Na-py'da.  
*Inexperience*, Kha'mee, f.  
*Inexperienced*, a. Kham, Kuch'-  
     cha.  
*Inexpert*, a. Kham-dust.  
*Inexpertness*, Kham-dust'ee, f.  
*Inexplicable*, a. La-by'au.  
*Infallible*, a. Yuk'een.  
*Infallibility*, Yuk'ee'nee, f.  
*Infallibly*, ad. Yuk'ee'nun.  
*Infamous*, a. Roos'wa, Fuz'eeh.  
*Infamy*, Roos'wa'ee, f. Fuz'ee'-  
     hut, f.  
*Infancy*, Buch'pun ; v. Child-h.  
*Infant*, Buch'cha ; v. Child.  
*Infanticide*, Buch'cha-koosh'-  
     ee, f.  
*Infants*, Kuch-buch ; v. Childr.  
*Infantry*, Py'dul.  
*Infatuate*, v. a. Fur'el'tu-k.  
*Infatuated*, p. p. Fur'el'tu.  
*Infect*, v. a. Chhot-lug'na.

- Infection*, Sir'a'yut, f. Oo'foo-nut, f.  
*Infectious*, a. Sa'ree.  
*Infer*, v. a. Ut'kul'na.  
*Inference*, Nut'ee'ju, Ha'sil.  
*Inferior*, Ud'na.—a. Kum'tur, Ud'na.  
*Inferiority*, Kum'tee, f. Pa'een'-tee, f.  
*Infernal*, a. Ju'hun'num'ee.  
*Infest*, v. a. Sut'a'na.  
*Infidel*, n. and a. Ka'fir,—a. Be-ee'man, Be-deen.  
*Infidelity*, irreligion, Koofr, m. f. Be-ee'man'ee, f.  
*Infidels*, Kool'far.  
*Infinite*, a. Be-in'ti'ha, Be-bud.  
*Infirm*, a. Mu'reez, Zu'ee f.  
*Infirmity*, Bee'mar-kha'nu.  
*Infirmity*, Zu'eef'ee, f.  
*Inflame*, v. a. to set on fire, Jul'a'na, Sool'ga'na,—to excite, Loo'ka-lug'a'na.  
*Inflamed*, p. p. heated (as in fever), Moo'hur'rik.  
*Inflammation*, Jul'un, m. f. So'zish, f. Na'i'ru.  
*Inflammatory*, a. Mooh'rik.  
*Inflate*, v. a. Phoo'la'na.  
*Inflated*, a. Phool'ka.  
*Inflation*, Nufkh.  
*Inflect* (in grammar), v. a. Tus'reef-k. Gur'dan'na.—v. Bend.  
*Inflection* (in grammar), Tus'reef, f.  
*Inflict*, v. a. Lug'a'na.  
*Influence*, authority, Hookm, —effect, Ta'seer, f. Us'ur.  
*Inform*, v. a. to acquaint, Khub'-ur.d. Jul'a'na,—v. Instruct.  
*Information*, notice, Khub'ur, f.—v. Knowledge.  
*Informed*, a. Khub'ur-dar.  
*Informers*, Khub'ur-dar.  
*Infraction*, Fuskh.  
*Infrangible*, a. tough (as a quill), Chim'ree.  
*Infringe*, v. a. Fuskh-k.  
*Infuse*, v. a. to steep, Bhig'-o'na.  
*Infusion* (in medicine), Khis'-an'du.  
*Ingenious*, a. Hoo'nur-mund.  
*Ingenuity*, Hoo'nur, Zihn.  
*Ingenuous*, a. Seed'ha, Rast.  
*Ingenuousness*, Ras'tee, f.  
*Ingot*, Sho'sha.  
*Ingraft*, v. a. Py'wund-lug'a'-na.  
*Ingrafted*, a. Py'wan'dee.  
*Ingraftment*, Py'wund.  
*Ingrate*, Num'uk-hur'am.  
*Ingratitude*, Num'uk-bur'am-ee, f.  
*Ingredient*, Jooz.—pl. Mus'u'-le, Sur'un'jam.  
*Ingress*, Dukhl, Dur'a'mud.  
*Ingress and Egress*, Dur'a'-mud-bur'a'mud.  
*Inhabit*, v. n. Bus'na, Ruh'na.  
*Inhabitant*, Ba'see, Ruh'ne-wa'la, Sa'kin.  
*Inhabitants*, Suk'un'a,—of a house, Sa'kin.  
*Inhabited*, a. A'bad, Mus'koon.  
*Inherent*, a. Dakh'il'ee.  
*Inherit*, v. n. Wa'ris-h.  
*Inheritance*, Irs, Wa'ris'ee, f. Mee'ras, f.  
*Inherited*, a. Mee'ras'ee.  
*Inhuman*, a. Be-moo'roo'wuf.  
*Inhumanity*, Be-moo'roo'wuf'-ee, f.  
*Inimical*, a. Bud-un'desh.  
*Inject*, v. a. Un'dur-dal'na.  
*Iniquitous*, a. Bud-tee'nuf.

- Iniquity*, Bud-tee'nut'ee, f.  
*Initiate*, v. a. to instruct, Sik'-ha'na.  
*Injudicious*, a. Be-shoo'oor.  
*Injunction*, Hookm. Umr.  
*Injure*, v. a. Khur'ab-k.  
*Injurious*, a. Moo'zir.  
*Injury*, Nook'san, Khul'ul.  
*Injustice*, Be-in'saf'ee.  
*Ink*, Roush'na'ee, f. Mus'ee, f.  
     —black, Kal'ee, f. Si'a'hee, f. Zung-bar.  
*Ink-stand*, Du'wat, f. Kul'um-dan.  
*Inlaid*, a. Moo'nub'but.  
*Inlay*, v. a. Jur'na.  
*Inlayer*, Moo'nub'but-kar.  
*Inlaying*, Moo'nub'but-kar'ee, f. Tab'i'yu.  
*Inlet*, Khal, f. Moo'ha'na.  
*Inmate*, Hum-kha'nu, Hum-gbur.  
*Inn*, Bhut'hi'yar-kha'nu, Rib'-at, Mus'tub'u.  
*Inn-keeper*, Bhut'hi'ya'ra Rib'-a'lee.  
*Inn-keeping*, Bhut'hi'yar-pun.  
*Innate*, a. Khil'kee.  
*Inner*, a. Bheet'ree.  
*Inner apartments*, Un'dur'oon.  
*Innocence*, Ma'soom'i'yut, f.  
*Innocent*, a. Bho'la, Bho'ra, Ma'soom, Saf.  
*Innovation*, Bid'ut, f.  
*Innuendo*, Thes'ra.  
*Innumerable*, Un'gin'ut.  
*Inoculate* (or *vaccinate*), v. a. Pachh'na, Tee'ka-d,—to ingraft buds, Py'wund-lug'a'-na.  
*Inoculation* (or *vaccination*), Pachh, Tee'ka,—bud-graft, Py'wund.  
*Inordinate*, a. Be-un'da'zu.  
*Inquest*, Punch'a'yut, f.—v. Jury.  
*Inquire*, v. a. Poochh'na.  
*Inquirer*, Poochh'wy'ya.  
*Inquiring*, Tul'ub'gar'ee, f.—p. a. Tul'ub'dar.  
*Inquiry*, Poochh, f. P-pachh, f.  
*Inquisitive*, a. Moos'tuf'sir.  
*Inquisitiveness*, Tuj'us'soos, f.  
*Inroad*, Takht, f. Toork'taz, Toork'taz'ee, f.  
*Insane*, a. Dee'wa'nu.  
*Insanity*, Dee'wa'nu'gee, f.  
*Inscribe*, v. a. Subt-k.  
*Inscribed*, p. p. Moo'hur'rur.  
*Inscription*, Kit'a'but, f.  
*Insect*, Kee'ra, Keet.  
*Insects*, Hush'rat, 14.  
*Insensibility*, Be-hu'was'see, f.  
*Insensible*, a. Be-hiss, Soon.  
*Inseparable*, a. La'zim, L'-a.  
*Insert*, v. a. Dakh'il-k.  
*Insertion*, Dakh'il'o.  
*Inside*, Ba'tin,—a. Bheet'ree.—ad. Bhee'tur.  
*Insidious*, a. Hee'lu-baz.  
*Insidiousness*, Hee'lu-baz'ee, f.  
*Insight*, Bus'eer'ut, f.  
*Insignificance*, Na-chee'zee, f.  
*Insignificant*, a. Na-cheez.  
*Insignia*, Tugh'nu.  
*Insincere*, a. Kup'ut, K'-ee.  
*Insincerity*, Ri'ya.  
*Insinuate*, v. a. to introduce, penetrate, Pyt'hal'na,—v. n. Pyth'na,—v. Hint.  
*Insipid*, a. Phee'ka, Phuph'sa, Pun'sa.  
*Insipidity*, Sit'ha'ee, f.  
*Insist*, v. n. Bu'jid-h.  
*Insnares*, v. a. Buj'ha'na, Phand'na, Phund'la'na.  
*Insolence*, Goos'takh'ee, f. Gur'dun-kush'ee, f.



- Insolent*, Goos'takh, Gur'dun-fur'az, Gur'dun-kush.  
*Insolvency*, Dee'wala, Na-dar'-ee, f.  
*Insolvent*, a. Dee'wa'li'ya, Na-dar.  
*Inspect*, v. a. Dekh'na, Pur'-ukh'na.  
*Inspecting*, p. a. Na'zir.  
*Inspection*, Pur'ukh, f.  
*Inspector*, Na'zir, Pur'ukh'uy'-ya.  
*Inspiration*, drawing in the breath, Dum-kush'ee, f.—infusion of divine influence, Il'ham, Il'ka, Wu'hee, f.  
*Inspire*, v. n. to draw breath, Dum-phoonk'na,—v. a. to infuse into the mind, Dil men dal'na.  
*Inspired*, p. p. Mool'hum.  
*Inspiring*, a. Mool'him.  
*Inspirer*, Mool'him.  
*Instability*, Be-kur'ar'ee, f.  
*Installation*, Ub'hi'shek.  
*Instalment*, part, Kist, f.  
*Instalments*, parts, Uk'sat.  
*Instance*, example, Nuz'eer, m. f.—urgency, Tuk'a'za.  
*Instant*, moment, Til, Chhin, Chhun,—v. Bi'pul, Kas'ta, Ko'la, Pul'uk, f. Til, 170, 171.  
*Instantly*, ad. Ub'hee, Toort, Too'runt, Jhut, J'-se, J-put, Chut, C-put.  
*Instead*, ad. I'wuz, Bu'ja'e, Sun'te.  
*Instep*, Poosht-i-pa.  
*Instigate*, v. a. Tuh'reek-d.  
*Instigation*, Tuh'reek, f.  
*Instigator*, Mool'sid.  
*Instinct*, Ukl-i-hy'wau'ee.  
*Institute*, law, A'een, Ud'ub.—v. Establish.  
*Institutes of the hindoos*, Shastr.  
*Instruct*, v. a. Sikh'la'na.  
*Instructed*, p. p. Moo'ul'lum.  
*Instruction*, Oos'ta'dee, f. Sikha'ee, f. Ta'leem, f. Tur'-bee'ut, f.  
*Instructor*, Moo'ul'lim, Oos-tad, Oos'taz.  
*Instrument*, A'lut, f. Ud'at, f. Juntr.  
*Instruments*, A'lut, Sa'man.  
*Insufferable*, a. Ghyr-bur'-dasht.  
*Insufficient*, a. Na-ka'bil.  
*Insufficiency*, Na-ka'bil'i'yut.  
*Insult*, I'ha'nut, f. Chher, f.—v. a. Chher'na, Lut'arna.  
*Insurance*, Bee'ma, A'wuk.  
*Insurance agent*, Bee'ma-wa'la.  
*Insure*, v. a. to underwrite, Bee'ma-k.  
*Insurgent*, Fit'na-un'gez,—a. Fit'na-jo.  
*Insurrection*, Bul'wa.  
*Integrity*, Di'ya'nut, f.  
*Intellect*, Ukl, f. Hosh.  
*Intellectual*, a. Uk'lee.  
*Intelligence*, understanding, Hosh, H-mund'ee, f.—v. Information.  
*Intelligent*, a. Hosh-mund, H-yar.  
*Intemperance*, Bud-pur'hez'-ee, f.  
*Intemperate*, a. Bud-pur'hez.  
*Intend*, v. a. to design, Ir'a'da-r. Ir'a'dut-r.  
*Intended*, p. p. Muk'sood.  
*Intendant*, Da'rogh'u.  
*Intending*, p. a. A'zim.  
*Intense*, a. Shud'eed, Sukht.  
*Intensely*, ad. Sukht.

- Intensity*, Sukh'tee, f.  
*Intention*, Ir'a'da, Ir'a'dut, f.  
     Kusd, Muk'sud.  
*Intentionally*, ad. Kus'dun.  
*Inter*, v. a. Dufn-k. Gar'na.  
*Interment*, Dufn, Gar'thop, f.  
*Intercalary month*, Kub'ee'sa,  
     Lound, 173.  
*Intercede*, v. a. Shuf'a'ut-k.  
*Interceding*, p. a. Sha'fi.  
*Intercept*, v. a. to cut off,  
     Kat'na.  
*Interception*, Kut'u, f.  
*Intercession*, Shuf'a'ut, f.  
*Intercessor*, Sha'fi.  
*Interchange*, Ool'ut-pool'ut, f.  
     —v. a. Ool'ta'na-pool'ta'na.  
*Interchangeable*, a. Moo'tu'-  
     bud'dil.  
*Intercourse*, Sur'o'kar.  
*Interdict*, Nu'hee, f. Mun'u,  
     —v. a. M-k.  
*Interest*, concern, Ul'a'ku,  
     Ghur'uz, f.—good, Fa'i'du,  
     Nuf'a,—influence, Hookm,  
     —share, His'su,—premium  
     on a debt, Sood, Mu'ha'-  
     jun'ee, f.—v. a. to concern,  
     Ul'a'ku-r.  
*Interested*, a. Ghur'uz-ash'na.  
*Interesting*, a. Dil-chusp.  
*Interfere*, v. a. Dukhl-k.  
*Interference*, Dukhl.  
*Interjection*, Hurf-i-nid'a,  
     Sout, f.  
*Interjections*, 169.  
*Interim*, Dur'mi'yan, Us'na,  
     Ur'su.  
*Interior*, Dur'oon, Dakh'il.  
*Interlocutor*, Kul'cem.  
*Intermeddle*, v. n. Dukh'eel-h.  
*Intermeddling*, Dukhl.  
*Intermediate*, a. Byn-byn.  
*Intermission*, Chhoot'tee, f.  
*Intermittent fever*, Ba'ree kee  
     tup, Tup-i-nou'but, f. Un'-  
     tri'ya.—v. Quotidian fever.  
*Internal*, a. Bheet'ree, Ba'tin,  
     Dur'oon'ee.  
*Internally*, ad. Bhee'tur.  
*Interpose*, v. n. Dur'mi'yan-h.  
*Interposer*, Bich-wa'nee.  
*Interposition*, Beech-bich'a'o.  
*Interpret*, v. a. Tur'jum'a-k.  
*Interpretation*, Tur'jum'a,—  
     of dreams, Ta'beer, f.  
*Interpreter*, Tur'joo'man.  
*Interpreter of dreams*, Tu'-  
     beer'go.  
*Interrogate*, v. a. Soo'wal-k.  
     Poochh'na, Is'tif'sar-k.  
*Interrogation*, Soo'wal, Poochh-  
     pachh, f. Is'tif'ham, Is'tif'-  
     sar.  
*Interrogatory*, a. Is'tif'ha'mee,  
     Is'tif'ha'mi'ya.  
*Interrogator*, Soo'wal'ee.  
*Interrupt*, v. a. Rok'na, Hurj-  
     k. Kat'na.—(in speaking),  
     Bat-kat'na.  
*Interrupted*, a. Shik'ust-  
     khour'da.  
*Interrupter*, Hur'uk'ut'ee.  
*Interruption*, Rok, f. Hurj,  
     Hur'uk'ut, f.  
*Intersect*, v. a. Kat'na.  
*Intersection*, Kut'u, f.  
*Interstice*, Fa'si'la.  
*Intertwine*, v. a. Boon'na.  
*Interval*, Dur'mi'yan.  
*Intervene*, v. n. Dur'mi'yan-  
     pur'na.  
*Intervention*, Tu'wus'soot.  
*Interview*, Mool'a'kat, f.  
*Intestacy*, Be-wus'ee'yut.  
*Intestine*, Ant, f. Un'tree, f.  
     Mi'a, Ro'du,—pl. Um'a.  
*Inthrall*, v. a. Ghoo'lam-k.

- Intimacy*, It'ti'fak, Ikh'ti'lat, Hum'dum'ee, f.  
*Intimate*, friend, Hum'dum, m. f.—n. and a. Dukh'eel.  
*Intimate*, v. a. Chit'a'na, Jut'a'na.  
*Intimation*, Ish'a'ra, Ish'a'rut.  
*Intimidate*, v. a. Dur'a'na.  
*Intimidation*, Ghoor'fish.  
*Into*, pre. Dur. Fee, Ni.  
*Intolerable*, a. Pruch'und.  
*Intoxicate*, v. a. Mut'wa'la-k.  
*Intoxicated*, a. Mut'wa'la, Must,—a. f. Mus'ta'nee.  
*Intoxicating*, a. Nush'eel'a, Ma'duk.  
*Intoxication*, Nush'a, Mus'tee, f. Ma'duk'ta, f.  
*Intransitive*, a. Uk'ur'muk.  
*Intrenchment*, A'lung, f. Fus'eel, f. Sun'gur,—of a town, Shuhr-pun'ah, f.  
*Intrepid*, a. Dil'chul'a, Dil'er.  
*Intrepidity*, Dil'er'ee, f.  
*Intrepidly*, ad. Dil'er'a'nu.  
*Intricacy*, Ool'jha'o, Pech, f.  
*Intricate*, a. Ool'jha, Pech'dar.  
*Intrigue*, plot, Bun'dish, f.—amour, Ash'tee, f. Ya'ree, f.—v. a. to plot, B-bandh'na, Gut'ha'o-ganth'na.  
*Intrinsic*, a. Huk'ee'ee.  
*Intrinsically*, ad. Huk'ee'kut'un.  
*Introduce*, v. a. to insert, produce, Dakh'il-k.—to usher, Pur'cha'na,—to bring into usage, Ja'ree-k.  
*Introduction*, preface, Tum'heed, f.—insertion, Dakh'il'a,—ushering, Tu'wus'sool.  
*Intrude*, v. n. Ghoos'na,—v. a. Ghoo'sa'na, Dukhl-k.  
*Intruder*, Moo'khl.  
*Intrusion*, Dukhl.  
*Intrust*, v. a. Soop'oord-k. Huw'a'le-k.  
*Intwine* (as creepers), v. a. Bound'na.  
*Inundate*, v. a. Doo'ba'na.  
*Inundation*, Ah'la, Ghurk'ee, f. Syl'ab, m. f.  
*Inure*, v. a. Kho-dal'na.  
*Inutility*, Na-buk'ar'ee, f.  
*Invade*, v. a. Takht-k. Yoo'rish-k.  
*Invalid*, a. weak, Zu'eef,—of no avail, Na-ka'ru.  
*Invalidate*, v. a. Fuskh-k.  
*Invaluable*, a. Be-bu'ha, Un'mol.  
*Invariable*, a. Nit.  
*Invariably*, ad. Nit, Hum'esh'u.  
*Invasion*, Takht, f. Yoo'rish.  
*Inveigle*, v. a. Bhoo'la'na, Wur'ghul'an'na.  
*Invent*, v. a. to contrive, Ee'jad-k.—v. Feign.  
*Invented*, p. p. Bun'a, Mookh'tu'ru,—a. Ee'jad.  
*Invention*, Bun'a'wut, f. Ee'jad, Mookh'tu'ru.  
*Inventor*, Mookh'tu'ri.  
*Inventory*, Ta'lee'ku, Fih'rist, f.  
*Inverse*, a. Moon'uk'is.  
*Inversion*, In'ik'us.  
*Invert*, v. a. Ool'ta'na.  
*Inverted*, a. or p. p. Ool'ta.  
*Invest*, v. a. to endue, De'na,—to surround, Gher'na,—v. Dress.  
*Invest with a robe of honour*, v. a. Khl'ut-d. K-pub'ra'na.  
*Investigate*, v. a. Tuj'weez-k.  
*Investigation*, Tuj'weez, f.  
*Investigator*, Khoj'i'ya.

*Investment, siege*, Gher'a,  
Mooh'a'sur'u.

*Inveterate*, a. Mooz'min.

*Invigorate*, v. a. Poosht-k.

*Invigorating*, a. Poosht.

*Invigoration*, Poosht'ta, f.  
Tuk'wi'yut, f.

*Invincible*, a. Uj'cet.

*Inviolable*, a. U'wudh.

*Invisibility*, Gha'ib.

*Invisible*, a. Gha'ib, Gha'ib'ee.

*Invisibly*, ad. Gha'ib'a'nu.

*Invitation*, Da'wut, f. Ne'o'ta.

*Invite*, v. a. Da'wut-k. Ne'o'-  
ta'na.

*Invocation*, Doo'a, f. Doo'a'-  
i'yu.

*Invoke*, v. a. to pray, Doo'a-  
k. D-mang'na.

*Invoice*, Bee'juk.

*Involve*, v. a. to entangle,  
Ool'jha'na

*Involved*, a. Mul'foof.

*Involuntary*, a. Be-ikh'ti'yar.

*Involution*, Pech, f. Ool'jha'o.

*Invulnerable*, a. Ro'een-tun  
(lit. Brazen-bodied).

*Inward*, n. and ad. Bhee'tur,  
—a. Bheet'ree,

*Ipomæa*, wing-leaved—Ishk-  
pench'a.

*Irascibility*, Ta'mus.

*Irascible*, a. Ta'mus'ee.

*Ire*, Khul'u'gee, f.

*Iris, florentine*—Chookh, 38.  
—v. *Orris-root*.

*Iron*, Lo'ha, A'hun, Hud'eed,  
—kinds of. Kher'ee, f. Pug'-  
hal, Suk'e'la,—untempered,  
Kuch-lo'ha,—a. Lo'hi'ya,  
A'hun'ee, A'hun'een.

*Iron age*, Kul-joog; the 4th  
and current age of the Hin-  
doos, asserted to have

begun March, B. C. 3102,  
the epoch from which all  
astronomical calculations  
are made, each year com-  
mencing 1st Bysakh (*April*  
—*May*), 177.

*Iron-filings*, Loh-choon, Loh-  
choor.

*Iron-handed*, a. strong, A'-  
hun'ee-pun'ju.

*Iron mace*, Lo'ha-lath.

*Iron mine*, Loh-sar, f.

*Iron mirror* (?), Tu'wa.

*Iron plate*, on which bread is  
baked, Tu'wa.

*Iron ware*, Lo'khur.

*Iron, smoothing* — Is'tir'ee,  
Is'tree.—v. a. to smooth  
(linen), I-k.

*Ironer*, Is'tir'ee-gur, Is'tree-  
wa'la, 63.

*Irons, fetters*, Be'ree, f. Do-  
kul'a.

*Irony*, Huj'o-mul'eeh, f. La'bu.

*Irrational*, a. Na-ma'kool.

*Irregular*, a. Na-hum'war.

*Irregularity*, Na-hum'war'ee, f.

*Irreligion*, Be-ee'man'ee, f.

*Irreligious*, a. Be-deen.

*Irremediable*, a. Bich'a'ra.

*Irresolute* a. Ud'heer.

*Irresolution*, Tur'ud'dood,  
Ud'heer'ta, f.

*Irrigate*, v. a. Seench'na Put'-  
a'na, Pat'na.

*Irrigation*, Ab'ya'ree, f.  
Put'a'o.

*Irrigation, charge for*—  
Seench'a'ee, f.—season for,  
Seench'ee, f.

*Irritable*, Be-dum'agh.

*Irritability*, Be-dum'agh'ee, f.

*Irritate*, v. a. Chir'a'na,  
Chher'na.

*Irritation*, Chir, f. Chher, f.  
*Irruption, invasion*, Chur'-ha'ee, f.  
*Is* (present or future, singular, mas. of ho'na), Hy'ga.  
*Islamism*, Is'lam, the m. faith, and hence, according to Moohummuduns, *Orthodoxy*!  
*Island*, Juz'ee'ru, Ta'poo.  
*Isolated*, a. Joo'da.  
*Issue, event, consequence, sequel, offspring*, Nut'ee'ju,—v. n. Ja'ree-h,—v. a. J-k.  
*Issuing*, Khoo'rooj.  
*Isthmus*, Goo'loo-i-bur-i-a'-zum.  
*It*, pro. nom. Wo, Wooh, Wuh.  
*Itch*, Khooj'lee, f. Khaj, f. *Khar'ish*, f. *Kha'risht*, f.—v. n. Khooj'la'na.  
*Itching*, Khooj'la'hut, f. *Koot'-koot*.  
*Itchy*, a. *Kha'risht'ee*.  
*Item*, Ba'but, f.—ad. Uy'zun.  
*Iterate*, v. a. Doh'ra'na, Rut'na.  
*Iteration*, Doh'ra'o, Rut.  
*Itself*, pro. Yi'hee, Yu'hee.  
*Ivory*, Hat'hee-dant, Feel-dun'dan.  
*Ivy, wild* (?)—Ba'boo'nu.  
*Ixora undulata* (Roxb.), Pa'-luk-joo'hee.

## J.

*Jabber*, Buk, f. Buk-buk, f.—v. n. Buk-buk'a'na.  
*Jabberer*, Buk'kee.  
*Jac* or *Jaca*, tree or fruit, Kut'hul, Phuns (dukh.).  
*Jac-fruit, pulp of*—Ko'ee, f.—flake of, Koo'a.  
*Jack, crane*, Dum-kul'a.  
*Jackal*, Gee'dur, Si'yal, Si'yar, Shugh'al, Jum'boo.  
*Jacket* (of the East), Kun-choo, Kun'choo'kee, f.—of cotton or muslin, with long loose sleeves and open cuffs, worn under the Kub'a, Mir'-za'ee, f. 102.—like the mir-zae, but with tight sleeves, Kul'chu, 102.—closed under the arms, Chou-bugh'la,—without sleeves, Foo'too'bee, f.—short (or waistcoat), Kum'ree-un'gur'kha, —soldier's, Koor'tee, f.  
*Jackets*, App. 418.  
*Jade, hack*, Chur'kha.  
*Jade*, v. a. Lut'ar'na, Thuk'-a'na.  
*Jail*, Kyd-kha'nu. Zin'dan.  
*Jailer*, Kyd-kha'ae-ka-da'ro'-ghu.  
*Jam, conserve*, Moo'rub'ba.  
*Jangling*, Khut-put, f.  
*Jan'mo-usht'um'ee*; the anniversary of Krishna's birthday, kept as a fast, on the 8th day of the moon's wane in Sawun (*July-Aug.*), 302.  
*January*; begins about the middle of the h. month Poos, and ends about the middle of the next month Magh, 185.  
*Janns of the hindoos*, Gun'esh, 253.  
*Jar, vessel for water, &c.* Ja'la, Gol, Go'lee, f. Mut'hor, f. Sub'oo,—large, Khoom, m. f. Mou'na,—large earthen, Mut'ka,—small (holding from 10 to 15 quarts), Ghur'a, Thi'li'ya, f. Kul'-



- see, f.—for preserves, Mur'-  
tub'an.
- Jarring*, shaking (as a door),  
Khur-khur'a'hut, f.
- Jasmine*, Yas'min, m. f. Yas'-  
meen, m. f.—single arabian,  
Bel, Be'la, f.—double ara-  
bian, Mo'ti'ya,—single or  
double arabian (?), Zum'-  
buk,—tuscan, Mog'ra,—  
auriculated, Joo'hee, f.—  
catalonian, Chum'bel'ee, f.  
Ja'hee, f. Ja'tee, f. Koond,  
—many flowered, Kuth-  
bel'a.
- Jasper*, Zub'ur'jud.
- Javelin*, Nez'u.—v. *Spear*.
- Jaundice*, yellow—Hul'di'ya,  
Kun'wul, K-bad, Kum'ul-  
ba'e, Yur'kan, Ur'kan.
- Jaw*, Jub'ha, Jubh'ra, Jub'ra,  
Thop'ra (dukh.),—lower,  
Cha'neh.
- Jaws*, Kul'la, Gul-phur'a.
- Jay*, v. *Coracias*, 521.
- Jealous*, a. Rushk-khor, Ghy'-  
rut-mund.
- Jealousy*, Rushk, Ghy'rut. f.
- Jeer*, jibe, Pu'ri'has, Kin'-  
a'yu,—v. a. Chir'a'na.
- Jelly*, Roob.—v. *Rob*.
- Jeopardy*, Khut'ur.
- Jerk*, Jhut'uk, f.—v. a. Jhut'-  
uk'na.
- Jest*, Thut'tha, Khil'lee, f.—v.  
a. T-k. T-mar'na.
- Jester*, Thut'hol, Thut'eh-baz.
- Jesting*, Thut'hol'ee, f. Thut'-  
eh-baz'ee, f.
- Jesus*, Ee'sa (lit. Saviour).
- Jet*, jet-d'eau, Bum'ba, Fou'-  
wa'ru, Mun'dul, f. Mum'-  
bu, Phoon'har'a.
- Jew*, Yu'hoo'dee.
- Jewel*, Jou'hir, m. f. Rut'un—  
*Jewel-office*, Ju'wa'hir-kha'-  
nu.
- Jewelled*, a. Ju'wa'hir-nig'ar,  
—set with jewels, Rut'un-  
jut'it.
- Jeweller*, Jou'hur'ee, Ju'wa'-  
hir'ee.
- Jewelry*, Ju'wa'hir, Guh'na,  
103.
- Jews-harp*, Moor'chung.  
Moonh-chung.
- Jews-stone*, Huj'ur-ool-yu'-  
hood.
- Jingle*, v. *Clink*, *Ring*.
- Job*, work, Tu'hul, f. T-tuk'-  
or, f.
- Jockey*, Cha'buk-su'war, Su'-  
war-kar, Shuh-su'war.
- Jockeyship*, Cha'buk-su'war'-  
ee, f. Su'war-kar'ee, f.
- Jocose*, } a. Zur'eef, Khoosh-  
*Jocular*, } tub'a, Thut'hol,  
Thut'heb-baz.
- Jocoseness*, } Thut'hol'ee, f.  
*Jocularity*, } Thut'heb-baz'-  
ee, f.
- Jo'gee*, } a. h. mendicant or  
*Jo'gin*, f. } devotee; also a  
cast of hindooes who are com-  
monly weavers.
- Jogee's hut*, or place of abode,  
Mund'hee, f.
- Join*, v. a. Jor'na, Mil'a'na.
- Joined*, a. Py'wus'tu, Sut'ee-  
sul'ee.—p. p. Pywust.
- Joiner*, v. *Carpenter*.
- Joining*, Jor, Py'wund, Py'-  
wust, f.
- Joint*, knot, articulation,  
Ganth, Gi'ih, Bund, m. f.  
—of bamboo or reed, Nul.—  
a. Mool'tuf'ik.
- Jointure*, Ka'been, Muhr.

- Joist*, Ja'iz.  
*Joke*, v. *Jest*.  
*Jollity*, Choo'hul, f. Chu'hul-pu'hul, f.  
*Jolly*, a. Bho'gee, Huns-mookh.  
*Jolt*, Huch'ka, Dhuk'ka,—v. a. Hich'ka'na, D-d.  
*Jonesia*, asoca—Ush'ok, Us'-ok.  
*Joo'dish'tur*, a. deified sovereign of India, believed to have lived about B. C. 584,—289.  
*Jostle*, v. n. Dhuk'el'na.  
*Jot*, Zur'ru.  
*Journal*, Roz-na'mu, Roz-nam'chu.  
*Journey*, Suf'ur, Si'ya'hut, f. Moo'sa'fur'ut, f.  
*Journeying*, Si'ya'hut, f. Moo'sa'fur'ut, f.  
*Journey-man*, Kum'er'a, Ro'-zee'nu-dar.  
*Journey-work*, Ro'zee, f.  
*Jovial*, a. Bho'gee, Huns-Mookh.  
*Jovialty*, v. *Jollity*.  
*Joy*, Khoosh'ee, f. Sha'dee, f.  
*Joyful*, a. Khoosh.  
*Joyfully*, ad. Khoosh'ee'se.  
*Jubilee*, Oot'sou.—v. *Festival*.  
*Judaism*, Moo'sa'ee, f.  
*Judge*, justice, Ku'zee, Ha'-tim, Moon'sif, Mou'la,—v. a. to examine, decide, sentence, Tuj'weez-k. Insaf-k.  
*Judgment*, the power of judging, opinion, notion, Bich'-ar,—act of deciding as a judge, sentence, decision, Tuj'weez,—administration of law, sentence, decision, Kuz'a, f.—sentence, decision, Fut'wa, In'saf, Moon'sif'ee, f.—punishment, Kuhr, Suz'u, f.  
*Judicature*, Kuz'a, f.  
*Judicious*, a. Ba-tum'eex.  
*Jug*, Koom-koom'a, Ab'tab'u.  
*Juggle*, v. a. Kul'a-baz'ee-k.  
*Juggler*, Ba'zee-gur, Dith'-bund, Ba'zee-gur'nee, f. Shee'sha-baz.  
*Jugglery*, Kul'a-ba'zee, f. Shee'sha-baz'ee, f.  
*Jug'ud-um'ba* or } *the Mother*  
*Jug'ud-dha'tree*, } *of the*  
*world*, the name of Doorga in her form as a four-armed yellow goddess, attired in red, and riding on a lion; the lion commonly standing on the back of a couching elephant, 258.  
*Jugud-dha'tree* (or } an an-  
*Jugud-um'ba*) Poo'ja, } nual  
festival in honour of the foregoing named idol deity, observed on the 7th, 8th, and 9th days of the new moon in Katik (Oct.—Nov.), 308.  
*Jugular*, Hubl-ool-wur'eed.  
*Jug'ur'nath*, the Lord of the World, the idol deity to whose honour the stone pagodas of Orissa were erected, A. D. 1198,—258.  
*Juice*, Rus, Roob, Ma, Shee'-ru, Ur'uk.  
*Juicy*, a. Rus'ee'la.  
*Jujube* (*Zizyphus jujuba*), Ber, Be'ree, f. Na'zook-bud'un, f.—wild, Jhur-ber, J-ber'-ee, f. J-bel, f.—red variety (?), Soonj.  
*Jujube-fruit*, Oon'nab.

*Jujube-coloured*, a. (red),  
Oon'na'bee.

*Julep* (according to Golius),  
Jool'lab.—v. *Purge*.

*July*, begins about the middle  
of the h. month Us'arh,  
and ends about the middle  
of the next month Sa'wun,  
185.

*Jum*, or } the h. *Pluto*, or  
Jum-raj, } god of *Hell* or  
*Purgatory and Death*, figur-  
ed as a grim-visaged green  
man, clothed in red, 260.

*Jumble*, Dur'hum'ee, f.—v. a.  
Dur'hum-bur'hum-k.

*Jum'oo'na*, the deified river  
*Jumna*, 261.

*Jumbled*, a. Ghal-mel.

*Jum'a'dar*, the chief servant  
of a retinue; in the army,  
an officer who ranks junior  
to a Soo'bu'dar, 63.

*Jump*, Kood, f.—v. n. Kood'-  
na, Phand'na.

*Junction*, Jor, Mel, Sun'gum.

*June*, begins about the middle  
of the h. month Jeth, and  
ends about the middle of the  
next month Us'arh, 185.

*Junior*, Loo'h'ra,—a. Chho'ta,  
Sugh'eer.

*Junto*, Guth'ree, f.

*Jupiter*, the planet, Bri'hus'-  
put'i, Moosh'tur'ee, Goo'-  
roo, Bir'jees.

*Jurisdiction* Kuz'a, f.

*Jurisprudence*, Fikh, f.

*Jury*, Punch'a'yut, f. (from  
Punch—*Five*, a council,  
assembly, arbitrators.)

*Just*, a. Huk, Rast, Moon'sif,  
Su'heeh, Ud'eel.—ad.  
Theek'um-theek.

*Justice*, Huk, In'saf, Ras'tee,  
f. Moon'sif'ee, f.—v. *Judge*.

*Justify*, Ja'iz-r.

*Justified*, a. Bur'ee.

*Justification*, Him'a'yut, f.  
Oozr.

*Justifiable*, a. Ja'iz.

*Justness*, Ras'tee, f.

*Juttle*, Dhuk'el,—v. a. D-'na.

*Justly*, ad. Theek'um-theek.

*Jute*, the fibres of the bark of  
the bristly-leaved *Corchor-*  
*us*, from which rope and  
coarse twine are made,—v.  
Pat, 45.

*Juvenile*, a. Joo'ba, Ju'wan.

## K.

*K.*—v. kh. *k.* *kh.* "Scheme of  
Letters," xxx.

*Kal*, the name of *Shiv* as *Time*,  
*Death*, or *Destruction*, 261.

*Kal-bhy'ru'vu*, the name of  
*Shiv* as guardian deity of  
*Benares*, figured as a three-  
eyed naked man, smeared  
with ashes, and riding on a  
dog, 267.

*Kal-ra'yu*, the name of *Shiv*  
under the form of a yellow  
man, armed with bow and  
arrow, and riding on a tiger,  
267.

*Ka'la*, lit. *Black*, a name of  
*Krishna*.

*Ka'lee*, f. the name of *Doorga*  
under the form of a black  
or deep blue-coloured wo-  
man, with four arms, grasp-  
ing in one of her hands a  
sword, and in another a  
human head; her only cov-  
ering being a girdle formed

- of human hands, and a necklace of human heads; she is further characterized by the hanging out of her tongue, in expression of shame or self-rebuke at having, under the excitement of victory over her enemies, danced on the prostrate body of her consort Shiv, in which position she is usually figured, 261.
- Ka'lee-poo'ja**, the festival of **Ka'lee**, the foregoing named deity, observed on the last night of the moon's wane in **Katik** (*October—November*), 306.
- Ka'lee-ghat**, its origin, &c., 264.
- Kalender**, v. *Calendar*.
- Kam**, or } the h. *Cupid* or  
**Kam-de'o**, } *God of Love*,  
 figured as a youth armed with bow and arrows, 268.
- Kan'do'ba**, the name of Shiv, as a Mahratta deity, figured as an armed horsemen, 268.
- Ka'tik**, } the h. *Mars* or *god*  
**Kar'tik**, } *of war*, figured as a yellow-coloured warrior, armed with bow and arrow, and riding on a peacock; sometimes having six faces, and two, four, six, or even twelve arms, the hands of which grasp various weapons, 268.
- Ka'tik-poo'ja**, the festival of **Katik**, the foregoing named deity, observed on the last night of **Katik** (*Oct.—Nov.*), 309.
- Kaw**, v. *Caw*.
- Keel**, E'rab, E'raf.
- Keen**, a. *sharp, severe, acrimonious*, Tex,—v. *Eager*.
- Keeness**, Tex'ee, f.
- Keep**, v. a. Rukh'na.
- Keeper**, Ruk'huk. Ruk'by'ya.
- Keeping**, Rukh'wa'lee, f.
- Keepsake**, Nish'an'ee, f. **Yad-gar**, **Yad-bood**, **Yad-gar'ee**, f.
- Kennel**, *channel*, Bud'ar-rou, f.
- Kermes**, Kir'miz.
- Kernel**, Goo'da, Mughz.
- Kettle**, Tut'uh'ra (the cor. **Ket'lee**, is more common).
- Kes'a'va**, a name of **Krish'na**, 269.
- Ke'too**, 269 ;—v. **Ra'hoo**, 276.
- Kettle-drum**, Dug'ur, Ma'roo,—*large*, Dum'a'mu, Dhoun'sa, Kos, Nuk'a'ru,—*small bass*, Dun'ka.
- Kettle-drummer**, Nuk'ar'chee, Nuk'ar'ee.
- Key**, Cha'bee, f. Ta'lee, f. Koon'jee, f.
- Khan**, lit. *Lord* or *Prince*, a puthan title, 76, 78.
- Khich'ree**, f. a hin. rice dish, 224.
- Khus-khus** tuttees, 431.
- Khut'ree**, the *Warrior* or 2nd of the four h. castes; or a man of that caste, 67.
- Khut'ra'nee**, f. a female of the **Khutree** caste.
- Kibe**, Bi'wa'ee, f.
- Kick**, Lat, f. Luk'ud, f.—*of a quadruped*, Doo'lut'tee, f.—v. a. Lat-mar'na, Lut-i'ya'na.—*with the two hind legs*, Doo'lut'tee-mar'na.
- Kicked**, u. Lut-kho'ra.
- Kid**, Hul'wan, Pant'ba, Mem'na, Bur'u, Booz-gha'lu.

*Kidney*, Goor'du.

*Kidney-bean*, common—Bak'-la,—*hairy-podded*, Kul'-a'ee, f. Mash, f.—*small-fruited*, Moong, f.

*Kill*, v. a. Mar-dal'na, Kull-k.

*Killed*, p. p. Koosht'a.

*Killer*, Koosh'in'da.

*Killing*, Koosht, Koosh'in'da.

*Kiln*, Bhak'see, f. Bhut, f. Bhut'cha,—*small*, Sil'ee, f.—*for parching grain*, Bhar,—*potter's*, A'wa.

*Kin*, Na'ta, Rish'tu,—a. Hum-jins.

*Kind*, genus, Jins, f. Kism, f. Ruk'um,—a. *benevolent*, Mihr'ban, Moosh'fik.

*Kindle*, v. u. Jul'a'na, Sool'-ga'na,—v. n. Jul'na, Soo'-lug'na.

*Kindler*, A'tush-un'gez.

*Kindly*, ad. Moosh'fik'a'nu.

*Kindness*, Kur'um, Mihr'ba'-nee, f.

*Kindred*, Bha'ee-bund, Uk'-rub'a, 52.

*King*, Bad-shah, Pad-shah, Shah,—*hindoo*, Ra'ja.

*Kingdom*, Pad'sha'but.

*King-fisher*, Much'rung'a.

*Kinsman*, Rish'tu'dar.

*Kingly*, a. Pad'shah'a'nu.

*Kiss*, Bo'suh, Choo'ma,—v. u. Choom'na.

*Kissing the feet*, Kud'um-bo'-see, f. 319.

*Kitchen*, v. Cook-room.

*Kite* (*milvus*), Khad, Zugh'un, f.—*white-headed* or *brahmune*, Shun'kur'u-cheel.—v. *Eagle*, *Falco*.

*Kite-flesh*, Chilb'wans.

*Kite*, paper toy, Put'ung, Good'dee, f.—*varieties of*, Kun'ko'wa, Took'la, Took'-lee, f. Took'kul, f. Chung, Til'ung'a, Til'ung'ee, f. Do'baz, 231.

*Kite-loop* (to which the string is tied), Kun'na.

*Kite-string size* (containing levigated glass to cut the strings of rival kites), Man'jha.

*Kite-flying*, Put'ung-oo'ra'na, 230.

*Knack*, dexterity, Dhub, Joo'-gut, f. Sul'ee'ka.

*Knap-sack*, Jho'la, Jhool, f.

*Knave*, Dugh'a-baz.

*Knavery*, Dugh'a, f. D-baz'-ee, f.

*Knavish*, a. Dugh'a-baz.

*Knead*, v. a. Goondh'na, San'-na.

*Kneading-board*, Put'ra.

*Kneading-pan*, Tub'ak,—*earthen*, Koon'da,—*metal*, Lung'ree, f.

*Kneading-trough*, Lak.

*Knee*, Ghoot'na, The'o'na.

*Knee-pan*, Chup'nee, f.

*Kneel*, v. n. Do-za'noo-byth'na.

*Knife*, Chhoor'a, Chhoor'ee, f.

*Knight*, champion, Bu'ha'-door,—*in chess*, Gho'ra (lit. *Horse*).

*Knit*, v. a. Bin'na.

*Knob*, Gir'ih, f.

*Knock*, Tho'kur, f. Thes, f.—v. a. Thonk'na, Thes'na.

*Knocker*, hammer of a door, Hul'ku.

*Knocking*, rap (at a door), Hul'ku-zun.



*Knot*, Ganth, Gir'ih, f.—v. a. Ganth'na.

*Knotted*, a. Ganth-dar.

*Knotty*, a. Gut'hee'la,— (as wood), Ganth-gut'hee'la.

*Know*, v. a. *to perceive intellectually*, Jan'na, Jan'noun, Ma'loom-k. Sum'ujh'na,— v. a. *to recognise, to be familiar with*, Puh'chan'na.

*Knowledge, learning*, Da'nish, f. Ilm,—*acquaintance*, Puh'chan, f.—v. *Information*.

*Knowing*, v. *Intelligent, Cunning*.

*Known*, a. Ma'loom.

*Knuckle*, Bund, m. f. Gir'ih, f.

*Knuckles*, Tho'la.

*Kol'ta*, hin. *Force-meat balls*, 225.

*Koo'ver*, the h. *Plutus* or *god of Wealth*, figured as a crowned man, with four arms, 269.

*Koran*, cor. of *Koo'ran*, the *Institutes of Moohummud*.

*Kor'ma*, a hin. *rich Stew*, 225.

*Krishn* or } lit. *Black, Dark*,  
*Krish'na*, } the name of an asserted incarnation of the h. god Vishnoo, a contemporary of Joodishtur (v. 289), and by some called the hindoo *Apollo*, whose mortal remains are said to consecrate the image of Jugurnath (v. 258), at Orissa, where he was accidentally killed, 269.

*Kul-joog*, v. *Iron age*.

*Kul'kee*, the *Destroyer of Time*, the 10th and last incarnation in which the hindoos yet expect their god

Vishnoo, in the form of a crowned warrior on a winged white horse, 289.

## L.

*Label*, Put'a.

*Laboratory*, Kar-kha'nu.

*Labour, toil*, Mih'nut, f. Muz'doo'ree, f.—v. n. Dha'na.—v. *Travail*.

*Laborious*, a. Mih'nut'ee.

*Labourer*, Koo'lee Muz'door.

*Labyrinth*, Wur'ta, Pech-otab.

*Lac, gum lac*, Lakh, Lah.—*kind of*, Chup'ra,—*used by cutters*, Do'zu.

*Lac*, cor. of Lakh or Luk, *one hundred thousand*.

*Lace, woven thread*, Bun'ut, f. Do'ri'yu, Dhun'uk, f. Tag'tor, Tir'az,—*gold or silver*, Kin'a'ree, f. Go'ta,—*in small pieces put on a cap*, Kur'un.

*Lacerate*, v. a. Phar'na, Chak-k.

*Lacerated*, p. p. Pha'ra, Chak.

*Lacerta iguana*, Bis-khop'ra.

*Lacerta scincus*, Reg-ma'hee, f. Suk'un'koor, Sik'un'koor.

*Lack, need, failure*, Koo'soor.

*Lacker*, Rou'ghun.

*Lad*, Chhok'ra, Lur'ka.


*Ladanum*, La'dun.

*Ladder*, Seer'hee, f. Mir'uj, m. f. Ni'sy'nee, f. So'pan, f. Mu'yer, f. Py'ree, f.—*bamboo*, Pu'yul,—v. *Scaling ladder*.

*Lade*, v. a. *to load*, Lad'na.

*Laden*, Booj'hyl.

*Lading*, Bhur'lee, f

- Ladies' clothing for India*, 421,—*Miscellanies*, 423.  
*Ladies-fingers*, v. *Bhindee*, 37.  
*Ladle*, *Chum'chu*,—*wooden*,  
*Do'ee*, f.—*for oil*, *Pul'a*,  
*Pul'ee*, f.  
*Lady*, *Bee'bee*, *Sa'hib'a*,—  
(m.) *Be'gum*.  
*Lagerstræmia*, *oblong-leaved*  
(*L. flos reginæ*,)—*Ja'rul*.  
*Lake*, *Jheel*, f. *Jul'a*.  
*Lamb*, *Bur'uh*, *Hul'wan*, *Lel'a*.  
*Lame*, a. *Lung'ra*.  
*Lameness*, *Lung'ra'ee*, f.  
*Lament*, v. a. *Uf'sos-k*.  
*Lamentable*, a. *Na'lan*.  
*Lamentation*, *Fur'i'yad*, f.  
*Na'lish*, f. *Na'lu*.  
*Lamp*, *Chir'agh*, *Di'ya*, *Sir'aj*,  
*Shum'u*, f. *Mis'ba*, f.—*small*,  
*De'o'lee*, f.  
*Lamp-black*, *Doo'du*, *Ka'jul*,  
*Kuj'ra*.  
*Lampless*, a. *Be-chir'agh*.  
*Lampoon*, *Huj'o*, f. *Kud'u*.  
*Lampooner*, *Huj'o-go*.  
*Lampreys*, *disease in horses*,  
*Ta'loo*.  
*Lamp-stand*, *Dee'wut*, f.—*with*  
*4 burners*, *Chou'mook'ha*.  
*Lance*, *Nez'u*,—v. *Spear*, *Cut*.  
*Lancer*, *Nez'u-baz*.  
*Lancet*, *Du'rosh*, *Nush'tur*.  
*Land*, *Zum'een*, f. *Urz*, f.—  
*held from government*, *Kha'-*  
*lis'a*,—*granted to servants*  
*for their subsistence*, *Nan'-*  
*kar*.  
*Land*, v. a. *Oo'tar'na*.  
*Land-bailiff*, *Muh'to*, *Suz'a'-*  
*wul*.  
*Land-lord*, or } *Zum'een-dar*,  
*Land-holder*, } *Tal'look-dar*.  
—v. *Host*.  
*Land-mark*, *Si'wa'na*.  
*Land-marks*, *Dan'da*.  
*Land-steward*, *Put'war*, *P-ee*,  
*Suz'a'wul*.  
*Land-stewardship*, *Suz'a'wul'-*  
*ee*, f.  
*Land-tax*, *Zum'een-khir'aj*.  
*Landed-property*, *Tal'loo'ku*,  
*Chuk*.  
*Landing-place*, *Ghat*.  
*Lane*, *Gul'ee*, f. *Koo'cha*.  
*Language*, *Zub'an*, f. *Bo'lee*,  
f. *Bha'kha*, f. *Ban'ee*, f.  
*Languid*, a. *Soost*.  
*Languish*, v. n. *Moor-jha'na*.  
*Languor*, *Soos'tee*, f.  
*Lanius bouboul*, *Bool-bool*, f.  
*Lanius cærulescens*, *Bhoo'-*  
*chung*, *Bhoo'jun'ga*.  
*Lanius malabaricus*, *Bhring-*  
*raj*.  
*Lanius* ——— ? *Lut'o'ra*.  
*Lantern*, *Fa'noos*, f. *Pha'noos*,  
f.—*raised on a bamboo or*  
*staff*, *nightly*, *throughout*  
*Katik*, *A'kash-dee'ya*, *vide*  
 309.  
*Lap, of the knees*, *Godd*, f.  
*Go'dee*, f. *Za'noo*,—v. a  
*to infold*, *Lup'et'na*,—v. a.  
*to lick up*, *Chat'na*, *Chat-*  
*le'na*,—v. *Flap*.  
*Lapidary*, *Huj'jar*, *Huk'kak*.  
*Lapis-lazuli*, *Lu'ju'ward*.  
*Larboard*, *Dou-boor'doo*.  
*Large*, a. *Bur'a*, *Wus'ee*,  
*Kul'an*.  
*Largeness*, *Kul'an'ee*, f.  
*Lark* (*alauda*—?) *Bhud'ra*,  
*Chuk'a'wuk*, *Chun'dool*,  
*Koom'boor*, *Ug'in*.  
*Larynx*, *Ghan'tee*, f. *Kunth*.  
*Lascar*, *cor. of Lush'kur'ee*, a  
*Soldier*; among Europeans,

- commonly, but erroneously,  
a native Seaman.
- Lascivious*, a. *Ka'mee*, *Kam'*-  
*art*, *Must*, *Shuh'wut-pur'ust*.
- Lasciviousness*, *Mus'tee*, f.  
*Shuh'wut*, f.
- Lash*, v. *Whip*, *Satire*.
- Lass*, *Chhok'ree*, *Lur'kee*.
- Lassitude*, *Man'du'gee*, f.
- Last*, a. *Pichh'la*, *Ukh'eer*,  
*A'khir*,—ad. *Peech'he*.
- Last*, v. n. *Chul'na*, *Tik'na*.
- Lasting*, a. *Pa'e'dar*, *Der'pa*.
- Lastly*, ad. *A'khir-ool-umr*.
- Latch*, *Phir'kee*, f.
- Late*, a. *Pichh'la*—ad. *Der*.
- Lateness*, *Der*, f. *Der'ee*, f.
- Latent*, a. *Ghyb*, *Ni'han*.
- Lateral*, a. *Jum'bee*.
- Lathe*, *Khur'ad*, f. *Khur'rat*, f.
- Latitude*, *breadth*, *Urz*,—  
distance from the equator,  
*Urz-i-bul'ud*.
- Latter*, a. *Pichh'la*.
- Lattice*, *Jhunjh'ree*, f. *Ja'lee*,  
f. *Tab'dan*.
- Laudable*, a. *La'ik*.
- Laudanum*, *Ur'uk-i-uf'yoan*.
- Laugh*, *Hun'sa*, *Hun'see*, f.—v.  
n. *Huns'na*, *Khil'khil'a'na*.
- Laughing*, } *Hun'sa*, *Hun'see*,  
*Laughter*, } f. *Khun'da*.
- Laughing-stock*, *Un'goosht-*  
*noo'ma*.
- Launch*, v. a. *Bu'ha'na*, *Bhus'-*  
*a'na*, *Hel'a-mar'na*.
- Laundress*, *Dho'bin*, f.
- Law*, *A'een*, *Ud'a'lut*, f.  
*Dad*, f.
- Lawful*, a. *Ju'iz*, *Ju'waz*,  
*Hul'al*.
- Lawfulness*, *Ju'waz*.
- Law-agent*, *Mookh'tar*.
- Law-giver*, *Sha'ri'u*.
- Law-less*, a. *Be-dad*, *Hur'am*.
- Lawlessness*, *Be-dad'ee*, f.
- Law-suit*, *Da'wa*, *Da'wee*, f.  
*Kuz'ee'u*, *Bi'bad*, *Moo'kud'-*  
*dum'u*.
- Law-charges*, *Khur'cha*.
- Lawyer*, *attorney*, *counsellor*,  
*Wuk'eel*.
- Lawn*, *plain*, *My'dan*,—v.  
*Muslin*.
- Lax*, a. *Soost*, *Dhee'la*.
- Laxative*, n. and a. *Moos'hil*,  
—a. *Cha'luk*.
- Lay*, v. a. to place, put, apply,  
apply with violence, *Dhur'-*  
*na*,—to place, put, apply,  
impute, *Rukh'na*,—to place,  
put, impose, impute, *Lug'-*  
*a'na*,—to beat down, *Dal'-*  
*na*,—to commit to repose,  
*Lit'a'na*, *Pur'a'na*,—to ex-  
clude from the body (as  
eggs), *De'na*,—to spread  
(as a sheet or table-cloth),  
*Bich'ha'na*,—to place in or-  
der (as bricks in building),  
*Ganth'na*,—v. *Allay*, *Wa-*  
*ger*.
- Lay-a-bed*, *Ma'cha-tor*.
- Layer*, *stratum*, *row*, *bed*,  
*Tub'uk*,—of straw, leaves,  
&c. *Pal*, m. f.—of brickwork,  
*Rud'da*,—v. *Stratum*, *Twig*.
- Lazaretto*, *Joo'zam-kha'nu*.
- Laziness*, *Soos'tee*, f. *Ka'hil'-*  
*ee*, f. *As'kut*, f.
- Lazy*, a. *Soost*, *Ka'hil*, *As'-*  
*kut'ee*, *Dhee'la*.
- Lead* (*plumbum*), *See'sa*,  
*Soorb*, *Rus'as*,—black, *Ka'-*  
*lee-mit'tee*, f.—red, *Een'-*  
*goor*,—white, *Suf'ed'a*.
- Lead*, *sounding plummet*,  
*Proom*.

- Leads-man**, Ab'shi'naa, Proom dal'ne wa'la.
- Lead**, v. a. to conduct, Le-chul'na,—v. *Guide*.
- Leader**, chief, Sa'lar, Sur'dar, Sur'gur'oh.
- Leaf**, of a plant, Burg, Dul, Pat, Pa'tee, f. Put'ta, Put'tee, f.—of a book, &c. Wur'uk,—of a double door, Mis'ra, Pat.
- Leaflet**, Put'ti'ya.
- Leaf-bud**, Kon-pul, f.
- League**, confederacy, Sa'zish, f.—(about) 3 miles, Derhkos,—v. *Parasang*.
- Leaguings**, Sat-bat, f.
- Leak**, fissure, Chhed, Shig'af,—v. n. Choo'na.
- Lean**, a. meagre, Doob'la, La'ghur, Put'la,—v. n. to incline, Jhook'na, Ma'il-h.—v. a. Jhoo'ka'na.
- Leanness**, Doob'la-pun, Doob'la'ee, f. La'ghur'ee, f.
- Leap**, jump, Kood, f. Just, f. Phand,—v. n. Kood'na, Phand'na,—v. a. to make leap (as a horse), Kood'a'na.
- Leaping**, p. a. Khez.
- Leap-year**, Sal-i-kub'ee'su.
- Learn**, v. a. Seekh'na, Sakh'na, Tuh'seel-k.
- Learned**, a. A'lim, Fa'zil.
- Learner**, Sha'gird, Moob'tud'ee.
- Learning**, Seekh, f. Tuh'seel, f.
- Lease**, v. a. to let, Kir'a'ya-k.—deed of, Put'ta.
- Least**, a. Kum'tur, K-'een.
- Leather**, Chum'ra, Cham, Churm.
- Leathern**, a. Chur'mee'nu, Pos'teen.
- Leave**, permission, Ij'a'zut, f. Ruz'a, f.—permission to depart, Chhoot'tee, f. Rookh'sut, f.—v. a. to quit, Ty'ag'na, Turk-k.—to suffer to remain, Buch'a'na, Rukh'na.
- Leaven**, Khum'eer, Ma'wa, f.
- Leavening**, Khumr.
- Leaving**, p. a. Ty'a'gee, Ta'rik.
- Leavings**, remainder, Fooz'lu, Fuz'lu, Tul'chhut, f.—of a meal, Jhoo'ta, Jhoot'ha, Pus-khoor'du.
- Lecher**, Bis'nee, Lum'put.
- Lecherous**, a. Must, Mus'ta'nee, f.
- Lechery**, Mus'tee, f.
- Lecture**, Durs, Sub'uk,—v. D-d.
- Ledger**, Bu'hee, f.
- Led-horse**, Ko'tul.
- Lee**, leeward, Bha'ree, f.
- Leech** (*hirudo*), Jonk, f. Jok, f. Jul'ou'ka, f. Zul'oo, f.—v. a. to apply leeches, Jlug'a'na.—v. *Physician*.
- Leeches**, Jon'ken.
- Leechee** (*dimocarpus litchi*), Lee'chee, f. 43.
- Leek**, Gun'dun'a.
- Leer**, Kun'khee, f. Kun'khi'ya, f.—v. n. Kun'khi'yadekh'na.
- Lees**, Doord, f. Sit'thee, f. Reem, Turch'hut, f.
- Left**, a. sinister, Ba'yan, Chup.
- Left-handed**, a. Dib'ur'i'ya, Khub'ba, Lub'ra, Deb'ra.
- Left**, p. p. remaining, Ba'kee,—quitted, Chhor'dee'u,—v. *Gone*.

- Leg**, Tang, f. Tang'ree, f. (dukh.), Tung'ree, f. Phil'lee, Sak, f.—or *foot*, Pa, Pa'on, Pyr, Gor,—*of a table*, &c. Pa'yu,—*of a boot or stocking*, Pu'wa'ee, f.  
**Leg-bone**, tibia, Nul'ee, f.  
**Legacy**, Wus'i'yut, f.—*for pious purposes*, Wukf.  
**Legal**, a. Hul'al, Mus'noon.  
**Legalized**, a. Mus'noon.  
**Legerdemain**, Shee'sha-baz'ee, f.  
**Legible**, a. Saf.  
**Legibly**, ad. Saf-saf, Saf'se.  
**Legislator**, Sha'ri'u.  
**Legumen**, Chhee'mee, f. Mus'eon.  
**Leguminous seeds**, Kul'a'ee, f.  
**Leisure**, Foor'sut, f. Chhoo'tan, f. Chhoot'tee, f.  
**Lemma**, Mook'ud'dum'u.  
**Lemon**, Nee'boo, Le'boo, Lee'moo,—v. *Lime*.  
**Lemonade**, Ab-sho'ru,—v. *Sherbet*.  
**Lemon-grass**, A'gin-ghas, f. Ug'i'ya-ghas, f. Gundh'a-be'na.  
**Lend**, v. a. Kurz-d. Mung'nee-d.  
**Lender**, v. *Creditor*.  
**Lend labour**, v. a. (to assist another in his work on the condition of receiving a return of the same favour) Joo'ga'na.  
**Length**, Dur'az'ee, f. Lum'ba'ee, f. Lum'ban, Tool.  
**Lengthen**, v. a. Dur'az-k. Lum'ba'na, Lum'ba-k. Bur'ha'na,—v. n. Burh'na.  
**Lenitive**, a. Moo'ly'yin.  
**Lenient**, a. Moo'la'in, Yus'ur.  
**Lenity**, Yusr, Turs.
- Lent**, or occasional 40 days fast of the Moohummuduns, Chil'la.  
**Lentil**, Mee'joo, Moth, f. Ud'us, f. Me.  
**Leo** (the sign  $\Omega$ ), Singh, Us'ud, Sher-i-gur'doon.  
**Leopard** (*felis leopardus*), Ten'doo'a,—*maneless hunting* (*felis venatica*, Jar.) Chee'ta.  
**Leper**, Chur'kee, Kor'hee.  
**Leprous**, a. Kor'hee, Ub'rus, Pes'ee.  
**Leprosy**, Chur'uk, Pes, Bur'us,—*black*, (?), Kor, Korh, f.  
**Less**, a. Kum, Tho'ra,—a. and ad. Kum'tur.  
**Lessen**, v. a. Chho'ta-k. Kumk. Ghut'a'na,—v. n. Ghut'na.  
**Lesson**, lecture, reading, Durs, Seekh, f. Sub'uk, Path.  
**Lest**, con. Mub'a'da.  
**Let**, v. a. to allow, De'na,—to rent out, Bha'ra-d. Kir'a'ya-d.—v. *Hinder*, *H-ance*.  
**Letter**, epistle, Chit'thee, f. Khut, Na'mu,—*character*, Hurf, Uk'shur, Ank, f.  
**Letter-carrier** (or carrying), Na'mu-bur.  
**Lettuce**, garden or roman—Ka'hoo, Khus.  
**Lettuce-seed**, Tookhm-i-ka'hoo.  
**Levee**, Dur'bar.  
**Level**, a. Bur'a'bur, Chou'rus, Sil'put,—v. a. B-k. Chouput-k.—v. *Plain*, *Plumb-line*.  
**Levelled**, a. Chou'put.  
**Lever**, Char, f. Buk'rum, Bul'gun.



- Leveret*, Lum'-kun'i'ya.  
*Levy*, Gui'oh,—v. a. Jum'a-k.  
*Levying of an army*, Fouj-  
 (or Lush'kur-) kush'ee, f.  
*Lewd*, a. Must.  
*Lewdness*, Must'ee, f.  
*Lexicon*, v. *Dictionary*.  
*Lexicographer*, Moo'ul'lif-i-  
 loo'ghul.  
*Le'zum*, f. the hin. *gymnastic*  
*Bow*, used to exercise and  
 strengthen the arms and  
 chest, 229.  
*Liable*, a. Gir'if'tar.  
*Liar*, Jhoo'ta, Jhoot'ha, Dur'-  
 ogh'go, Ka'zib.  
*Libation of water to the manes*  
*of ancestors*, Tui'pun.  
*Libel*, v. *Lampoon*, *Calumny*.  
*Liberal*, a. Fy'yaz, Suka'ee.  
*Liberality*, Fy'yaz'ee, f. Kur'-  
 um, Sukh'a'wut, f.  
*Liberate*, v. a. A'zad-k. Chhoo'-  
 ra'na.  
*Liberated*, a. A'zad, Khul'as.  
*Liberation*, A'za'du'gee, f.  
 Khul'a'see, f.  
*Libertine*, Looch'cha.  
*Libertinism*, Looch'cha'mee, f.  
*Liberty*, A'za'dug'ee, f.  
*Libidinous*, a. Must.  
*Libra (the sign ♎)*, Mee'zan,  
 f. Too'la, f.  
*Library*, Kit'ab-kha'nu.  
*Lice*, Joo'en.—v. *Louse*.  
*Licence*, permission, Rookh'-  
 sut, f.—authorized grant,  
 Hookm,—the legal instru-  
 ment of such grant, Put'-  
 wa'nu.  
*License*, v. a. Hookm-d.  
*Licentious*, a. Rin'da'nu.  
*Lichen*, rock—Put'thur ke  
 phool,—(Chulchilhera li-  
 chen of the himalayas?)  
 Chhur'ee'la.  
*Lick*, v. a. to lap, Chat'na,  
 Chat-le'na.  
*Licorice plant*, Jet'hee-mudh,  
 —jamaica wild, Goonj, 40.  
*Licorice root*, Mool'hut'tee, f.  
 Soos, Usl-oos-soos, 40.  
*Licorice, extract of*—Roob-  
 oos-soos.  
*Licorice-seeds, jamaica wild*  
 —Rut'ee, f. Rut'tee, f.  
 (used as a jeweller's weight,  
 six being equal to the weight  
 of the 16th part of a to'la  
 or roopee.)  
*Lid*, Dhuk'na, Dhuk'nee, f.  
 Sur'posh,—large, Chup'pun,  
 —small, Chup'nee, f.  
*Lie, untruth*, Jhoot, Jooth,  
 Dur'ogh, Kizb.—v. n. J-  
 bol'na,—to rest, Let'na.  
*Lieu, stead*, Bud'la.  
*Lieutenancy*, Khil'af'ut, f. Ni'-  
 ya'but, f.—of a province,  
 Soo'bu'dar'ee, f.  
*Lieutenant, deputy*, Ka'im-  
 muk'am,—of a province,  
 Soo'bu'dar.  
*Life, vitality*, Dum, Jan, m. f.  
 Jee, Jee'tub, Hy'at, f. Zin'-  
 dug'ee, f.  
*Life-giving*, a. Jan-bukhsh.  
*Lifeless*, a. Be-dum, Be-jan.  
*Life-time*, Heen-i-hy'at, f.  
 Oomr, f.  
*Lift*, v. a. to raise, Oo'tha'na,  
 Chur'ha'na.  
*Ligament, tendon*, Us'ub,  
 Bun'dun.  
*Ligature*, Bund, m. f.  
*Light, illumination*, Roush'-  
 nee, f. Noor, Fur'oogh, Oo'-  
 ja'la,—a. bright, Rou'shan,

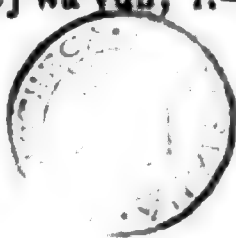
- Noor'a'nee,—*pale*, Phee'ka,  
—*not heavy, unsteady*, Hul'-  
ka, Soo'book,—*unencumbered*,  
Jur'ee'da,—*v. a. to illuminate*,  
Rou'shun-k.—*to kindle*, Jul'a'na,—*v. n. to descend*,  
Oo'tur'na.
- Lighten, *v. n. to flash*,  
Koundh'na, Louk'na,—*v. a. to alleviate*,  
Hul'ka-k.
- Lighter, *barge*, Bhur, 115.
- Light-footed, *a. Soo'book-pa*.
- Light-house, Fa'noos, *f.*
- Lightness, Hul'ka'ee, *f.*
- Lightning, Bij'lee, *f.* Koun'-  
dha.
- Like, Moo'sha'bih, Mis'al, *f.*  
—*a. Moo'wa'nik*, Sum'an,—*ad.*  
Woon, Woon'heen,—*v. a. Pus'und-k.*  
Chah'na,—*v. n. Ra'zee-h.*
- Likely, *v. Probable*.
- Liken, *v. a. to compare*, Tush'-  
beeh-d.
- Likeness, *resemblance*, Shub'-  
eeh, *f.* Tush'a'booh.
- Likewise, *ad.* Bhee, Hum,  
Neez.
- Liking, Cha'hut, *f.*—*a. Chus'-*  
pee'du.
- Lily, So'sun, *f.* Gool-i-so'-  
sun, *f.*
- Limb, Ang, Ung, Uz'oo.—*pl.*  
Uz'a.
- Lime, *calx*, Choon, Choo'na,  
—*slaked*, Bhui'ka.
- Lime-stone, *or nodule of*—  
Kun'kur.
- Lime, *acid*, Lee'boo, Lee'moo,  
—*varieties*, Pa'tee-lee'boo,  
Ku'ghuz'ee-lee'boo, Go'ra-  
lee'boo, Chee'nee-go'ra-lee-  
boo, Ka'mur'al-lee'boo, Ta'-  
ba-lee'boo,—*a sweet variety*,  
Meet'ha-lee'boo (*or lee'-*  
*moo*), 43.
- Limit, Hud, See'ma, *f.*—*v. a.*  
Hud-k.
- Limited, *a. Muh'dood*.
- Limner, Moo'sou'wir.
- Limp, Kuch'uk, *f.*—*v. n.*  
Kuch'uk'na, Lung'ra'na.
- Limpid, *a. Nir'mul*, Nir'mul'a.
- Limpidness, Nir'mul'ta, *f.*
- Line, *length without breadth*,  
*lineament*. Khut, Dun'deer, *f.*  
Dhar, *f.* Dha'ree, *f.* Luk'eer,  
*f.*—*circular*, Khut-i-moos'-  
tud'eer,—*curved*, Khut-  
i-moon'hun'ee,—*diagonal*,  
Khut-i-wul'ur,—*graduated*,  
Khut-i-mik'yas,—*parallel*,  
Khut-i-moo'tu'waz'ee,—*per-*  
*pendicular*, Khat-i-um'ood,  
—*right*, Khut-i-mous'tak'-  
eem;—*row, rank, series*,  
Kut'ar, *f.* Sut'ar, *f.* Pant,  
Pan'ti, *f.* Pan'tee, *f.*—*of a*  
*book*, Sut'ur, *f.* Fik'ra, Pant,  
*f.* Pan'ti, *f.*—*of verse*, Mis'-  
ra,—*string, thread, cord*,  
Dor, *f.* Do'ree, *f.* Do'ra,—  
*v. Equator, Lineage, Trench*.
- Line, *v. a. to cover in the in-*  
*side* (as with linen), Us'tur-  
lug'a'na,—*to impregnate*,  
San'na.
- Lines of entrenchment, Mor'-  
chal, *f.* Run'gur'ha.
- Lines, of thread (fixed, in pa-  
rellels, to a frame, used in  
lieu of a ruler, for indenting  
lines in books), *or black*  
*lines* (on paper), Sut'ur-  
bund'ee, *f.* Mis'tur, *f.*—  
*ruled in a book*, Jud'wul, *f.*
- Lineage, Buns, Jat-pan'tee, *f.*  
Nusi, *f.* Usi, *f.*

- Linear*, a. *Dha'ree-dar*.  
*Linen*, *Kut'an*,—*kinds of fine*,  
*Buz*, *Shub'num*, *Kus'ub*.  
*Linen-draper*, *Buz'zaz*,—*business of a*, *Buz'zaz'ee*, f.  
*Ling*, the h. *Phallus*, or *phallic emblem* under which the hindoos worship *Shib* as the *Priapus* of their pantheon; a black stone in the shape of a sugar-loaf, with a projection at the base like the bowl of a spoon, 272-79.  
*Linger*, v. *Delay*, *Pine*.  
*Lingua franca* or *jargon*,  
*Khich'ree*, f.  
*Lingual letter*, *Hurf-ooz-zulk*.  
*Linguist*, *Zub'an-dan*.  
*Liniment*, *Lep*, *Til'a*.  
*Lining*, *As'tur*, *Us'tur*.  
*Link*, ring of a chain, *Kur'ee*, f. *Koo'la'ba*.—v. *Torch*.  
*Linked*, a. *Moo'sul'sul*.  
*Linseed*, *Tee'see*, f. *Ul'see*, f. *Tookhm-i-kut'an*, *Mus'ee'-na*.  
*Linseed-oil*, *Tee'see ka tel*.  
*Linstock*, *Pu'teel*, *To'ra*.  
*Lint*, *Soof*, *Ul'see ka sun*.  
*Lion*, *Singh*, *Mrig-raj*, *Kes'-ur'ee*, *Ke'hur*, *Ke'hur'ee*, *Shur'za* (d.), *Hiz'bur*, *Hy'-dur*,—(or *tiger*) *Sher*, *Bub'-ur*,—v. *Leo*.  
*Lioness*, *Singh'nee*, f.—(or *tigress*) *Sher'nee*, f.  
*Lip*, *Honth*, *Onth*, *Lub*,—of a horse, *Pooz*, *Poo'zu*.  
*Lips*, *Rud-chhud*.  
*Liquefaction*, *Pigh'la'o*.  
*Liquefy*, v. a. *Pigh'la'na*, *Gul'a'na*,—v. n. *Gul'na*.  
*Liquid*, *Sul'il*, *Rus*,—a. *Moo'-zab*,—v. page 113.  
*Liquidate*, v. a. to clear (a debt), *Bhur'na*, *Sodh'na*.  
*Liquor*, spiritous—*Shur'ab*, *Khumr*, *Mud'i'ra*, f. *Mud'-ra*, f. *Da'roo*, f. *Da'roo'ra*, *Da'roo'ree*, f.—v. *Liquid*, *Spirit*.  
*Liquorice*, v. *Licorice*.  
*Lisp*, *Look'nut*, f.—v. n. *Toot'la'na*, *Toot'ra'na*.  
*Lisper*, n. } *Look'nut'ee*, *Tot'*  
*Lisping*, a. } *la*.  
*List*, catalogue, *Fih'rist*, f. *Furd*, f. *Ism-nu'wees'ee*, f.—v. a. to enrol, *Ni'gah-dasht-k*.—to desire, *Chah'-na*.  
*Listen*, v. *Hear*.  
*Listening*, v. *Hearing*.  
*Listlessness*, *Tugh'a'fool*.  
*Literal*, a. verbal, *Loogh'wee*.  
*Literally*, ad. word for word, *Hur'sun-hur'sun*.  
*Literary compositions*, *Tus'a'-neef*.  
*Litharge*, *Moor'dar-sung*.  
*Literati*, *Foo'zul'a*, *Oo'lum'a*.  
*Literature*, v. *Learning*, 98.  
*Lithography*, *Pu'thur ka chha'pa*.  
*Litigate*, v. a. *Kuz'i'ya-k*.  
*Litigation*, *Kuz'i'ya*, *Tun'ta*.  
*Litigious*, a. *Jhug'ra*.  
*Litter* (carriage), varieties of—*Chou'pa'la*, *Khur'khur'-i'ya*, f. *Pee'nus*, f. *Nal'kee*, f.—canopied, *Do'lee*, f.—in which women travel, *Moo'-ha'fu*.—for carrying the sick, *Char'pa'ee*, f.—used on a camel or an elephant, *Hou'du*, *Hou'duj*,—a canopied houdu, *Um'a'ree*, f. *Um'ba'ree*, f.—v. *Palanquin*.

- Litter, progeny**, Jhol,—*confusion*. *Khus-o-kha'shak*.—v. n. *to produce young*, By'a'-na.—v. *Straw*.
- Little**, Zur'ru, Zur'ree, f.—a. *small in size or importance*, Chho'ta,—*small in extent, duration, or quantity*, Tho'-ra.—ad. Tho'-ra-tho'-ra.
- Live**, v. n. *to be animate*, Jee'na, Jeew'na,—v. n. *to exist, abide, dwell, continue*, Ruh'na,—v. a. *to pass or spend life or time*, Gooz'-ran-k.
- Livelihood**, Gooz'ran, f.
- Lively**, n. Zindu-dil.
- Liver**, the large viscus of the abdomen, Jig'ur, Kul'e'ja, Kub'id.
- Liver-coloured**, a. Jig'ur'ee.
- Liver-complaint**, Durd-i-jig'ur.
- Livery, uniform**, Ba'na
- Livid**, a. Zud.
- Living, life, existence**, Jee'na,—p. a. Jee'wut.—a. Jee'ta, Jee'te'jee.—v. *Livelihood*.
- Lizard, garden**, Gir'git, Ghin'-goot (d.),—*house*, Chhip'-kee, f. Chhip'kul'ee, f. Chhip'ka, Sip'luk (d.), Tik'tik'ee, f.—*red-tailed*, Bamh'nee, f. (Harris),—*species of*, Chil'pas'u or Chul'pa'su, Phoo'a, f.—*reputed poisonous*, Bis-khop'ra, Bis-too'ee, f. or Bis-too'i'ya, f. (from bis, *venom*).—*Sain-ab'rus* (from Sain, *venomous*), the venom of which is, by the natives, believed to produce leprosy.—v. *Chameleon, Guana, Iguana*.
- Lo ! Look ! Lo !**
- Load, burthen**, Bojh, Bar, Bhar, Bha'ra, Moth, f. Lad, f.—*a small*, La'dee, f.—v. a. Lad'na, Bojh'na.
- Loaded**, n. Boj'hul.
- Loader**, La'di'ya.
- Loading**, Bhur'tee, f.
- Loadstone**, Choom'uk- (or Choom'buk-) put'thur, Sung-i-muk'na'tees, A'hun-roo'ba.
- Loaf, of bread**, Pa'on-ro'tee, f.—*a thick*, Tik'kur, f.—*a small*, Tik'kee, f.—*a round, flat*, Gin'du.
- Loan**, Mung'nee, f.—*of money*, Kurz,—*of that which is itself to be returned* (as a chair, &c.). A'i'yut, f.
- Loath**, a. Nu-raz.
- Loathe**, v. a. Ghin'a'na.
- Loathsome**, Ghin'ghin'a.
- Loathing**, Ghin, f.
- Lobe of the ear**, Bin'a'gosh, Kun'goo'ree, f.—*of the liver*, Jig'ur-go'shu.
- Local**, n. Muk'an'ee.
- Lock, bolt**, Kooß, Ta'la,—*tuft of hair*, Put'ta,—*trigger, &c. of a gun*, Kul,—v. a. *to fasten*, Bund-k. Kooß-lug'a'na.
- Locked**, p. p. Bund.
- Locomotive**, a. Chur.
- Locust**, Tee'ree, f. Tid'dee, f. Tid'da, Jar'ad, Mul'ukh.
- Lodge**, v. a. *to billet*, Tik'a'na,—v. n. *to remain*, Tik'na,—v. a. *to deposit*, Rukh'na,—v. *House*.
- Lodging**, Ba'sa.
- Loft**, Bam.
- Lofty**, a. *high*, Oon'cha,—v. *Proud*.
- Log fixed to the neck of a vicious ox**, Den'a.

*Logic*, Mun'tik, f. Turk.  
*Logical*, a. Mun'tik'ee.  
*Logician*, Mun'tik'ee.  
*Logwood*, Buk'um.  
*Loins*, Kum'ur, f. Miy'an. f.—  
     a pain in the, Chik, f.  
*Lonely*, a. Tun'ha, Oo'das.  
*Loneliness*, Tun'ha'ee, f.  
*Long*, a. Tu'weel,—extended,  
     Lum'ba, Lum'bee, f. Dur'az,  
     —v. n. to desire, Lil'a'na.  
*Longan*, Ans-phul.  
*Longing*, La'luch.  
*Longevity*, Oomr-dur'az'ee, f.  
*Longitude*, Tool-i-bul'ud.  
*Long-lived*, a. Chir'un'jee.  
*Look*, act of seeing, glance,  
     Nuz'ur, f. Nig'ah, f.—v. a.  
     Dekh'na, Chit'ou'na, N-k.—  
     v. n. Chit'na, Dees'na.—v.  
     a. and n. Tak'na, Tuk'na.—  
     v. Lo! Glance.  
*Looking*, p. a. Nig'ran,—v.  
     Expectation.  
*Looking-glass*, A'ee'nu.—v.  
     Mirror.  
*Loom*, weaver's frame, Tant, f.  
*Look'man*, an eastern fabulist  
     supposed to be Æsop.  
*Loop*, noose, Phans, Phan'see,  
     f. Took'mu.  
*Loop-hole*, embrasure, Run'du,  
     —small, Teer-kush.  
*Lory*, or } Loo'ree, f. Noo'-  
*Lorikeet*, } ree, f. (of which  
     there are several varieties.)  
*Loose*, a. unbound, not tight,  
     remiss, Dhee'la.—v. a. to  
     untie, unbind, Khol'na,—v.  
     Unchaste.  
*Loosen*, v. a. Dhee'la-k.  
*Looseness*, state of being loose,  
     Dheel, f. Dhee'la'ee, f.  
*Loosening*, Koosh'ad, f.

*Lop*, v. a. Chhant'na.  
*Loquacious*, a. Buk'ta.  
*Loquacity*, Buk-lug'nee.  
*Lord*, master, ruler, husband,  
     Khoo'da-wund, Kha'wind,—  
     v. God, Master, Aga, Khan,  
     Syyud, Ruler, Monarch.  
*Lordly*, ad. Kha'wind-a'nu.  
*Lordship*, dominion, Khoo'da'-  
     wund'ee, f.  
*Lose*, v. a. to cease to possess,  
     Kho'na, Har'na, Goom-k.—  
     to bewilder, Goom-rah-k.—  
     to ruin, to waste, Bur-bad-  
     d. (or k.),—v. n. to forfeit  
     at play, Har'na.  
*Loser*, Ha'roo,  
*Loss*, privation, Kho'na,—the  
     contrary to gain, Nook'san,  
     Han, f. Khis'a'rut, f. To'ta.  
*Lost*, a. Goom, G-shoo'du.  
*Lot*, share, Bant, His'su,—for-  
     tune, chance, It'ti'fak.—v.  
     a. Bant'na, H-k.  
*Lottery*, Shur'tee, f.  
*Lotus*, Kunj, Sur'oj, Ba'rij,—  
     indian, Kum'ul, Kun'wul,  
     Um'booj,—v. Nenuphar.  
*Lotus plant*, Poo'ren.  
*Loud*, a. Oon'cha, Bha'ree,  
     Boo'lund.  
*Loudness*, Boo'lun'dee, f.  
*Lound*, a h. tri-ennial inter-  
     calary month, 173.  
*Lounge*, the circular course in  
     which horses are exercised,  
     Chuk'kur, Chukr, Ut'er'an,  
     —v. a. to ring a horse, C-d.  
     Ka'wa-d. Ut'er'na.  
*Louse*, Chil'lur, f. Joon, f.—  
     v. a. C-mar'na.  
*Lousy*, a Chil'ra'ha.  
*Lovage* (?), ajowain or ajava,  
     —Uj'wa'yun, f.—49.





- Love*, Pi'yar, m. f. My'a, f.  
*Ishk*, Chah, f. Prem, Preet,  
 f.—v. a. P-k, Chah'na.  
*Love-apple*, Goot-by'gun.  
*Loveliness*, Muh'boo'bee, f.  
*Lovely*, a. Muh'boob, Naz'neen.  
*Lover*, Pi'ya, A'shik, Prem'ee.  
*Loving*, a. Prem'ee.  
*Low*, a. not high, Nee'cha,  
 Nush'eb, Pust,—mean,  
 Kum'ee'na, Neech, Pust.—  
 ad. Nee'che, Neech.—v.  
*Cheap*.  
*Low-born*, } a. Bud-usl, Bud-  
*Low-bred*, } zat, Kum-zat,  
 Tookhm-i-bud.  
*Low-land*, Zum'een-nush'eb.  
*Low-minded*, a. Pust-him'mut.  
*Low-mindedness*, Pust-him'-  
 mut'ee, f.  
*Low-priced*, a. Kum-kee'mut.  
*Low-spirited*, v. Melancholy.  
*Lower*, a. Neech'la, Pa'een,  
 Tur'la,—v. a. Nee'cha-k.—  
 (ship phrase) Ur'i'ya-k.  
*Lower*, v. n. to be clouded,  
 Oundh'na.  
*Lowly*, a. Ghur'eeb.  
*Lowness*, Nee'cha'ee, f.  
*Loxia indica*, Buy'a.  
*Loxia rosea*, To'tee, f.  
*Loyal*, a. Num'uk-hul'al.  
*Loyalty*, Num'uk-hul'al'ee, f.  
*Lubricate*, v. a. Chik'na'na.  
*Luchh'mee*, } the h. goddess of  
*Luksh'mee*, } Fortune, and  
*Luk'khee*, } the wife of  
 Vishnoo; figured as a yel-  
 low woman seated on a lotus  
 flower, 272.  
*Luchh'mee Poo'ja*, the Festival  
 of *Luchh'mee* observed five  
 times every year, but more  
 particularly on the same  
 night as the Ka'lee Poo'ja,  
 when an illumination is made  
 in her honour, 306.  
*Luck*, Nus'eeb, Kis'mut, f.  
*Lucky*, Nus'eeb'uh'wur.  
*Lucrative*, a. Fai'de-mund.  
*Lucre*, Fai'du.  
*Ludicrous*, a. Chooh'lee.  
*Luffa acutangula*, Jheen'ga, f.  
 —*fætida*, Bun-tur'a'ee, f.—  
*pentandra*, Ghi'ya-tur'a'ee.  
*Luggage*, Us'bab.  
*Lull*, v. a. Sun'tun'a-k.  
*Lumbago*, Chik, f.  
*Luminous*, a. Jhul'a'jhul.  
*Lump*, clod, Dhel'a, Dul'a,—  
 (of sugar, &c.) Dul'ee, f.—  
 of flesh, Loth'ra, Loth'ree,  
 f.—of meat, Tik'ka.  
*Lumpkin*, Bub'roo'ta.  
*Lunacy*, v. Insanity.  
*Lunar*, a. Kum'ur'ee, Chand'ka.  
*Lunatic*, Khup'tee,—a. Ful'uk-  
 zud'u,—v. Insane, Madman.  
*Luncheon*, Kul'e'wa (the sur-  
 plus of a past meal),—of a  
 field or other labourer,  
 Chhak, f.—of natives in ge-  
 neral, Jul-pan (from jul,  
 water; pan, betel-leaf, or  
 drink),—with Europeans,  
 the English word Tiffin is in  
 common use.  
*Lung*, Phep'ra.  
*Lungs*, Phep're, Ri'yat, f. Ri'-  
 yu, Shoosh.  
*Lupine*, turkish—Toor'mis,  
 Toor'moos, Tur'moos.  
*Lure*, v. Bait, Entice.  
*Lurch*, roll, Jhoo'ka'o,—v. a.  
 to stoop or roll, Jhoo'ka'na.  
*Lurching*, Jhoo'ka'wut, f.  
*Lurk*, v. n. Dub'uk'na.  
*Luscious*, a. Rus'ee'la.

*Lust*, Kam, Mus'tee, f.  
*Lustful*, a. Kam'art, Must, Mus'ta'nee, f.  
*Lustre*, brightness, Chum'uk, f. C-tam'uk, f. Jhum'ka, Jhul'uk, f.—v. *Chandelier*.  
*Lusty*, a. vigorous, Muz'boot.  
*Lute*, v. *Guitar*, *Harp*.  
*Lute*, clay cement, Gil-i-hik'-mut, f.  
*Lutra lutreola* (Shaw.), Ma'-hee-geer.  
*Luxuriant*, Kus'eer, Wa'fir.  
*Luxurious*, a Uy'yash.  
*Luxury*, Uy'yash'ee, f.  
*Lying*, habit of telling lies, Kizb, Dur'ogh'go'ee, f.—a. *Dur'ogh*.  
*Lying-in woman*, Juch'a, f. (which name is retained for 40 days after confinement.)  
*Lynx*, persian (or *Caracal*), Si'yah-gosh (lit. *Black-ear*).  
*Lyre*, v. *Harp*.  
*Lyre*, the constellation, Nusr-ool-wak (the falling eagle).  
*Ly'lut-ool-kudr*, the night of power, observed as a solemn festival on the 27th night of rum'uz'an, when the moo-hummuduns believe the vegetable creation to bow to God in adoration, 315.

### M.

*Ma* (*Mother*), a name of the h. goddess Luchh'mee, 273.  
*Macaroni*, Se'wyn, f. Bongh'ra.  
*Mace*, arillus of the nutmeg, Ju'wut'ree, f. Ja'e-put'ree, f. Buz'baz, Bus'ba'su.  
*Mace*, club, ensign of authority, Chob, f. Son'ta,—v. *Club*.

*Mace-bearer*, Chob-dar, 59 ; Son'te-bur'dar, 67.  
*Macerated*, a. Mur-puch.  
*Machinate*, v. *Plan*, *Plot*.  
*Machination*, Fit'rut, f.  
*Machine*, engine, Kul, f. Juntr.  
*Macrogathus armatus* (Buch.), Bam, 23.  
*Macrogathus panculas* (Buch.) Pan'kal, 32.  
*Macropteronotus* magur (Buch.), Ma'goor, Mug'ree, Mung'ree, 30.  
*Mad*, a. Dee'wa'nu, Pug'la, Soud'a'ee, Bou'ra.  
*Mad-house*, Pa'gul-kha'nu.  
*Mad-man*, Pa'gul, Khep'a.  
*Madden*, v. n. Bou'ra'na, Bou'-la'na.  
*Madness*, Dee'wa'au'gee, Sou'-da, Bou'ra'pun.  
*Madam*, my lady (in verbal address), Jee.  
*Madder*, bengal—Mun'jeeth, f.  
*Made*, p. p. Bun'a, Kee'ya, Kur'du, Sakh'ta,—v. *Make*.  
*Madras* commercial weights, 213 ;—measures of capacity, 215 ;—land measure, 219 ;—cloth measure, 219 ;  
*Madras*, and Bombay weights, 212.  
*Magazine*, Mukh'znm.  
*Maggot*, Kee'ra, Krim, Pil'loo.  
*Magian*, Muj'oos,—a. and n. Muj'oos'ee.  
*Magic*, Ja'doo, J-gur'ee, f.  
*Magician*, Ja'doo'gur.  
*Magical*, v. *Talismanic*.  
*Magistrate*, Fouj'dar—v. *Judge*.  
*Magistracy*, office of a magistrate, Fouj'dar'ee, f.  
*Magnanimity*, Ju'wan-mur'-dee, f.

- Magnanimous*, n. Ju'wan-murd.  
*Magnet*, Mugh'na'tees, Choom'-buk, Choom'muk,—v. Load-stone.  
*Magnificence*, Uz'mut, f.  
*Magnificent*, a. Uz'eem-oosh-shan. [ha'na.  
*Magnify*, v. a. to exalt, Bur'-  
*Magnitude*, Kul'an'ee, f.  
*Ma'hal'loi'ya*, a h. annual holiday, observed on the last lunar day of Bha'don, (Aug.—Sept.), 302.  
*Mahogany tree*, febrifuge—Ro'hun, Ro'hun'a.  
*Mahratta*, cor. of Mur'but'ta.  
*Maid, virgin*, Do-shee'zu, Koo'-ar'ee, Kun'ni'ya.  
*Maid-servant*, Us'eel.  
*Maiden-hair* (*Pteris lunulata*), Pur'si'ya-woosh'an.  
*Mail, coat of*—Jal-sil'a'hee, f.—v. Bag, Post.  
*Maim*, v. a. Lung'ra-k.  
*Main, chief*, Sudr,—violence, Jubr,—v. Whole, Ocean, Continent.  
*Maintain*, v. a. to support, Pur'wur'ish-k.  
*Maintenance*, Pur'wur'ish, f.  
*Maize*, v. Indian corn.  
*Majesty, dignity*, Jul'al, Dub'-dub'u,—title of a King, Huz'-rut, f. Jun'ab, f.—v. Grandeur.  
*Major domo*, Kool'kool'an.  
*Major, first proposition of a syllogism*, Koob'ra.  
*Majestic*, a. imperial, Bad'sha'-hee, Shuh'a'na, Shub'a'nee, f.  
*Make*, v. a. to create, form, arrange, Bun'a'na, Kur'na,—v. n. to have effect, to do, Ho'na,—v. Force, Form.  
*Maker, he who makes*, Bun'a'-ne-wa'la, Kur'ne-wa'la,—v. Creator.  
*Making*, Kur'na,—p. a. Fa'il, (— in compos. Gur'ee, f. Ka'ree.)  
*Malabar weights*, 213.  
*Malady*, Murz.  
*Male*, Murd,—n. and a. Nur, Nur'ee'nu.  
*Malediction*, Kos'a.  
*Malevolence*, Bud-tee'nuf'ee, f.  
*Malevolent*, a. Bud-tee'nuf.  
*Malice*, Ghoo'na-pun, Kee'na.  
*Malicious*, { a. Ghoo'na, Kee'-  
*Malignant*, { na-wur, K-kush, Poor'kee'nu.  
*Malleate*, v. a. Gurh'na, Ghur'-na.  
*Mallet*, Mog'ra, Mekh'choo, f. Moog'dur,— for beating cloths, &c., Moog'ree, f.—a potter's or mason's, Tha'-pee, f.  
*Maltreat*, v. a. Bud-soo'look-k.  
*Maltreatment*, Bud-soo'look'-ee, f.  
*Mamluc*, Mum'look.  
*Man, male of the human race*, Jun, Jun'a, Ma'noos, Shukhs,—an adult male, Murd, Poor'ookh,—in compos. Wal, Wa'la,—v. Individual, Pawn, Peon.  
*Man-eater*, A'dum-khor.  
*Manfully*, ad. Mur'da'nu.  
*Manhood*, Mur'dee, f.  
*Manikin*, Mur'duk, Mur'doo'a.  
*Mankind*, A'dum-zad, m. f. Bun-i-a'dum, m. f.—51.  
*Manlike*, a. Mur'da'nu.  
*Manliness*, Mur'da'nu'gee, f. Mur'dee, f.  
*Man-lion*, Nur-singh, the 4th

- of the 10 fabled incarnations of the h. god Vish'noo,—287.
- Manly*, a. Mur'da'nu, Ju'wan-murd.
- Manacle, hand-cuff*, Huth-kur'-ee, f.—for the feet, Pu'-wa'ee, f.
- Manage*, v. a. to govern in riding, Chul'a'na.—v. Superintend.
- Management*, Bund'o'bust.
- Manager*, Kar'ba'ree.
- Mandate*, Fur'man, Hookm.
- Mandates*, Fur'a'meen.
- Mane*, of a horse, Uy'al, f. Yal, f.
- Mange*, Kha'rish, f.—v. Itch.
- Mangy*, a. Kha'risht'ee.
- Manger*, Than, Koor'lee, f.
- Mango-blossom*, Mour.
- Mango-tree or fruit, indian*—Am, Amb, Umb,—varieties of? Seep, -f. Sen'doo'ri'ya,—young, Reer'hee, f.—small, unripe, Ky'ree, f. Umb'i'ya, f. Tuk'o'ra.
- Mango-juice*, inspissated—Am-rus, Um'a'wut.
- Mangoes, green, sliced, salted, and sun-dried*, Um'choor.
- Mango-orchard*, Um'ra'ee, f. Um'bur'a'ee, f.
- Mango-fool*, Goor'amb'u.
- Mango-ginger*, Am-a'da.
- Mango-fish*, Tup'see-(or Tup'-us'ee-) muchb'lee, 35,—without roes, Ran'da, 32.
- Manifest*, a. Za'bir.—v. a. Z-k.
- Manna*, Munn, Sheer'khisht,—produced from the prickly-stem *Hedysarum*, Tur'un'-joo'been,—or sugar of the bamboo, Buns-lo'chun.
- Manner, form, method, mode, way*, Doul,—custom, mode, Dus'toor,—sort, kind, Ruk'-um,—oir, mien, Ki'yu'fa.
- Mannerly*, ad. Ba-wuz'u.
- Manners*, Chal'dhal, f.
- Manor*, Tal'look.
- Mansion*, Hu'wel'ee, f. Mu'hul.
- Mantle*, Orh'na, Orh'nee, f.
- Manual*, a. Dust'ee.
- Manufactory*, Kar-kha'nu.
- Manufacture*, Ka'ree-gur'ee, f.—v. Form, Make.
- Manufacturer*, Ka'ree-gur.
- Manumission*, Tukh'lee'yu.
- Manumit*, v. a. A'zad-k.
- Manure*, Pans, Sar, f. Khad, f. Khat, f.—v. a. Pans'na, Sar'na.
- Manuscript*, Dust-khut.
- Many*, a. Bu'hoot, Uk'sur.
- Map*, Nuk'shu.
- Map of roads*, Rah-na'mu.
- Mar*, v. a. Big'ar'na, Khur'-ab-k.
- Mar*, a name of the h. god, Kam-de'o.
- Marble, stone*, Mur'mur, Sung-i-mur'mur,—white, Roo'-kham,—black, Sung-i-moo'-sa,—a stone-ball, Kun'kur'a, Kun'kur'ee, f.
- March, journey*, Kooch,—v. a. K-k.
- March, the 3rd month*, commences about the middle of the h. month, Pha'goon, and ends about the middle of the next month Chyt,—185.
- Marching*, Kooch, Nooh'zut, f.
- Mare*, Gho'ree, f. Mad'wan, f. Mad'i'yan, f.
- Margin*, Kin'a'ra, Ha'shi'ya.
- Marginal note*, Ha'shi'ya.



- Marigold, african*—Gend'a.  
*Marine, a.* } Dur'i'ya'ee, Buh'-  
*Maritime,* } ree.  
*Mariner, Mul'lah, Kish'tee-*  
*ban.*  
*Marjoram, wild (?)*—Ip'ar.  
*Mark, token, Dagħ, Nish'an,*  
*Nish'an'ee, f. Us'ur,—butt,*  
*Nish'an'u,—v. a. to impress*  
*with a token, Nish'an-k.—v.*  
*Stamp, Note, Heed.*  
*Marked, a. Nish'an-dar,—p.*  
*p. Us'eer.*  
*Market, Ba'zar, Hat, f. Gunj,*  
*Good'ree, f. Mun'dee, f.*  
*Market-price, Ba'zar-ka-bha'o.*  
*Market-man, Ha'too, Ba'zar'ec.*  
*Marketing, Sou'da.*  
*Marking-nut, Bhel'a, 37.*  
*Marksman, Uch'ook.*  
*Marmalade, v. Preserve.*  
*Marriage, Bi'yah, Sha'dee, f.*  
*Nik'ah.*  
*Marriage attendants,* } Bur'-  
*Marriage company,* } at'ee.  
*Marriage bed, Huj'lu.*  
*Marriage-knot, Ukd.*  
*Marriage portion, Ju'hez,*  
*Ka'been.*  
*Marriage procession, Bur'at, f.*  
*Marriageable, a. Bi'ya'hun-*  
*jog.*  
*Married, a. Bi'yah'a, Bi'yah'ta,*  
*f. Ni'ka'hee, f.—p. p. Bi'-*  
*yah-hoo'a, Sha'dee-hoo'a.*  
*Marrow, Mughz, Muj'ja, Goo'-*  
*da, Kulb,—spinal, Hur'am-*  
*mughz.*  
*Marry, v. a. Bi'yah-k. Sha'-*  
*dee-k.*  
*Marrying, Khutb.*  
*Mars, the planet, Mir'reekh,*  
*Mun'gul, Buh'ram, Bhoun,*  
*Jul'lad-i-fulk.*  
*Marsh, Tur'a'ee, f.—v. Bog.*  
*Marshy, a. Sho'ra.*  
*Marshy ground, Jul-thul,*  
*Jha'bur, f. Dub'ra.*  
*Mart, Ba'zar,—v. Market.*  
*Marten, weasel, Sum'oor.*  
*Martial, a. Jun'gee.*  
*Martin, v. Swallow.*  
*Martingal, Pesh-(or Zer-)*  
*bund.*  
*Martyr, Shu'heed.*  
*Martyrs, Shoo'hud'a.*  
*Martyrdom, Shu'ha'dut, f.*  
*Marvel of Peru, common—*  
*Gool-ub'bas, Ub'bas.*  
*Marvel, v. Wonder.*  
*Masculine, a. male, Mooz'uk'-*  
*kur, Nur, Poo'ling,—virile,*  
*Mur'da'nu.*  
*Masculine gender, Tuz'keer, f.*  
*Mash, boiled pulse, Dho'ee, f.*  
*—of the hairy-podded kid-*  
*ney-bean, Mu'hel'a.*  
*Masked dress or veil (worn by*  
*females, when abroad, in*  
*Hindoostan and Arabia),*  
*Boor'ka.*  
*Mason, builder, Mim'ar.*  
*Masonry, Mim'a'ree, f.*  
*Mason's rule, Zeej, Hun'jar.*  
*Mass, v. Lump, Bulk, Heap.*  
*Mass of leaven, Per'a.*  
*Massacre, Kutl.—v. Murder.*  
*Mast, Dol, Mus'tool (from*  
*port. Masto ?), Teer.*  
*Mast-tree, v. Ucaria.*  
*Master, employer, Ma'lik, Kha'-*  
*wind, Sa'hib,—an adept,*  
*Oos'tad,—commander of a*  
*vessel, Na'khood'a, Kish'-*  
*tee-ban,—of a boat, Manj'-*  
*hee,—v. Teacher.*  
*Mastership, dominion, Kha'-*  
*wind'ee, f.*



- Masterly*, a. *adept*, Oos'tad'ee.  
*Masticate*, v. a. Chub'a'na.  
*Mastication*, Chu'ba'ee, f.  
*Mastic resin* (of the mastic tree), Mus'tuk'ee, f.  
*Mat*, Chu'ta'ee, f. Fursh,—of the split stems of the forked phrynium, See'tul-pa'tee, f. (from see'tul—cool),—of the grass of the poa cynosuroides, Koosh'a'sun,—small, of palm leaves (used by moo'sul'mans, for kneeling on at prayer), Khoom'ra,—fine, of grass (*cyperus tegetum*?) chequered, Han'seer (d.), Hun'seer (d.),—other kinds derive their names from the plants which yield the materials, as the *cyperus tegetum*, Ma'door-ka'tee (from which the house floor mats of Calcutta are made); the *saccharum procerum*, Sir'kee, f. the Bengal reed, Dur'ma; the *cyperus inundatus* (?), Pa'tee, f.  
*Mat*, v. a. to cover with mat, Chu'ta'ee-bich'a'na.  
*Match*, piece of culm tipped with brimstone, Di'ya-sul'a'ee, f.—of a gun, Pu'leet'a, Ful'ee'ta, To'ra, Jam'gee, f.  
*Match*, fellow, Jot, Doos'ra, Jooff,—equal, Hum-chushm,—v. a. to tally, Bur'a'bur-k.—v. n. B.h.—v. Marriage, Contest, Game, Suit, Marry.  
*Matched*, a. Hum-tur'a'zoo.  
*Match-lock*, Ful'ee'ta-dar, To're-dar.  
*Match-lock man*, Burk-un'daz.  
*Mate*, companion, Jot, Jooff,—ship officer, Ma'lum (cor. of Moo'ul'lim—correctly Pilot).  
*Materia medica*, 84.  
*Material*, Jism,—a. corporeal, Jis'ma'nee, Mad'dee,—important, Bha'ree.  
*Materials*, Sur'un'jam, Us'bab,—in trade, &c. 96.  
*Materiality*, Jis'ma'ni'yut, f. Jis'mi'yut, f.  
*Maternal*, a. Ma'dur'ee.  
*Mathematics*, Ri'ya'zee.  
*Mathematician*, Rum'mal (d.).  
*Matrix*, Zih'dan.  
*Matrimony*, v. Marriage.  
*Matron*, a woman of years, Ma'ma, Peer'zun.  
*Matter*, body, substance, Jism,—affair, business, Kam, Hal, Ba'but, f.—import, Gir'a'nee, f.—v. Subject, Pus.  
*Matlock*, Bel'chu, Be'luk, Kood'al, Koo'dal'ee, f. Mot'kee, f. Pha'o'ra. (v. "Indian Hand-book of Gardening" 2nd ed. p. 61.)  
*Mattress*, To'shuk, f. Ni'hal'chu.  
*Mature*, a. Rus'ee'da, Pookh'tu.  
*Maturity*, Rus'ee'du'gee, f.  
*Maund*, cor. of Mun, q. v.  
*Mausoleum*, Muk'bur'u, Rou'zu.  
*Maw*, Hou'si'lu, Pot'ha (d.).  
*Maxim*, Muk'ool'u.  
*May*, the european month, commences about the middle of the h. month By'sakh, and ends about the middle of Jeth, 185.  
*May-be*, ad. Sha'yud, Bad.  
*Maze*, Pech, m. f. P-pach, P-panch, Pher, Wur'tu.

- Me*, pro. *Moojh*, *Mooj'he*.  
*Meadow-saffron* (*hermodactyl*), *Soo'run-jan*,—*flower of*, *Gool-i-soo'run-jan*.  
*Mead*, or } *Chur'a'gah*, f.  
*Meadow*, } *Murgh-zar*, Sub'-  
*za'zar*, *Tur'a'ee*, f. *Ul'uf-zar*.  
*Meagre*, a. *Doob'la*, *Put'la*.  
*Meagreness*, *Doob'la-pun'a*,  
*Doob'la'ee*, f. *Put'la'ee*, f.  
*Meal*, *repast*, *Kha'na*,—*flour*,  
*A'ta*, *Ard*,—v. *Flour*.  
*Meal-merchant*, *Pur'choon'i-ya*.  
*Mean*, a. *low*, *base*, *Kum'ee'-nu*,  
*Pa'jee*, *Riz'al*, *Riz'a'lu*, *Sif'la*,  
*Zul'eel*.  
*Mean*, n. & a. *middle*, *Ou'sut*.  
*Mean*, v. a. *to purpose*, *Ir'a'-da-ruk'h'na*,—v. *Think*.  
*Meander*, v. a. *Pher-kha'na*,—v. *Maze*.  
*Meaning*, *intention*, *Ir'a'da*,  
*Ir'a'dut*, f.—*sense*, *Ma'nee*, f.  
*Meanings*, *Mu'a'nee*.  
*Meanly*, ad. *Pa'ji'ya'nu*.  
*Measles*, *Pun'go'tee*, f. *Pun'sa*, f.  
*Measure*, *that by which extent is ascertained*, *Map*,  
*Nap*, f. *Py'ma'ish*, f. *Un'daz*,  
*Un'daz'u*,—v. a. *Map'na*, *Nap'na*.  
*Measurement*, *Un'daz*, *Un'da'zu*.  
*Meat*, *food*, *Kha'na*,—*flesh*,  
*Gosht*, *Mans*.  
*Mechanic*, *Mis'tree*, *Uhl-i-lir'fu*.  
*Mechanics*, *Jur-i-suk'eel*.  
*Mechanism*, *Jor-tor*, *Tur'-keeb*, f.  
*Meconium of infants*, *Goo'-ha'ee*, f.  
*Medal*, *Tugh'mu*, *Mood'ra*.  
*Meddle*, v. n. *Dukh'eel-h*.  
*Ghoos'na*.  
*Meddling*, *Dukhl*.  
*Mediate*, v. n. *Dukh'eel-h*.  
*Mediation*, *Dukhl*, *Beech-bich'a'o*.  
*Mediator*, *Dur'mi'yan'ee*.  
*Medicament*, *Ou'shudh*, f.  
*Medicinal*, a. *Tib'bee*.  
*Medicine*, *Du'wa*, *Tib*, f.—pl. *Ud'wee'yu*.  
*Medicine chests*, App. 453.  
*Mediocrity*, *Ou'sut*.  
*Meditate*, v. a. *Soch'na*,  
*Dhi'ya'na*,—v. *Think*.  
*Meditation*, *Soch*, *Dhi'yan*.  
*Meditative*, a. *Dhi'ya'nee*.  
*Medium*, *Ou'sut*, *Wus'a'tut*, f.  
*Medley*, *Mil'a'o*,—a. *Ghal'mel*.  
*Meed*, *Juz'a*, f.—v. *Reward*.  
*Meek*, a. *Ghur'eeb*, *Sul'eem*.  
*Meekness*, *Ghur'eeb'ee*, f.  
*Meer*, contraction of *Um'eer* (*Commander*, *Lord*), a m. title, commonly prefixed to the names of respectable *Syyuds*, 79, 75.  
*Meet*, v. a. *Mil'a'na*,—v. n. *Mil'na*, *Moo'la'kee-h*.  
*Meeting*, *interview*, *Moo'la'-kat*, f. *Bhet*, f.—*conflux*, *Sun'gum*,—v. *Assembly*.  
*Megrim*, *vertigo*, *Soo'dau*.  
*Melancholy*, *Ma'li'khon'li'ya*,—n. & a. *Oo'da'see*, f.—a. *Oo'das*.  
*Melilot*, *Ik'leel-ool-mul'ik* (lit. *the king's crown*).  
*Mellifluent*, a. *Shuk'ar-rez*.  
*Mellow*, a. *ripe*, *Muj*,—v. *Soft*.  
*Melody*, *A'hung*, *Sur'od*.  
*Melon*, a *small*—*Ren'dee*, f.—*mash* or *dessert*, *Phoot*, f.

- Phoot'ee, f.—*musk*, *Khur'-boo'za*,—*water*, *Tur'booz*.  
*Melon-field*, *Fa'lez*, f. *Pa'lez*, f.  
*Melt*, v. a. *Gul'a'na*, *Ghool'a'na*, *Pigh'la'na*,—v. n. *Gul'na*, *Ghool'na*, *Pigh'ul'na*.  
*Melted*, a. *Goo'daz*, *Tul'tu*,—p. p. *Ghool-mil*.  
*Melting*, *Pigh'la'o*,—a. *Ghoo'-la'oo*,—p. a. *Goo'daz'an*.  
*Melting-pot*, *Boo'tu*.  
*Member*, *limb*, *Oo'zo*, *Ub'yub*,—pl. *Uz'a*,—v. *Part*.  
*Membrane*, *Khul'ree*, f.  
*Memoir*, *Tuz'kir'u*.  
*Memorandum*, *Yad-dasht*, f.  
*Memorial*, *something to preserve memory*, a *monument*, *Yad-gar*,—*an address*, *Ur'zee*, f.—v. *Petition*.  
*Memory*, *Yad*, f. *Hifz*, *Chet*, *Soodh*, f.  
*Men*, *Ins*,—v. *People*.  
*Menace*, v. *Threat*.  
*Mend*, v. a. *to repair*, *Mur'-um'mut-k*. *Doo'roost-k*. *Bun'a'na*, *Sood'har'na*,—v. *Darn*, *Improve*.  
*Mendicant*, *Gud'a*,—a. *Jun'-gum*.  
*Mendicity*, *Gud'a'ee*, f. *Bheekh*, f.  
*Mending*, *Mur'um'mut*, f. *Ruf'a*.  
*Menses*, *Hyz*, f. *Ruj*, f. *Nu'-ha'nee*, f. (—*to have the*, *Kup'ron seh ho'na*.)  
*Menstruum*, *solvent*, *Poot*.  
*Mensuration*, *Mus'a'hut*, f.—*of land*, *Jur'eeb-kush'ee*, f.  
*Mental*, a. *Uk'lee*.  
*Mention*, *Chur'cha*, m. f. *Zikr*,—v. a. *Z-k*. *Bol'na*.  
*Mentioning*, *Chur'cha*, m. f.  
*Mercer*, *Buz'zaz*.  
*Merchandise*, *Sou'da*, *S-gur'ee*, f. *By'par*.  
*Merchant*, *Sou'da'gur*, *By'par'ee*, *Mu'ha'jun*.  
*Merciful*, a. *Shuf'eeek*, *Dy'al*.  
*Merciless*, a. *Be-ruhm*.  
*Mercilessness*, *Be-ruhm'ee*, f.  
*Mercury*, *the planet*,—*Oo'ta'-rud*, *Boodh*, *Teer*,—*quicksilver*, *Pa'ra*, *Seem-ab*, *Rus*,—*killed*, *Koosht'a*.  
*Mercy*, *Ruhm*, *Dy'a*, f.  
*Mere*, a. *Sirf*. *Kha'lee*, *Nir'a*.  
*Merely*, ad. *Sirf*. *Fuk'ut*.  
*Meridian*, *noon*, *Do-pu'bur*, f.—a. *Do-puh'ri'ya*.  
*Merit*, *Li'ya'kut*, f. *Goon*,—v. a. *La'ik-h*. *Ka'bil-h*.  
*Meritorious*, a. *Moos'tou'jib*, *Su'wab'ee*.  
*Merops indicus* (or *viridissimus*, *Swains?*), *Put'ring'a*.  
*Merman*, *Jul-ma'noos*.  
*Merriment*, *Khoo'shee*, f.  
*Merrily*, ad. *Khoo'shee-se*, *Khoo'shee-khoo'shee*.  
*Merry*, a. *Khoosh*.  
*Mesmerise*, v. a. *Jhar'na-phoonk'na* (from *Jhar'na*, *to sweep*, *strike off*; and *Phoonk'na*, *to blow*).  
*Mess*, v. *Victuals*, *Medley*.  
*Message*, *Py'am*, *Py'gham*.  
*Messenger*, *Py'am-bur*, *Py'gham-bur*,—v. *Courier*.  
*Messiah*, *Mus'eeh*, *Mus'eeh'a*.  
*Messiah-like*, a. *Mus'eeh'a'ee*.  
*Messmate*, *Hum-soof'ru*, *Hum-num'uk*, *Hum-nu'wa'lu*.  
*Metal*, *Dhat*, *Filiz*,—*mixed of copper and lead*, *Bhurt*,—v. *Bell-metal*.  
*Metals*, *Fi'liz'ut*, 51.

- Metamorphosis*, Tub'deel-i-soo'rut, Muskh.  
*Metaphor*, Tush'beeh, f. Kin'a'ya, Kin'a'yut, f. Muj'az.  
*Metaphorical*, a. Muj'az'ee.  
*Metaphorically*, ad. Muj'az'un, Kin'a'yut'un.  
*Metaphysics*, Ilm-ool-a'lee, Ma'bad-(or Ma'kub'ul-) ut-tub'ee'ya.  
*Metempsychosis*, Tun'a'sookh.  
*Meteor*, falling star, Shi'hab.  
*Method*, arrangement, Tur-teeb, f.—manner, DouL.  
*Methodical*, a. Moo'rut'tub.  
*Metre*, verse, Buhr, Mee'zan, f. Wuzn.  
*Metrical*, a. Mun'zoom.  
*Metropolis*, royal city, Tukht-gah, f. Raj-dha'nee, f.  
*Mettle*, spirit, Jan-baz'ee, f.  
*Mettlesome*, a. Jan-baz.  
*Mew*, gull, Ka'ghuz'ee (d.).  
*Mewing*, crying as of a cat, Mou.  
*Mica*, talc, Tulk, Ub'ruk, Ho'rut, Bhoo'rut.  
*Mice*, Choo'he, Moosh'an.  
*Michelia*, sweet-scented—Chum'pa.  
*Microscope*, Shee'shu-i-kul'-an'been.  
*Middle*, Beech, Dur'mi'yan, Ou'sut, Manjh,—a. mid, Neem, Ou'sut.  
*Midday*, Do-pu'hur,—a. Neem-roz,—v. Noon.  
*Midnight*, Ad'hee-rat, Do-pu'hur-rat,—a. Neem-shub.  
*Midmost*, a. Beech-a-beech, Dur'mi'yan'ee, Ou'sut'ee.  
*Midst*, pre-(or post-) pos. Dur'mi'yan.  
*Mid-stream*, Manjh-dhar, f.  
*Mid-wife*, Da'ee-jun'a'ee, f. Kab'il'a, f. Jun'a'ee, f. 60.  
*Midwifery*, Da'ee-gur'ee, f.  
*Mien*, Ki'ya'fa.  
*Might*, Mik'nut, f. Ta'kut, f.  
*Mighty*, a. Ka'dir.  
*Migration*, In'tik'al, Tub'deel-i-muk'an, f.  
*Milch*, a. Dood'har, Dood'hyl, Sheer-dar.  
*Milch-cow*, Dhen'oo, f.  
*Mild*, a. soft, gentle, tender, clement, Moo'la'im,—v. Meek, Mellow, Sweet.  
*Mildew*, blight, smut, Ger'oo, Ger'oo'ee, f. Lend'ha,—in corn, Hur'da, Ur'kan.  
*Mildness*, Nur'mee, f.  
*Mile*, Meel (arabic)—little used, the indian Kos or Kur'oh (equal, more or less according to locality, to 1 mile, 1 furlong, 3 poles, and 3½ yards) being the measure most common throughout India, 219.  
*Military*, Lush'kur, Us'kur, Sip'ah, Pul'tun, f.—a. Lush'kur'ee, Us'kur'ee, Jun'gee.  
*Military tribe* (of the hindoos). Khut'ree jat,—v. Khut'ree, 590.  
*Military terms*, 127—131.  
*Militia soldier*, Si-bund'ee.  
*Milk*, Doodh, Sheer, Chheer,—of plants, La'sa,—v. a. Doh'na, Gar'na, Doodh-nich'or'na (d.).  
*Milker*, Doo'har.  
*Milk-maid*, Go'a'lin, Gho'sin.  
*Milk-man*, Go'a'la,—moosul-man, Gho'see, Do'see.  
*Milk-pail*, Doh'nee, f. Jhuk'ree, f.



- Milk-pan*, Doodh-hund'ee, f.  
*Milk-pottage*, Ka'chee, f.  
*Milk-warm*, a. Sheer-gurm.  
*Milky*, a. Dood'hee, Sheer'ee.  
*Milky-plant*, Dood'hee, f.  
     Dood'hi'ya, Se'hoond (common names for plants the stems of which exude a milk-like juice, as several species of *Asclepias*, *Echites*, *Euphorbia*, &c.).  
*Milky-way*, Kah, (or Kuh-) kush'an, Huth'i'ya-kee-rah.  
*Millet*, indian—Jo'ar,  
*Mill-stones* (between which grain, &c. are ground).  
     Chak, Chuk'kee, f. Jan'ta, f. Pat,—v. *Hand-mill*, *Water-mill*.  
*Mill-stone spindle, or axis*, Kootb.  
*Million*, Dus-lakh, Ni'joot, f.  
*Million-million*, Khurb.  
*Mill, spleen*, Til'lee, f. Soo'-poorz.  
*Mimic*, Nuk'kal, Nuk'ka'lin, f.—v. a. Tuk'leed-k.  
*Mimicry*, Nuk'kal'ee, f.  
*Mimusops*, obtuse-leaved—Khir'nee, f. 41.—pointed-leaved, Bu'kool, Moul'sur'ee, f.  
*Minaret*, Mee'nar, Mun'ar, Mun'ar'u.  
*Mince*, v. a. to cut, Chhench'na.  
*Minced meat*, Gosht'a'wa, Kee'ma.  
*Mind, soul*, Dil, Jee, Mun,—v. a. to mark, to attend to, Man'na, Li'haz-k, Kha'tir men la'na, Dil-lug'a'na,—v. *Incline*.  
*Mine*, pro. Mer'a, Up'na, Up'nee, f.  
*Mine, pit*, Kan, f. Khan, f. Ma'dun, m. f. Nukb, f. Soo'rung, f. A'kur, f.—pl. Mu'a'din,—v. a. Sendh'na.  
*Mineral*, Dhat,—a. Ka'nee, Ma'dun'ee.  
*Minerals*, Jum'a'dat.  
*Miner*, Kan'kun.  
*Mingle*, Mel, Mil'a'o,—v. a. Mil'a'na.  
*Minister or Secretary of state*, Dee'wan, Wuz'eer,—v. *Clergyman*, Brahmun, Iman.  
*Ministry, state administration, or office of a state minister*, Dee'wan'ee, f. Wuz'ee'ree, f.—v. *Agency*, *Office*, *Service*.  
*Minium*, } Is'rinj, Een'goor.  
*Minion*, } Sen'door, Sen'door.  
*Minor, one under age*, Na-ba'ligh.  
*Minor grakle* (*gracula religiosa*, Linn.), My'na.  
*Minority, non-age*, Na-ba'ligh'ee, f.—of a prince, Shah-za'du'gee, f.  
*Minstrel, musician, singer*, Moot'rib, Khoon'ya'gur,—v. *Bard*.  
*Minstrelsy*, Moot'rib'ee, f. Khoon'ya'gur'ee, f.  
*Mint, tall red*—Po'dee'nu, Na'na.  
*Mint, place where money is coined*, Tuk'sal, f.  
*Mint officers*, Tuk'sal'ee, Tuk'sal'i'ya.  
*Minute* (60 seconds of time), has no proper hindoostanee synonyme, but is equal to two and a half puls, expressed by the compound word Ur'a'ee-pul (from uraee, two



- and a half*; pul, a period of 24 seconds).—v. *Moment*, and table, page 188.  
*Minute, small, slender*, Ba'-reek,—v. *Note*.  
*Minutes, moments*, Duk'a'ik.  
*Minutiæ*, Duk'a'ik, Jooz'i'yut.  
*Minuteness*, Ba'ree'kee, f.  
*Miracle*, Kur'a'mut, f. Moo'-jiz'u, Ij'az, Hik'mut, f. Sun'ut, f.  
*Miracles*, Kur'a'mat, f. Moo'-jiz'at.  
*Miraculous*, a. Uj'ub.  
*Mirage*, Sur'ab.  
*Mire, mud, dirt*, Keech, f. Kee'chur, f. Chih'la, Ka'dou.  
*Mirror, glass*, A'ee'nu, Abgee'-nu, Dur'pun, Jam, Moo'koor, Mirat, f.—a small (commonly attached to a thumb ring), Ar'see, f.—v. *Pattern*.  
*Mirror-maker*, A'ee'nu-saz.  
*Mirror-making*, A'ee'nu-saz'-ee, f.  
*Mirth*, Khoosh'ee, f.  
*Mirthful*, a. Tun'naz.  
*Miry*, a. muddy, Chih'lu'ha.  
*Mir'za*, lit. *Prince*, a m. title assumed by many Mooghuls of the higher class, 79, 76.  
*Misbehave*, v. n. Bud-chal-chul'na.  
*Misbehaviour*, Bud-soo'look'-ee, f.  
*Miscal*, v. a. Khur'ab-kur'ke-kuh'na.  
*Miscarriage, failure*, Bud-un'jam'ee, f.—*abortion*, Pet-gir'na, f. Wuz'u-i-huml, f.  
*Miscarry*, v. n. to have an abortion, Pet-gir'na.  
*Mischance*, Sha'mut, f.  
*Mischief*, Shokh'ee, f.  
*Mischievous*, a. Shokh.  
*Misconception*, Ghul'ut-fuhm'-ee, f.  
*Misconduct*, Bud-chal'ee, f.  
*Miscreant*, Kuf'un-chor (lit. *Shroud-stealer*).  
*Misdeed*, Bud-kir'dar'ee, f.  
*Miser*, Bu'kheel, Kun'joos.  
*Miserly*, a. Bu'kheel, Tung-chushm.  
*Miserable*, a. wretched, Pur'-e'shan, P-hal.  
*Misery, wretchedness*, Pur'-e'shan'ee, f.  
*Misfortune*, Bud-(or Tee'ru or Si'ya-or Kum)-bukh'tee, f.  
*Mislay*, v. a. Hi'ra'na.  
*Mislead*, v. a. Bhut'ka'na.  
*Misplace*, v. a. Be-ja-r.  
*Misplaced*, a. Be-ja.  
*Misrepresentation*, Tul'bees, f.  
*Miss, error, failure*, Bhool, f. Chook, f.—v. n. Bhool'na, Chook'na,—v. a. Hooch'na.  
*Miss*, v. *Girl, Child, Lady*.  
*Mis-shapen*, a. Bud-shukl.  
*Mission, commission*, Rus'oo'-lee, f. Ris'a'lu.  
*Missionary*, Fir'ish'ta.  
*Mist, Kooh'ra, Kooh'ra*,—v. *Fog*.  
*Mistake*, Bhool, f. Chook, f.—v. a. Hooch'na,—v. n. Bhool'na, Chook'na.  
*Mistaken*, v. *Wrong*.  
*Mistiness*, Dhoondh.  
*Mistletoe*, Bun'da, Bun'da.  
*Mistress*, v. *Lady, Madam, Concubine, Sweet-heart*.  
*Mistrust*, Bud-goo'man'ee, f.  
*Mistrustful*, a. Bud-goo'man.  
*Misty*, a. Dhoondh'la.  
*Misunderstand*, v. a. Hooch'na, Khil'af-sum'ujh'na.

*Misunderstanding, dissension,*  
 Big'ar,—v. *Error.*  
*Mitigate, v. a. to mollify,*  
 Tukh'feef-k.  
*Mitigation, Tukh'feef, f.*  
*Mitre, crown, Chou-tur'ka.*  
*Mix, v. a. Mil'a'na,—v. n.*  
 Mil'na.  
*Mixed, a. Puch-mel, A'mez.*  
 —p. p. Mil'a-hoo'a.  
*Mixture, Mil'a'o, A'mez.*  
*Moan, Na'lish, f. Nou'hu,—*  
 v. n. Kur'ah'na.  
*Moaning, Na'lish, Nou'hu.*  
*Moat, trench, Khun'duk.*  
 Kha'ee, f.  
*Mob, Bheer, f. Hoo'joom,*  
 Um'boh.  
*Mocha-stone, Uk'eeek-ool-buhr.*  
*Mock, a. false, Tuk'lee'dee,—*  
 v. a. *to deride, to ridicule,*  
 Bir'a'na, Bid'or'na, Chir'-  
 a'na.  
*Mocker, Za'hik.*  
*Mockery, ridicule, Hun'sa'-*  
 ee, f.  
*Mode, manner, DouL, Dhub,*  
 Tour,—*in music, Rag, Rag'-*  
 in'ee, f.  
*Model, Num'oo'nu,—on wood,*  
 Kut'kun'a.  
*Moderate, a. Kul'eel, Mi'-*  
 ya'nu, Moo'tu'dil.—v. a.  
 Moo'tu'dil-k.  
*Moderation, Mi'ya'nu-rou'ee, f.*  
*Modern, a. Ha'lee, Jud'eed.*  
*Modest, a. Shur'min'du.*  
*Modesty, Shur'min'dug'ee, f.*  
*Modulation, of sound, Sur'od.*  
*Mogul, cor. of Moo'ghul, q. v.*  
*Mohammed, cor. of Moo'-*  
 hum'mud.  
*Mohur, cor. of Moohr (lit.*  
*seal, coin), a gold coin of*

moohummudan origin (also  
 known by the names Ush'-  
 ruf'ee and Pee'lee) of which,  
 since 1773, the Bengal Go-  
 vernment have minted three  
 varieties ; viz.—

1st, the Moorshidabadee  
 Moohr, now known as the *old*  
*standard Mohur*, of 1793-  
 1818, with an *oblique-milled*  
 rim, bearing the persian in-  
 scription of the 19th year of  
 the reign of Shah Alum ;  
 which, containing 127 parts  
 of pure gold to one part  
 of alloy (99 $\frac{1}{4}$  touch), is of  
 as high a degree of purity  
 as any coin yet made. This  
 Mohur, containing 189.4037  
 troy grains of pure gold,  
 and 1.4913 grains of alloy,  
 weighs 190.895 troy grains,  
 or 1.060 tolas, and, during  
 its currency as a legal  
 tender, was valued at 16  
 sicca rupees.—

2nd, the late *new standard*  
*Mohur*, of 1818-35, with a  
*straight milled* rim, bearing  
 the same date and name as  
 the old standard mohur, and  
 containing one-twelfth part  
 of alloy, or 187.0119 troy  
 grains of gold, and 17.0592  
 troy grains of alloy, weighs  
 204.7 $\frac{1}{4}$  (or 204 $\frac{3}{4}$ ) troy  
 grains, or 1.137 tolas, and  
 was also, during its currency  
 as a legal tender, valued at  
 16 sicca rupees.—

3rd, the *co.'s new Mohur*,  
 of 1835, with a *plain* rim,  
 bearing on the obverse the  
 head and name of the

reigning sovereign of Great Britain, and on the reverse the device of a lion passant, emblematical of the Honourable Company's Sovereignty in India, and the inscription "EAST INDIA COMPANY—ONE MOHUR," in English, and the words "Ek Ush'ruf'ee" in Persian; containing 165 troy grains of pure gold, and 15 troy grains of alloy, weighs 180 troy grains, or one tola, and bears a legal value of 15 co.'s rupees.—

Gold mohurs, though a legal tender at their authorized value, are not demandable in payment, and are left to find their value in the money market. If a remittance in gold be made to England, its value there is fixed; but the price of the gold mohur in India, is, relatively, higher than gold is in England, and is far more fluctuating than the price of silver there, from the comparative abundance of that metal, and from the occasional extraordinary demand for gold in India when compared with the supply. At the present period (May 1, 1845) the Calcutta bazar price of the *old standard Mohur* (the commercial equivalent of 17 co.'s rupees, 1 anna,) is 20 co.'s rupees, 12 annas, which is an advance of more than  $21\frac{1}{2}$  per cent. upon the value at which it was issued in

1793; while the price of the *new standard mohur* of 1818 (of the same original value) is 18 co.'s rupees, 15 annas, being an advance of nearly 11 per cent. on its value as a legal tender, though both these coins, when first circulated, were at a discount! The *co.'s new mohur* is, in like manner, at a premium on its legal value of 15 co.'s rupees, its present bazar price being 16 co.'s rupees, 11 annas, or  $11\frac{1}{4}$  per cent. above its legal worth, a fact which fairly shews that the substitution of the British Sovereign's effigy for the old persian inscription has not (as was anticipated) the effect of depreciating the value of the indian currency.—The *co.'s new mohur* (with its *Halves* and *Quarters*) is one of the three present standard government coins of Bengal, Bombay, and Madras, but its coinage is confined to the Mint of Calcutta, the Mints of the sister presidencies confining their operations to *silver* and *copper*.—*v. Rupee, Pice, Pagoda*; also "*Indian Monetary System*," p. 197, and Prinsep's "*Useful Tables*," Part 1.

*Moiety*, Adh'a, Nisf.

*Moist*, a. A'bee, Gee'la, Num, Tur.

*Moisten*, *v. a.* Bhig'a'na, Bhi-ja'na.

*Moisture*, Gee'la-pun, Num'-ee, f.

- Molasses*, v. *Treacle*.  
*Mole*, a spot on the face, *Khal*,  
*Til*,—mould-warp, *Moosh-i-dush'tee*,—v. *Mass*, *Mound*.  
*Mole-cricket*, *Ghoor'ghoo'ra*.  
*Molest*, v. a. *Tuk'leef-d*.  
*Molestation*, *Tuk'leef*, f.  
*Molester*, *Jun'jal'ee*.  
*Mollify*, v. a. *Pigh'la'na*,  
*Moo'la'im-k*.  
*Moment*, instant, *Dum*, *Luh'-zu*,  
*Lug'un*, *Lug'nu*, *Til*, *Chhin*,  
*Chhun*, *Took*, *Nim'ikh*,—v. *Minute*, *Value*.  
*Momentary*, a. *Chhun'ik*.  
*Momentous*, a. *Gi'ran*.  
*Momentum*, *Myl*.  
*Moments*, *Duk'a'ik*.  
*Monad*, *Jooz-i-la-yoo'tu'juz'-za*.  
*Monarch*, v. *King*.  
*Monarchy*, government, *Khil'-al'ut*, f.—v. *Empire*.  
*Monastery*, *Khan'kah*, f. *Da'i'ru*.  
*Monday*, *Peer*, *Som*, *S-war*, *Do-shum'bu*,—186.  
*Money*, cash, *Nukd*, *Zur*, *Roo'py'e*, *Roo'py*.  
*Money-changer*, *Sur'raf*, *Mu'-ha'jun*, *Khoor-di'ya*.  
*Money-changing*, *Sur'raf'ee*, f.  
*Monied*, a. *Nuk'dee*, *Roo'py'e-wa'la*.  
*Mongoose*, cor. of *Moon'goos* (d.), *Ichneumon* (*viverra i.*).  
*Mongrel*, *Do-rug'ga*, *Dha'kur*,—a. *Dogh'lu*.  
*Monitor*, adviser, *Na'sih*, *Wa'iz*,—in a school-class, *Khul'-ee'fa*.  
*Monk*, recluse, *Ra'hib*.  
*Monkey*, douc, *Bun'dur*, *Bund'-ree*, f. *Bun'chur*, *Boz'nu*,  
*Boz'nee'nu*, *Boo'zee'nu*, *Kup'ee*,—(baboon?) *My'-moon*,—(ape?) *Mur'kut*,—red-buttocked, *Lul-gun'da*,  
*Lul-gun'dee*, f.—entullus, *Hun'oo'man*, *Hun'um'ut* (duk.),—v. *Hun'oo'man*, p. 573.  
*Monkey-keeper* (or trainer), *Kur'rad*.  
*Monopoly*, *Ij'a'ru*.  
*Monopolist*, *Ij'a'ru-dar*.  
*Monster*, demon, *Rach'chhus*, *Rach'hus'nee*, f.  
*Monstrous*, a. *demoniacal*, *Rach'hus'ee*.  
*Month*, *Mas*, *Mu'hee'na*.  
*Monthly*, a. and ad. *Hur-mu'hee'nu*, *Mah-mah*, *Mah'-wa'ree*.  
*Monthly servant*, *Mu'hee'nadar*.  
*Monthly salary*, *Ma'hi'ya'nu*.  
*Months*, *parsee*—179,—h. 185,—m. 186.  
*Months of Bengal*, App. 397.  
*Monument*, *Lat*, f. *Yad-gar*.  
*Mood*, tense, or voice of a verb, *Seeg'hu*,—temper, humour, *Miz'aj*.  
*Moog'dur*, indian gymnastic Club (used in pairs),—229.  
*Moo'ghul*, a male of the 3rd tribe of the four m. tribes, which asserts its descent from Esau,—74, 75.  
*Moogh'lan'ee*, f. a female of the mooghul tribe.  
*Moo'hum'mud*, the arabian legislator. (—a. praised.)  
*Moohummudun*, a. *Moo'hum'mud'ee*.—v. *Mussulman*.  
*Moohummudun tribes*, 74.—names, 75.—sects, 76.—



- Era, 180.—Year, 180.—Months, 186,—Days of the week (h. and m.), 186.—hours of the day (h. and m.), 187.—publicentertainments, 240.—festivals, 309.
- Moo'hur'rum**, the 1st month of the m. year; also the name of a 10 days fast, commencing on the 1st day of this month, in the present day more particularly observed in commemoration of the martyrdom of Hus'un and Hoo'syn, the grand-sons of Moohummud,—310.
- Moon**, Chand, Chund, Chun'dur, Chun'dru, Mah, Muh, M-tab, Som,—v. *Full-m*, *New-m*.
- Moon-beams**, } Chand'nee, f.  
**Moon-light**, } Chund-rik'a, f. Mah'tab. f.
- Moon-plant**, Bamh'nee, f.
- Moon-rising**, Chund'ro'du'yu.
- Moon'sif**, a petty Civil Judge. (—a. just.)
- Moor**, marsh, Jha'bur, f.
- Moor**, an african black, Zuu'-gee.
- Moral**, inference, Khoo'la'su.
- Morals**, ethics, Neet-shas'tur, Ukh'lak.
- Morality**, ethics, Neet, f.
- Morass**, Jha'bur, f. Gur'un, f.
- More**, a. Our, Zi'a'du.
- More-over**, ad. Ul'a'wu.
- Morinda**, broad-leaved—Al, f. Ouchh.
- Morning**, Fuj'ur, f., Soobh, f.
- Morose**, a. Toorsh'roo.
- Moroseness**, Toorsh'roo'ee, f.
- Morrow**, to-morrow, Kul,—ad. Fur'da.
- Morsel**, Look'ma, Nu'wal'u, Took'ra, Zur'ru.
- Mort de Chien**, v. *Cholera morbus*.
- Mortal**, a human being, In'san, Bush'ur,—a. human, In'sa'nee.—v. *Deadly*.
- Mortality**, Fun'a, f.
- Mortar**, a vessel to pestle in, Ha'wun, Hu'wan, Khur'il, f.—wooden, Ookh'lee, f. Okh'lee, f. Oo'loo'khul.—cement, Guch, Rekh'tu,—a cannon for discharging bombs, Ghoob'a'ru.
- Mortgage**, v. a. Gir'wee-r.
- Mortgaged**, a. Gir'wee.
- Mortification**, gangrene, Sur'-a'hut.
- Mortify**, v. a. to subdue, Dil-tor'na, Mar'na,—v. n. to corrupt, Sur'na.
- Mortise**, Sal.
- Mosaic**, variegated work, Pach'chee-kar'ee, f.
- Mosque**, Musjid, f. Dur'gah, Suj'jad'a.
- Moss (muscus)**, Roon (d.)—a species of (?), Khun'kul'ee, f.—a species of fragrant, Chhur'ee'la, f.
- Mosquito**, Much'chhur.
- Mosquitoes**, App. p. 464.
- Most**, a. Uk'sur, Besh'tur.
- Mostly**, ad. Uk'sur, Besh'tur.
- Mote**, atom, Zur'ru.
- Moth**, Put'ung, Par'wa'nu, Ooch'rung.
- Mother**, female parent, Ma, Ma'dur, Ma'ee, Ma'ta, Muh'ta'ree, Um'ma, Wa'lid'a—substance concreted on the surface of vinegar, &c. Khooj'ha.



- Mother-in-law*, Sas, Sas'oo, Khoosh-da'mun.  
*Mother of pearl*, Sud'uf, f.  
*Mother's house*, Pee'hur.  
*Motherless*, a. Be-ma'dur.  
*Motherly*, a. Ma'dur'ee.  
*Motion, action*, Joom'bish, f., Hur'uk'ut, f.  
*Motionless*, n. Be-hur'uk'ut.  
*Motive*, Sub'ub, Ba'is.  
*Motley*, a. Rung-a-rung.  
*Motto*, Kit'a'but, f.  
*Mould, matrix in which metal is cast*, See'ghu,—in which silver or gold is cast ere being worked, Purg'hut'ee, f.—form, San'cha, Ka'lib,—into which plates of metal, &c. are beaten to take the form of ornaments, &c. Thus'sa,—earth, Mit'tee, f. Mut'tee, f.—concretion from dampness, Phup'hoon'dee, f.—v. *Form*.  
*Moulded*, a. Ka'lib'ee.  
*Moulder*, v. n. Khak-ho-ja'na, Kooj'na (dukh.).  
*Moulding* (in architecture), Nab (dukh.).  
*Moult*, v. n. Dus'o'kha-jhar'na.  
*Moulted*, a. Pur-rekh'tu.  
*Moulting*, Dus'o'kha, Koo'reez.  
*Mound*, Tup'ree, f. Poosh'tu, To'du,—round the foot of a tree, Tha'lee, f.  
*Mount*, Tee'la,—v. *Hill*.  
*Mount*, v. n. Churh'na,—v. a. Chur'ha'na,—v. a. to mount an unbroken colt or horse for the first time, La'doo-k.  
*Mountain*, Pu'har, Pur'but, Gi'ri, Koh, Kooh.  
*Mountain-digger*, Koh-kun.  
*Mountain-like*, a. Koh-py'-kur.  
*Mountain-robber*, Cho'ar.  
*Mountaineer*, Pu'ha'ri'ya, Pur'-but'ee, Ko'hee.  
*Mountainous*, a. Koh'sar, Ko'hee.  
*Mountainous country*, Koh'sar, Koh'is'tan.  
*Mounted*, a. riding (on a horse, or in a carriage, ship, &c.,) Su'war, Us'war,—p. p. Ra'kib.  
*Mounter*, one who mounts, Churh'wy'ya.  
*Mourn*, v. a. Ghum-k, Ma'tum-k.  
*Mourner*, Ma'tum-dar.  
*Mournful*, a. Ghum-geen, Ma'tum'ee.  
*Mourning, lamentation*, Ghum, Ghum-geen'ee,—f. Ma'tum, M-dar'ee, f.—the dress of sorrow, Ma'tum'ee-lib'as.  
*Mouse*, Moo'sa, Moos'ree, f. Choo'hi'ya, Choo'hee, f.  
*Mouse-trap*, Choo'he-dan.  
*Mouser*, Choo'he-mar.  
*Mouth*, Moonh,—of a river &c. Moo'ha'na.  
*Mouth-ful*, Nu'wa'lu, — of drink, Choos'kee, f.  
*Mouth-piece*, the pipe fixed to the end of the hookku snake, Moonh'nal.  
*Move*, v. a. to displace, Hil'a', na, Sur'ka'na—v. n. Hil'na, Sur'uk'na.—v. *Propose, Persuade, Affect*.  
*Movable*, a. Chur, Jun'gum, Moo'tu'hur'rik.  
*Movables*, Jins.  
*Movement*, Chal, f. Chul'a'wa.

- Moving*, p. a. *going*, Chul'ta,  
—v. *Pathetic*.
- Mow*, v. a. Kat'na.
- Much*, a. Bu'hoot, Dher, Uk'-  
sur,—v. *Abundance*.
- Muck*, *filth*, Myl, Kir'ist.
- Mucus*, Chit'ka, Loo'ab,—*of*  
*the nose*, Pon'ta, Rent,  
Ren'ta.
- Mucous*, a. Chik'kut.
- Mud*, Chih'la, Kee'chur, f.
- Muddiness*, Gud'la'ee, f.
- Muddy*, a. Chih'lu'ha, Gud'la.
- Mud'ar*, alias Zin'da-shah-  
mud'ar, or Shah-bu'dee-  
ood-deen a m. saint, whose  
tomb is at Mukunpoor, near  
Cawnpoor, and in honour  
of whom an annual fair is  
held on the 17th of Juma-  
dee-ool-ouwul,—314.
- Mufti*, cor. of Moof'tee, a m.  
law-officer whose decrees  
are final.
- Mug*, v. *Jug*, *Cup*.
- Mugil corsula*, Koor'su'la,  
Und'wa'ree, f. Ur'wa'ree,  
f. Pur'hin, f.—28.
- Muha-dev*, a name of Shib.
- Mu'ha-kal*, the name of Shiv  
as *Death* or *Time*, the *de-*  
*stroyer*,—279.
- Mulatto*, *mustee*, Mus'tees'a,  
m. f.
- Mulberry*, Toot, Shuh-toot.
- Mulct*, v. *Fine*.
- Mule*, Khuch'chur, m. f. Us'-  
tur.
- Muleteer*, Khuch'chur-ban.
- Mul'ich'ha* (a. *impure*), an  
*unclean race of barbarians*,  
of which *Europeans* (by the  
hindoos) are said to form  
a portion.
- Mullagatawny*, cor. of Moo'-  
loo'goo-tun'ny (lit. *Pepper-*  
*water*), a hot-spice or curry  
soup, peculiar to Madras,  
—226.
- Multiplication* (in arithme-  
tic), Zurb, f.
- Multiplication-table*, Pu'ha'ra.
- Multitude*, crowd, Bheer, f.
- Mumble*, v. a. *to mutter*, Zer-  
lub-kuh'na.
- Mumbling*, Zer-i-lub,—a. Zer-  
i-lub'ee.
- Mummy*, Mo'mi'ya.
- Mun*, an indian commercial  
weight, by the Co.'s stand-  
ard (under gov. reg. of 1833)  
equal to 40 sers, or 100 lbs.  
troy.—206—213.
- Mun'as'a*, the h. *goddess of*  
*Serpents*, 273.
- Mun'as'a*-(or Nag-) poo'ja, a  
festival in honour of Mun-  
asa, observed several times  
in the year, but more parti-  
cularly between May and  
August,—300.
- Mundane*, a. Doo'ni'ya'wee.
- Munificence*, Sukh'a'wut, f.
- Munificent*, a. Sukh'ee.
- Munition*, stores, Zookhr,  
Zukh'ee'ra.
- Murder*, Khoon, Kusl, Hut-  
ti'ya, f.—*of a brahmun*,  
Brubm-hut'ti'ya,—v. a. K-  
k. Soo'la'na, Soo'la-d.
- Murdered*, p. p. Kut'eel.
- Murderer*, Khoon'rez, Hut'-  
ti'ya'ra.
- Murderess*, Hut'ti'ya'ree, f.
- Murderous*, a. Khoon-khwar.
- Murmur*, Chhul'chhul'a'hut,  
f.—v. a. Chhul'chhul'a'na.
- Mus giganteus*, (Linn. Trans.

- vol. 7.) or *Mus malabaricus*, (Shaw), Ghooos.
- Mussulman*, cor. of Moo'sul'-man (lit. *Believer*).
- Muscle, tendon*, Nus, f. Py.—v. *Mussel*.
- Mushroom* (or *Toad-stool*), Chut'ur-mar, Dhur'lee-ka-phool;—a white variety, resembling an egg, Sum'a'-roogh.
- Music*, Moo'suk'ee, f. Sun'-geet, Rag, Moot'rib'ee, f.
- Musical glasses*, Jul-tur'ung.
- Musical instrument*, Ba'j a, Saz.—pl. Ba'jun-ba'ja,—236.
- Musician*, Moot'rib, Ba'ja-wa'-la, Sa'zin'da.
- Musk, the perfume*, Mooshk, Kus'loo'ree, f. Mirg-mud, Mishk.
- Musk-bag*, Mirg-nabh'i.
- Musk-coloured*, a. Mooshk-fam.
- Musket, gun*, Bun'dook, f.—carrying 2 balls, Do-ga'ra.
- Musketeer*, Bun'dook'chee.
- Musk-melon*, Khur'boo'za, Bit'teekh,—a variety of, Mah'tab'ee, f.—red-fleshed, Jum'a'lee.
- Musk-rat*, Chhoo'chhoon'dur, f. Chuk'chhoon'dee, f.
- Musky*, a. Mishk-boo, Mis'-keen, Mooshk-bar.
- Muskitto*, } v. *Mosquito*.
- Musquito*, }
- Muslin*, Mul'mul, f.—kinds of, Jhoo'na, Sir'ee-saf,—fine varieties, Ab-i-ru'wan, Muh'mood'ee, f. Ud'ur'sa,—flowered (worked with a needle), Do-dam'ee, f.—flowered (the flowers woven),
- Jam'dan'ee, f. — striped, Do'ri'ya.
- Mussel*, Sha'mook.
- Must, new wine*, Shee'ru.
- Must*, v. n. to be obliged, La'-zim-h, Zur'oor-h.
- Mustaches* (or *Whiskers*), Moonchh, f. Boo'root, f.
- Mustard, chinese, ramous, or table*—Ra'ee, f. 46.—dichotomous, Sur'son, f. Sur'shuf, Khur'dul,—black, Ka'lee-sur'son, f.—glaucous (?), To'ree, f.
- Mustard-cake*, v. *Oil-cake*.
- Mustard-oil*, Kur'wa-tel (lit. *Bitter-oil*).
- Mustee, mulatto* (between european and native parentage) Mus'tee'sa, m. f. (perhaps from the port. *Mestico*. Sh.)
- Muster, assembling*, Jum'a'ut, f.—of troops, Urz, f. Ur'-uz, f.—v. a. to assemble, Jum'a-k.—(In Calcutta and some other parts of India, the word *Muster* is, strangely, a common English synonyme for the words *Sample* and *Pattern* which see.)
- Muster-roll*, Ism-nu'wees'ee, f.
- Mustiness*, Sur'a'hut, f.
- Musty*, a. Sur'a, Goom'sa.
- Mutable*, v. *Changeable*.
- Mule*, a. Goong.
- Mutilate*, v. a. Na'kis-k.
- Mutilated*, a. Na'kis.
- Mutineer*, Dun'gu'ee, Dun'gyt, Bagh'ee.
- Mutinous*, a. Dun'ga-baz, Dun'gyt, Fus'a'dee, Sur'kush.
- Mutiny*, Dun'ga, Fus'ad, Sur'kush'ee, f.
- Mutter*, v. a. Bar'bur'a'na.

*Mutterer*, Bur'bur'i'ya.  
*Muttering*, Bur'bur, f.—in prayer, Jup.  
*Mutton*, Bher-ka-gosht.—v. foot-note, p. 367.  
*Mutual*, a. Do-turf'ee, Tur'-fyn.  
*Muzzle, mouth*, Moonh,—fastening, for the mouth of a large animal, Jab,—for a small animal, Ja'bee, f.—v. a. M-bund-k.  
*My*, pro. Me'ra, Me'ro, Mi'ra, —Me'ree, f.  
*My own*, pro. Mer'a-up'na,—Me'ree-up'nee, f.  
*Myriad*, 10,000, To'man.  
*Myrobalan, beleric*—Bu'her'a, Bul'el'ha, Bhur'la, (d.)—chebulic, and yellow, Hur'ra, Hur, f. Hul'ee'la, Hul'la (d.),—emblic, Am'la, Oun'la.  
*Myrrh*, Moor, Bol.  
*Myrtle*, As.  
*Myself*, pro. Myn-ap, Myn'-khood.  
*Mysterious*, a. Ghyb, Goorh.  
*Mystery*, Bhed, Rumz, f. Sirr.  
*Mystic, or contemplative science*, Ilm-i-tus'ou'woof.  
*Mystus chitala*, Chee'tul-muchh'lee, 24.  
*Mythology*, Tuw'a'reekh-jian, f.

## N.

*Nabob*, cor. of Nou'wab, a m. Governor of a town or district.—pl. Nu'wab.  
*Nadir*, Nuz'eer-oos-sumt, f.  
*Nag*, v. Horse, Pony.  
*Nag-poo'ja*, the Serpent-festival,—v. Mun'a'sa.  
*Nail, of the fingers or toes*, talon, claw, Na'khood,—spike of metal, Preg, Mekh, f.—small, Keel, f. Kee'la, f.—v. a. Keel'na, Preg-mar'na.  
*Nail-cutter*, Na'khood-geer, N-tur'ash, Nu'hur'nee, f.  
*Naked*, a. Nung'a, Nung'ta, Bur'uh'nuh.  
*Nakedness*, Nung'a'ee, f. Bur'uh'nu'gee, f.  
*Name*, Nam, Ism,—v. a. to title, Nam-rukh'na.—v. Mention.  
*Nameless*, a. having no name, Be-nam.  
*Namely*, ad. Ya'neh, Ya'nee.  
*Name-sake*, Hum-nam.  
*Nap, sleep, down of cloth*, Khwab, m. f.—down, Poor'-zu.—v. n. to sleep, Jhup'-a'na.  
*Nape*, Kuf'a, f. Good'dee, f.  
*Naphtha*, Nuft, Nuf'at, Nift.  
*Napkin*, Soof'ra.  
*Na'ra'yun*, a name and form of the supreme being Bruhm, who is most commonly identified with Vishnoo,—273.  
*Na'ra'yun'ee*, f. the fabled consort of Narayun,—274.  
*Narcissus*, Nur'gis, f. N-shuh'la, f. Hur'huft,—a. (like or of the)—Nur'gis'ee.  
*Narcissus-bed*, Nur'gis-tan.  
*Nard*, indian—Jut'ma'see, f. Jut'u'man'see, f. 47, Soom'-bool.  
*Narrate*, v. a. Nukl-k.  
*Narrative*, Nukl, f. Hik'a'yut, f.  
*Narrator*, Nuk'lee, Na'kil.  
*Narrow*, a. Tung, Suk'ra.—v. a. T-k. T-le'na, Suk'ra'na.  
*Narrow-hearted*, a. Tung-dil.

- Narrow-heartedness*, Tung-dil'ee, f.  
*Narrowness*, Tun'gee, f. Suk'-ra'ee, f.  
*Na'rud*, a son of Bruhm'a ; by Sir W. Jones, compared to *Hermes* or *Mercury*, 274.  
*Nasal*, a. Ghoon'nuh.  
*Nasal letters*, Khy'shoom.  
*Nasal sound*, Nuk'kee, f.  
*Nastiness*, Nuj'a'sut, f.  
*Nasty*, a. Nuj'is.  
*Nation*, Koum, f. Tub'ar.  
*National*, a. Koum'ee.  
*Native*, Wut'un'ee,—a. *natural*, Za'tee, Us'lee,—*belonging to the country*, Des'ee.  
*Native Dresses*, 100.  
*Native corruptions of English words*, 135.  
*Native-country*, Wut'un.  
*Native-land*, Zad-bhoom.  
*Natives of India* (Notes on the), App. 466.  
*Nativity*, v. *Birth*.  
*Natron*, soda, Suj'jee, f.  
*Natty*, a. Nunn'han.  
*Natural*, a. innate, Khil'kee,—*pure from nature*, inartificial, Kood'rut'ee,—v. *Native*.  
*Natural phenomena*, 11.  
*Natural philosophy*, Ilm-i-tub'u'ee.  
*Nature*, properties, disposition, Khus'lut, f. Zat, f.—*sort*, species, Kism, f. Jat, f.  
*Nauclea*, oriental—Kud'um.  
*Nausea*, Ghin, f. Ur'oo'chi, f.  
*Nauseate*, v. n. Hul'i'ya'na, Ghin'a'na, Mut'la'na-jee'ka.  
*Nauseous*, a. Ghin'ghin'a.  
*Nautical*, } Ju'haz'ee, Buh'ree.  
*Naval*, a. }  
*Nave*, Chak-ka-doom'ba'lu.
- Navel*, Naf, f. Nabh, f. Boom'-bee, f. Ton'dee, f. Toon'-dee, f.  
*Navel-string*, Nal.  
*Navigate*, v. a. Ju'haz-chul'a'-na.  
*Navigation*, Ju'haz-ra'nee, f. Na'khoo'da'ee, f.  
*Navigator*, Kish'tee-ban.  
*Navy*, fleet, Bu'hur.  
*Nay*, neg. par. Na,—v. *No*.  
*Nazarene*, Nus'a'ra.  
*Na'zim*, a *Governor*, *Ruler* (the title of the Nou'wab of Moorshidabad),—79.  
*Na'zir*, an *Inspector*, *Overseer*, or head subordinate officer of a judicial court.  
*Neap-tide*, Mur-kut'al, Mun'-da-jo'ar.  
*Near*, a. nigh. Nuz'deek, Nuzd,—ad. Kur'eeb, Pas,—pre. Kun'eh.  
*Nearly*, ad. Un'kur'eeb.  
*Nearness*, vicinity, Nuz'dee'-kee, f.  
*Neat*, a. Sooth'ra.  
*Neatness*, Sooth'ra'ee, f.  
*Necessaries*, Us'bab, Sa'man, Zur'oo'ree'yat, f.  
*Necessary*, Lu'zim'ee,—*place*, Zur'oor,—a. La'zim, Durkar, Wa'jib, Zur'oor.  
*Necessarily*, ad. Zur'oor'ut'un.  
*Necessitated*, a. Pur'wa'ee.  
*Necessitous*, a. Ha'jut-mund.  
*Necessity*, Ha'jut, f. Zur'oo'-rut, f.  
*Neck*, or *throat*, Gul, Gul'a, Gur'dun, f. Gur'dun'a.  
*Neck-cloth*, Gul'a-bund, Goo'-loo'bund.  
*Neck-cloths*, v. *Neckerchiefs*, App. 419.



- Neck-lace*, Mal'a, f. Chum'bur,  
—of silk, with pendants of  
precious stones, set in gold  
or silver, formed in imita-  
tion of the unblown flowers  
of the chumpa, Chum'pa-  
kul'ee, f. 104,—of beads,  
flowers, or any thing strung,  
Har, Har'a,—of pieces of  
gold, silver, &c. (put on  
children to avert evil),  
Kunth'la—of precious stones  
Rut'un-mal'a, f.—of cres-  
cent shaped pieces of gold,  
silver, &c. Chund'ru'-har,—  
of gold beads and corals,  
Mo'hun-mal'a,—of gold,  
Gop, f.—(or rosary) of large  
beads of silver, crystal, or  
the earth of Kurbulla, Kun'-  
tha,—short, Kunt'hee, f.  
*Necromancer*, Sa'hir, To'ne-  
baz.  
*Necromancy*, Sa'hir'ee, f. To'-  
na.  
*Nectar*, Um'rit, Um'ee, f.  
Sood'ha, Shur'ab-i-tu'hoor.  
*Nectareous*, a. Um'rit'ee.  
*Need*, Ha'jut, f. Ih'ti'yaj, f.—  
v. a. Chah'na, I-r.  
*Needle*, Soo'ee, f. So'zun, f.  
Dur'zun, f.—packing, Soo'a,  
v. Bodkin.  
*Needle-case*, Chen'chee, f.  
*Needy*, a. Ha'jut-mund.  
*Negation*, In'kar, Nut'an, f.  
*Negative*, a. Mun'fee.  
*Neglect*, Gha'fil'ee, f. Ghuf'lut,  
f.—v. a. Gha'fil-k.  
*Negligent*, a. Gha'fil.  
*Negotiate*, v. n. Pesh-a'na.  
*Negotiation*, Kar-o-bar, Moo'-  
a'mil'u.  
*Negro, moor*, Zun'gee.  
*Neigh*, Shee'hu,—v. n. Heens'-  
na, Hin'hin'a'na.  
*Neighbour*, Pur'o'see, Pur'o'-  
sin, f.  
*Neighbouring*, a. Nuz'deek.  
*Neighbourhood*, Pur'os.  
*Neither*,—v. Nor, Not.  
*Nenuphar*, Nee'lo'fur.  
*Nepenthe*, Dookh-hur'un, Tus'-  
keen-bukhsh.  
*Nephew, brother's son*, Bhut-  
ee'ja, Bir'a'dur-za'du,—sis-  
ter's son, Bhan'ja.  
*Nerium odorum*, Kur'weer,  
Kun'er, f. Kun'el, f.  
*Nerve*, Us'ub, Rug, Nus, f.  
*Nest*, v. Birds-n. Habitation.  
*Nestling*, Ged'a.  
*Net*, Jal, Ja'la (d.), Dam,  
Dha'ba,—large, Cha'tur,—  
fruit, Jab,—fowler's, Pa'-  
see, f. Phut'kee, f.—for  
straw, Kha'ra,—or cords by  
which any thing is suspend-  
ed to a buhungee, Chheen'-  
ka.  
*Netted*, a. Jal-dar.  
*Net-work*, Ja'lee, f.  
*Nether*, v. Lower.  
*Nettle*, Guz'nū, In'jur'u, Un'-  
jur'u,—(*Urtica interrupta*)  
Bich'ha'ta.—v. Sting.  
*Never*, ad. Kub'hoo-nu'heen,  
Hur'giz.  
*Never mind*, Kooch-pur'wa-  
nu'heen (lit. any care not),  
Ja'ne-do (let pass).  
*Nevertheless*, ad. Tud'bhee,  
Tis'pur, Tis'pur'bhee, Tou'-  
bhee.  
*Neuter verb*, Fe'ul-la'zim'ee.  
*New*, a. not old, modern, Ny'a,  
Nou,—v. Fresh, Novel.  
*New-comer*, Ta'zu-wa'rid

- New work or building*, Ta'zu-kar'ee, f.  
*Newly*, ad. Nou.  
*Newly-colonized*, a. Nou-a'bad.  
*Newly-fledged*, a. Nou-pur.  
*Newness, freshness*, Ta'zu'gee, f.  
*News*, sing. Khub'ur, f. Sum'a'char,—pl. Ukh'bar.  
*News-paper*, Khub'ur-ka'ghuz, Ukh'bar.  
*News-monger*, Shuhr-khub'ra.  
*News-writer*, Su'wa'nih-ni'gar.  
*Next*, a. nearest, Nuz'deek-ka.—v. Other.  
*Nib*, Nok, f. Un'ee, f.—of a pen, Sin.  
*Nibbed*, a. Nok-dar, Un'ee-dar.  
*Nibble*, v. a. Toong'na, Khoo'tuk'na.  
*Nibbling*, Toon'gar, f.  
*Nice*, a. dainty, delicious, Luz'eez,—tender, delicate, Na'zook,—v. Minute.  
*Nicety*, v. Dainty, Minuteness.  
*Niche*, Tak, Tak-chu,—in a sepulchre, Lu'hud.  
*Nick-name*, Bud-luk'ub,—v. a. Nam-dhur'na.  
*Niece*, brother's daughter, Bhut'ee'jee,—sister's daughter, Bhan'jee.  
*Niggard*, v. Miser, Sordid.  
*Niggardness*, Tung-dil'ee, f.  
*Nigh*, a. Nuz'deek,—ad. Kur'eeb.  
*Night*, Rat, f. Rat'ree, f. Shub, f. Lyl, f.  
*Night and Day*, Shub-a-roz.  
*Night-attack*, Shub-khoon, Rut-wa'hee, f.  
*Night-bird* (bat, owl, &c.), Shub-pur'a.  
*Night-blind*, a. Shub-kor, Rut'oun'dhi'ya.  
*Night-blindness*, Shub-kor'ee, f. Rut'oun'dha.  
*Night-clothes*, Shub-khwab'ee, f.  
*Night-flower*, weeping — v. *Nyctanthes*, square-stkd—  
*Night-guard*, Shub-gurd.  
*Night-guardship*, Shub-gurd'ee, f.  
*Night-lodger*, Shub-bash.  
*Night-mare*, Ka'boos, Chha'tee-rok'nee (d.), See'na-kon'dee (d.).  
*Night-robbery*, Shub-khoon'ee, f.  
*Night-servant*, Shub-geer.  
*Night-shade*, v. *Solanum*.  
*Night of conjunction of the sun and moon*, Dy'joor.  
*Nightingale*, Un'dul'eeb, f. Gool'doom.  
*Nightingale*, or *Cricket*, or any animal that sings at night, Shub-geer.  
*Nightly*, a. Shub'ee'na.  
*Nightly lodging*, Shub-bash'ee, f.  
*Nightly march*, Shub-geer.  
*Nimble*, a. Cha'lak, Cha'la.  
*Nimbleness*, Cha'la'kee, f.  
*Nimrod*, Noom'rood.  
*Nine*, v. Numerals, p. 1.  
*Nip*, v. Pinch.  
*Nippers*, Mooch'na, Moo'chee'na, Zum'boor, Choom'ta (d.).  
*Nipple*, Bhit'nee, f. Choo'chee f. Choon'chee, f. Gep'a.  
*Nit*, Leekh, f.  
*Nitre*, v. Salt-petre.  
*Nitrous acid*, or *aqua-fortis*, Tez-ab.  
*No*, ad. Ne, Na'hee, Na'heen, Nu, Nu'hee, Nu'heen,—as a neg. prefix to nouns or par-

- ticiples, synonymous with the english prefixes *In-*, *Un-*, *Dis-*, *Non-*, &c., or the affix *-less*, *Na*, *La*.  
*Noah*, *Nooh*.  
*Nobility*, noble in rank, *Shur'-a'sut*, f. *Shur'uf*, *Koo'leen'-a'ee*, f.  
*Noble*, a. *Nuj'eeb*, *Koo'leen*, *Oom'da*.  
*Nobleman*, *Um'eer*, *Ush'ruf*, *Oom'da*.  
*Nobles*, *Ush'raf*, *Oom'ra*.  
*Nobly-born*, a. *Um'eer-za'du*.  
*Nobody*, *Ko'ee-nu'heen*.  
*Nocturnal*, a. *Shub'a'na*, *Shub'-ee'nu*.  
*Nod*, *Jhoo'ka'wut*, *Sun'kar*, f. —v. a. *Jhoo'ka'na*, *Sun'-kar'na*, —v. n. *Jhook'na*.  
*Node*, knot, *Ook'da*, —the ascending node (in astronomy), *Ra'hoo*, 276. —the descending, *Zun'ub*, *Ke'too*, 269.  
*Noise*, *Ghool*, m. f. *G-ghoo'la*, *Shor*, *Kul'la*.  
*Noisome*, a. *Moo'zee*, *Moo'-zir*.  
*Noisy*, a. *Kul'la-kar*.  
*Nomenclature*, *Loo'ghut*, f.  
*Nominal*, a. titular, *Nam'ee*.  
*Nomination*, *Tus'mee'yu*.  
*Nominative*, *Fa'il*, *Kur'ta*.  
*Non-*, neg. prefix, v. *No*.  
*Nonage*, *Na-ba'ligh'ee*, f.  
*None*, not any (applied to things), *Kooch-nu'heen*, —v. *Nobody*.  
*Non-existence*, *Na-bood*, *Na-bood'ee*, f.  
*Non-existent*, a. *Na-bood*.  
*Non-performance*, *Be-ud'a'-ee*, f.  
*Nonsense*, *Be-hoo'du'gee*, f.
- Nonsensical*, a. *Be-hoo'du*.  
*Non-suit*, *La-du'wa*. —v. a. *L-k*.  
*Noon*, *Do-pu'hur*, —a. *Do-puh'ri'ya*.  
*Noon-day*, *Do-pu'hur-din*.  
*Noose*, *Phan'see*, f. *Phand*, *Phun'da*. —fixed to the nose of a vicious horse, *Dhat'hee*, f. —v. a. *Phans'na*.  
*Nor*, con. *Nu*.  
*North*, *Oot'tur*, *Shim'al*.  
*North-pole*, *Kootb-i-shim'a'-lee*.  
*Northern*, a. *Oot'tur'a*, *Shim'-a'lee*.  
*North-star*, *Dhroob*.  
*North-wards*, *Oot'tur-dig*.  
*North-west*, *Ba'yub*.  
*North-wind*, *Oot'tur'a*, *Shim'-al*.  
*Nothing*, *Oot'tur'a'yun*.  
*Nose*, *Nak*, f. *Bee'nee*, f. *Na'sa*.  
*Nose-band* (of a birdle), *Nak-bund*.  
*Nose-clipped*, a. *Bee'nee-boo'-ree'du*, *Nuk'ta*.  
*Nose-ring*, *Nuth'na*, —(of gold wire on which are strung 2 pearls and a ruby, the sign of marriage, worn by h. and m. women, through the left nostril), *Nuth*, f. 105. —(smaller than the *Nuth*, and worn by children), *Nuth'nee*, f. 105.  
*Nose-string* or *curb* (passed through the nostrils of oxen), *Nath*, f.  
*Nose-gay*, *Gool-dus'tu*, *Phool-soongh'nee* (d.), *Toor'ru*.  
*Noseless*, a. *Nuk'ta*.  
*Nostril*, *Nuth'na*, *Nuk-poo'-ree*, f. (d.)

- Nostrum, quack medicine*, Lut'-ka.
- Not*, ad. Na, Ne, Nu, Nu'hin.
- Not in the least*, Moot'luk, Moot'luk'un.
- Notable*, v. *Careful, Remarkable*.
- Notch, nick*, Khun'da'nu, Rukh'-nu,—*of an arrow*, Phonk, f. Soo'far, m. f.
- Note, billet*, Chit'thee, f. *Khut*,—v. *Commentary, Memorandum, Notice, Tune, Tone*.
- Note-of-hand*, Tum'us'sook, Teep, f. *Dus'ta'wez*, f.
- Noted*, a. *celebrated*, Mush'-hoor.
- Nothing*, Kooch-nu'heen.
- Notice, observation*, Ni'gah, f.—v. *Heed, Information*.
- Notification*, ll'am, Iz'har.
- Notify*, v. a. Iz'har-k.
- Notion*, Fikr, m. f. *Khi'yal*.
- Notorious*, a. Mush'hoor.
- Notwithstanding*, v. *Nevertheless, Although*.
- Nought*, Kooch-nu'heen, Nest.
- Noun*, Ism, Sung'ya, f.
- Nouns*, Gram. vi.—159.
- Nourish*, v. a. Pal'na, Pur'-wur'ish-k.
- Nourished*, a. Pur'wur'du.
- Nourisher*, Pur'wur (but used only in composition, as—*Ghur'eeb-pur'wur, Nourisher of the Poor*).
- Nourishment*, Pur'wur'ish, f.
- Nou'wab*, } a Vice-gerent,  
*Nuv'wab*, } Lieutenant-Governor, a m. title, in the present day occasionally conferred, as an honorary title, by the Kings of Dehlee and Oude, on commoners in token of royal favour,—76.
- Novel*, a. Ha'dis, Bud'ee'u,—v. *New*.
- Novelty*, Ha'dis'u, Huds, Hoo'-doos.
- November*, begins about the middle of the h. month Ka'tik, and ends about the middle of the next month Ug'hun, 185.
- Novice*, Nou-a'moz, Nou-moo'la'zim, Nou-mushk.
- Novitiate*, Nou-moo'la'zim'-ee, f.
- Now*, ad. *at this time*, Ub, Ub'hee, Bil'fi'ul, Fil'four, Fil'hal.
- Now-a-days*, ad. Aj-kul, Indin'on.
- Now and then*, ad. Jub-tub, Kub'hee-kub'hee.
- No-where*, ad. Ku'heen-nu'been.
- Noxious*, a. Moo'zir, Moo'zee.
- Nudity*, v. *Nakedness*.
- Nuisance*, Moo'zee'yu, f.
- Null*, a. Mun'sookh, Nest.
- Nullity*, Nes'tee, f.
- Numb*, a. Thit'hur'a,—v. a. Thit'hir'a'na, Thit'hoor'a'na.
- Numbness*, Thit'hoor, f. Thith'-ra'hut, f.
- Number, unit or aggregate of units*, Gin'tee, f. Shoo'mar,—v. a. *to count, reckon*, Gin'na, S-k.—v. *Multitude, Numeral*.
- Numbered*, a. *computed*. Muh'-soob.
- Numberless*, a. Un-gint, Be-shoo'mar.
- Numeral*, Ank, f. Hin'dus'u.
- Numerals*, page 1.

*Numeration*, Gun'it, f.  
*Numerous*, a. Bu'hoot, Wa'fir.  
*Nund-oot'sub*, } *the festival of*  
*Nund-oot'sou*, } *Nund*, in  
 honour of Krishna's birth,  
 observed on the day follow-  
 ing the Jan'mo-usht'um'ee,  
 —302.  
*Nuptial*, a. Ur'oo'see.  
*Nurse*, servant who has charge  
 of children, A'ya, f. 59 :—  
 Da'ee, f. 60 : Da'ee-khil'a'ee,  
 f.—attendant on the sick,  
 Bee'mar-dar, f.—male nurse,  
 or husband of a da'ee, Da'ya,  
 —v. *Foster*, *Suckle*.  
*Nursing*, attending the sick,  
 Bee'mar-dar'ee, f.  
*Nursling* (of any animal),  
 Po'a.  
*Nurture*, v. *Nourish*, *N-ment*.  
*Nur-singh*, v. *Man-lion*.  
*Nut*, Jouz,—v. *Clearing-n*.  
*Cocoa-n*. *Marking-n*. *Nux-v*.  
*Nutmeg*, true—Ja'e-phul, Ja'-  
 ee-phul, Ja'tee-phul, Ja-  
 phul.  
*Nutrimment*, v. *Food*.  
*Nutrition*, Pur'wur'ish, f..  
*Nux-vomica*, poison-nut,  
 Kooch'la.  
*Nyctalopia*, v. *Night-blindness*.  
*Nyctanthes*, square-stalked—  
 Hur'sing'ar, Sing'ar'har, 40.  
 —tube of the corolla of the,  
 Dun'dee, f. (used as a dye.)  
*Nylghau*, cor. of Neel-ga'o, f.  
 Leel-ga'e, f. (lit. *Blue-cow*).  
*Nymphæa*, v. *Lotus*.

## O.

O, o, oo, oo,—v. "Scheme of  
 Letters," xxx.

O! the vocative interjection,  
 O! Uy! Ya!  
 Oh! Ya!  
 Oh! destiny! Ya! Kis'mut!  
*Oak*, Bul'oot,—royal, Shah-b.  
*Oak-apple*, Ma'zoo, Ma'joo-  
 phul.  
*Oakum*, Is'toob (from the por-  
 tu. *Estopa*), Gub'nee, f.—  
 made of the bark of the  
 downy-branch butea, Pur'as.  
*Oar*, Dand, Hul'es'a.  
*Oars-man*, Dan'dee.  
*Oath*, Kus'um, f. Hul'if, Hulf.  
*Obduracy*, Sukh'tee, f.  
*Obdurate*, a. Sukht.  
*Obedience*, I'ta'ut, f. Fur'man-  
 bur'dar'ee, f.  
*Obedient*, a. Fur'man-bur'dar.  
*Obeisance*, Kor'nish, f. Tus'-  
 leem, f. Kud'um-bos'ee, f.  
 (kissing the feet.) — h.  
 Dund-wut (*prostration*).—v.  
 "Forms of Salutation," p.  
 318.  
*Obelisk*, Lat, f.—v. *Minaret*.  
*Obey*, v. a. Man'na.  
*Object*, purpose, Muk'sud,—  
 that which is seen, Pesh-  
 nuz'ur, f.—spectacle, Mun'-  
 zur.  
*Object*, v. a. to oppose, It'i'-  
 raz-k.  
*Objection*, It'i'raz, f. Gir'ist, f.  
*Oblation*, v. *Offering*, *Sacri-*  
*fice*.  
*Obligation*, duty, Furz,—fa-  
 vour, Ih'san, Mum'noo'uee,  
 f.—v. *Contract*.  
*Obligatory*, a. Wa'jib.  
*Oblige*, v. a. to favour, Ih'san-  
 k.—v. *Compel*.  
*Obliged*, a. Mum'noon.  
*Obliging*, a. Khul'eeek.



- Obligingness*, v. *Civility*.  
*Oblique*, a. A'ra, Tīr'chha, Ter'ha.  
*Obliquity*, Ter'ha'ee, f.  
*Obliterate*, v. a. Muhv-k.  
*Obliteration*, Muhv.  
*Obliterated*, a. Muhv.  
*Oblivion*, Nis'yan, Muhv.  
*Oblong*, a. Kit'a'bee (like a book).  
*Obloquy*, v. *Slander*.  
*Obscene*, a. Fa'hish.  
*Obscenity*, Fooohsh.  
*Obscuration*, Kus'a'fut.  
*Obscure*, a. Ta'reek, Tee'ru.  
*Obscurity*, Tu'ree'kee, f. Tee'-ru'gee, f.  
*Obsequies*, Ma'tum-poor'see, f. Kri'ya, f.  
*Obsequent*, v. *Obedient*.  
*Observance*, respect, obedient regard, Re'a'yut, f. Pas.  
*Observation*, Li'haz.  
*Observatory*, Rus'ud.  
*Observe*, v. a. to behold, watch, note, Li'haz-k.—v. Watch, Remark, Practice.  
*Observer*, beholder, Na'zir, Ni'gah-ban,—doer, Kur'ne-wa'la.  
*Observing*, Na'zir.  
*Obsolete*, a. Muhv, Mou'koof.  
*Obstacle*, Rok, Ro'kun, f. Ha'il.  
*Obstinacy*, stubbornness, Huth, Much'la'ee, f. Much'la'hut, f.  
*Obstinate*, a. stubborn, Hut'hee, Much'la, Much'la'ha,—fixed (as a disease), Mooz'min.  
*Obstruct*, v. a. Rok'na, Ut'-ka'na.  
*Obstruction*, Rok, Rok'un, f. Ut'ka'o, Ut'uk, f.  
*Obtain*, v. a. Pa'na, Ha'sil-k.  
*Obtuse*, a. blunt, Bhon'tha,—blunt, stupid, Koond,—greater than a right angle, Moon'fur'ij'u.  
*Obtuse-angle*, Za'wi'yu-moon'-fur'uj'u.  
*Obtuse-angled triangle*, Moos'-ul'lus-i-moon'fur'uj'-ooz-za'-wi'yu.  
*Obtuseness*, Koon'dee, f.  
*Obviate*, v. a. Tal'na, Tar'na.  
*Obvious*, a. Ma'loom.  
*Occasion*, v. a. Dil'a'na, Kur'-a'na,—v. Occurrence, Opportunity, Cause, Need.  
*Occasionally*, ad. Wukt-wukt.  
*Occidental*, v. Western.  
*Occiput*, Kuf'a, f.  
*Occult*, a. Mukh'fee.  
*Occupancy*, employment, Khid'-mut, f. Kam, Kaj, Kam-kaj, Shooghl,—v. Possession.  
*Occupy*, v. a. to employ, busy, use, Lug'a'na, Kam-men-la'na,—to take or have possession, Tus'ur'roof-k. T-men-la'na.  
*Occupied*, p. a. Sha'ghil.  
*Occur*, v. n. to happen, Dur'-pesh-h.—to come to the mind, Jee-men-a'na.  
*Occurrence*, Ha'dis'u, It'ti'sak.  
*Ocean*, v. Sea.  
*Ochre*, v. Red-o. Yellow-o.  
*Octagon*, Moo'sum'mun.  
*Octagonal*, } a. Moo'sum'mun,  
*Octangular*, } Husht-mun'-zur'ee, Husht-puh'loo.  
*Octave*, the chord in music, Gir'am, Gram,—a. consisting of eight, Moo'sum'mun.  
*October*, begins about the middle of the h. month A'sin,

- and ends about the middle of  
Ka'tik,—185.
- Oculist, Kuh'hal.
- Odd, a. not even, Phoot, Shik'-  
ust, Tak,—*strange*, Tooh'fu.
- Odd or even (the game), Tak-  
joost.
- Oddness, Nood'rut, f.
- Ode, Ghuz'ul,—*long*, Kus'ee'-  
du.
- Odious, a. Muk'rooh.
- Odoriferous, a. Khoosh'bo.
- Odour, scent, Boo, f. Bas, f.
- Odourous, a. Khoosh'bo.
- Of. post-pos. *belonging to*, Ka,  
Ke, Kee, f.—*proceeding*  
*from*, Se,—v. *Prepositions*,  
xxvii.
- Off! begone! Door! Doot!—v.  
*From, Distant, Away, Right*.
- Offal, waste meat, Jhoot'ha, f.  
Jhoo'ta,—v. *Refuse, Rub-*  
*bish*.
- Offence, Tuk'seer, f. Dos,  
Goo'na.
- Offend, v. a. *to affront*, Be-  
zar-k. Goo'na-k Ee'za-d.
- Offended, v. *Displeased*.
- Offender, Tuk'seer'war.
- Offensive, v. *Bad, Hurtful*.
- Offer, proposal, Urz, f.—v. a.  
*to present, propose*, Urz-k.  
—*to bid a price*, Dam-bol'-  
na,—v. *Present, Attempt*.
- Offering, gift, Nuzr, f. Ni'yaz, f.
- Office, place of business, count-  
ing-house, Dul'tur-kha'nu,  
—v. *Business, Occupancy*.
- Officer, a government official,  
civil or military, a magis-  
trate, an army officer, Mun'-  
sub-dar.—v. *Serjeant*.
- Official, a. Khid'mut'ee.
- Offspring, Ou'lud, f. Sun'tan.
- Oft, ad. } Bar'ha, Bar'bar, Uk'-  
Often, } sur, Ber'ber.
- Ogle, Kun'khee, f. Kun'khi'-  
ya, f. Tir'chhee-nuz'ur,—v.  
a. K-dekh'na.
- Ogler, Nuz'ur-baz.
- Ogling. Nuz'ur-baz'ee, f.
- Oil, Tel, Rou'ghun, Chik'na,  
—v. *Castor-o. Cocoa-nut-o.*  
*Flax-o, Linseed-o. Mustard-*  
*o. Olive-o.*
- Oil-Cake (formed from the  
dregs of mustard-seed or  
linseed, after the expression  
of the oil, and given to  
cows, &c.), Khul'ee, f. Khur'-  
ee, f. Khul, Pin'na.
- Oil-vessel (large, jar-shaped,  
made from the skin of some  
animal, and, in India, form-  
ing the common vehicle  
for oil, &c.), Dub'ba, Dub'-  
bu.
- Oil-man, a maker or seller of  
oil, or a hindoo of that caste,  
Tel'ee, Ko'loo.
- Oil-man's wife, or female of  
the telee caste, Tel'in, f.
- Oil-merchant, Chik'tha, Rou'-  
ghun-sut'osh.
- Oil-mill, or press, Kol'hoo.  
Gha'nee, f.—*the vertical*  
*part of an, Lath*, f.
- Oil-pot, Tel-dan'ee, f.
- Oily, a. Chik'na, Chik'kun,  
Til'ha, Rou'ghun'ee, Churb.
- Oily-grain, v. *Sesamum*.
- Ointment, Til'a, Lep, Doohn,  
Dooh'ni'yut, f.
- Okro, west-indian—Bhin'dee,  
f. Ram-too'ry, f.—37.
- Old, a. *long-made, not new,*  
*ancient*, Kooh'nu, Poor'a'na,  
—*aged* (applied to persons

- and animals), Boor'ha, Bood'dha,—v. *Cunning, Age*.  
*Old-age*, Boor'ha'pun, Bood'dha'pun.  
*Old-man*, Boor'ha, Bood'dha.  
*Old-woman*, Boor'hi'ya, f. Bood'hee, f.  
*Oldness, antiquity*, Kooh'nu'gee, f.  
*Oleander, rose-bay, or spurge-laurel*, Khur-zuh'ra.  
*Olibanum*, Gun'du-see'ro'zu, Koon'dur-zuk'kur, K-koot, Loo'ban.  
*Olive*, Zy'toon, Jul'pa'ee, f.  
*Olive-oil*, Zy'toon-ka-tel.  
*Omelet*, Kha'gee'na,—spiced, Chee'la (duk.).  
*Omen*, Shoo'goon, Soo'gun.  
*Omentum*, Pet-ka-pur'du, Jhil'lee, f.  
*Ominous*, a. Bud-shoo'goon, Nuhs.  
*Ominousness*, Noo'hoo'sut, f.  
*Omission*, Bhool, f. Koo'soor.  
*Omit*, v. a. Bhool'na, Chhor'na.  
*Omnipotence*, Jub'root, Kood'rut, f.  
*Omnipotent*, Za'bit-ool-kool, Ka'dir-i-moot'luk.—a. Jub'bar.  
*Omniscience*, Hum'u-dan'ee, f. Ilm-i-ghyb.  
*Omniscient*, a. Hum'u-dan, A'lim-i-ghyb.  
*Omnivorous*, a. Sub-khou'wa.  
*On*, pre. upon, not off, Oo'pur, Pur, Bur,—ad. above or next, beyond, Oo'pur, A'ge, Ul'a.  
*Onager*, Khur-i-dusht'ee.  
*Onanism*, Mut'ho'lee, f. Huthrus.  
*Once*, ad. Ba're, Ek-bar, Ek-bar'ee, Ik'bar, Yuk-bar.—v. *All-at-once*.  
*One*, a. single, one of two, Ek, Ik, Yuk,—v. *Individual*.  
*One and a half*, a. Derh.  
*One-after-another*, ad. Py-dur-py (lit. *Foot-on-foot*).  
*One-by-one*, ad. Yuk-bu-yuk.  
*One-breath* (i. e. *one-moment*), Ek-dum, Yuk-nuf'us.  
*One-horse chaise*. Yuk'ka, Buggee,—v. note, 377.  
*One-eyed*, a. blind of one eye, Ku'na.  
*Onion*, Pi'yaz, f. Bus'ul, f. Kun'da.  
*Only*, a. Ek, Ik'la, Kha'lee, Nir'a,—ad. Fuk'ut, Sirf, Ke'wul.  
*Onset, attack*, Hum'lu, Hul'lu, Wuh'lu.  
*Onward*, ad. Ug'a'ree, A'ge.  
*Onyx*, Soo'le'ma'nee-pu'thur, Sung-i-soo'le'ma'nee.  
*Oo'kee'ya* or *Woo'kee'yu*, an arabic weight equal to 7 miskals (about 19 dwts, 9 grs, i. e. nearly one ounce troy).  
*Ool'ak*, the common *Baggage* or *Cargo-boat* of the Hooghly and other rivers in Central Bengal,—116.  
*Ooze, slime*, Chih'la, Heel, Hee'la,—v. n. Choo'na,—(to exude juice) Rus'i'ya'na.  
*Ool'ta-ruth*, the return of the Car of Jug'ur'nath, on the 9th and last day of the Ruth-ja'tra festival,—300.  
*Opaque*, a. Kus'eef.  
*Open*, a. unclosed, not shut, Khool'la,—plain, not hidden, Kooh'a'du, Za'hir,—artless,

- sincere*, Sa'da,—v. a. to  
unclose, unlock, Khol'na,  
Khoo'la'na,—v. n. Khool'-  
na,—v. Discover, Divide,  
Begin.
- Opener*, Kho'lun-har.
- Open-hearted*, a. Koosh'a'du-  
dil.
- Opening, aperture*, Koosh'a'-  
du'gee, f.—v. Breach, Be-  
ginning.
- Openly*, ad. Za'hir'a, Za'hir'un.
- Openness, plainness, freedom  
from disguise*, Sa'du'gee, f.
- Operate*, v. n. Chul'na.
- Operation, action*, Fi'ul, Kar,  
—v. Movement.
- Operative*, v. Artisan, Active.
- Ophidium simack* (or *Macrog-  
nathus armatus* ?), Bam.
- Ophiocephalus barca*, Bar'ka,  
23.—*O. gachua*, Guch'ooa,  
26.—*O. lata*, La'ta, 30.—  
young of the *O. lata*, Gu'-  
ry.—*O. wrahl*, Sal, Sol,  
So'la, 34.
- Opinion, judgment*, Ki'yas,  
Da'nist, f. Sum'ujh, f.
- Opium*, Uf'eem, f. Uf'yoan, f.  
A'phoo, f. Ap'hoo, f. Up'-  
heem, f.—v. Treacle.
- Opium-eater*, Uf'eem'chee,  
Uf'ee'mee, Uf'ee'mun, f. (in  
Sh. Dic. these words are  
given as adjectives.)
- Opoponax, gum resin*, Ga'o-  
sheer, f.
- Opponent*, n. and a. Moo'kha'-  
lif.
- Opportune, a. well-timed*, Bur-  
wukt.
- Opportunely*, ad. Bur-wukt.
- Opportunity*, Da'o, Goun, Ka'-  
boo.
- Oppose*, v. a. Moo'ka'bil'u-k.
- Opposite, a. facing*, Sam'ae,  
Moo'ka'bil,—v. Adverse.
- Opposition*, Moo'ka'bil'u, Ikh'-  
ti'laf, Zid, f.
- Oppress*, v. a. Zoolm-k.
- Oppression*, Zoolm, Zool'mee'-  
yut, f. Dust-dur'az'ee, f.
- Oppressive*, a. Zool'mee.
- Oppressor*, Zoolm-shi'ar, Dust-  
dur'az.
- Opprobrious*, a. Ma'yoob.
- Opprobrious words*, Nuf'reen, f.
- Opprobrium*, Roos'wa.
- Optative* (in grammar), Moo'-  
tum'un'nee.
- Option, choice*, Ikh'ti'yar.
- Optional*, a. Ikh'ti'yar'ee.
- Opulence*, Dou'lut, f. D-mund'-  
ee, f.
- Opulent*, a. Dou'lut-mund.
- Or, con.* Khwah, Ky, Ya.
- Orach* (*atriplex hortensis* ?),  
Sur'muk.
- Oracle*, A'kash-ban'ee, f.
- Oral*, a. Zub'au'ee, f.
- Orang-outang* (cor. of the  
malay—*orung, man*; *ootung*,  
*wild*), Bun-ma'noos.
- Orange, tree or fruit, sweet—*  
Kou'la, Koun'la, Na'runj,  
Na'run'gee, f. 44 ;—(a  
variety named by Moolum-  
mud Shah) Rung'tur'a.
- Orange-coloured*, a. Na'run'jee,  
Chum'pee.
- Oration*, v. Speech.
- Orator*, Khuf'eeb, Soo'khun-  
saz.
- Oratory*, Soo'khun-saz'ee, f.
- Orb, revolution of a circular  
body, period*, Dour,—v.  
Sphere, Circle.
- Orbit*, Da'i'ru, Dour.

- Orchard**, v. *Garden*.  
**Orchis** (or *Eulophia* ?) *mas-  
cula, tubers of*—v. *Salep*.  
**Ordain**, v. *Appoint*.  
**Ordeal**, *Pur'cha*,—v. *Trial*.  
**Order**, v. *Arrangement, Com-  
mand, Class, Sect, Regula-  
tion*,—*Regulate, Conduct*.  
**Ordered**, a. *commissioned, be-  
spoken, Fur'ma'i'shee, Put'-  
tun'ee*.  
**Orderly**, a. *regular, Theek,  
Ba-kai'da*.  
**Orders**, *Fur'a'meen, Uh'kam*.  
**Ordinance**, v. *Law, Rule, Rite*.  
**Ordinances**, *Ku'wan'een*.  
**Ordinary**, a. *according to or-  
der, usual, of common de-  
gree, Rus'mee*.—v. *Common,  
Plain*.  
**Ordnance**, v. *Cannon*.  
**Ordure**, *Bish'tha, f. Gooh, f.  
Gund, f. Mul*.  
**Ore**, *Dhat, Fi'liz*.  
**Ores**, *Fi'liz'at*.  
**Organ**, *instrument of speech,  
taste, hearing, sight, &c.*  
*In'dree, f.*—*musical instru-  
ment, Ur'ghun'oon*.  
**Organize**, v. a. *Tur'keeb-k*.  
**Orient**, *Shurk*,—v. *Rising,  
Eastern*.  
**Oriental**, a. *Shurk'ee*.  
**Orifice**, *Chhed, Soo'rakh*.  
**Origin**, *Usl, f. Oon'soor*.  
**Original**, a. *Us'lee, Oon'soo-  
ree*.  
**Orion**, *Jou'za, Jub'bar*.  
**Ornament**, *decoration, Sin'-  
gar, A'ra'ish, f. Zeb*.—v. a.  
*Sin'gar'na, Suj'na*.  
**Ornamental**, a. *A'ra'ish'ee*.  
**Ornamented**, a. *Zeb'a*.  
**Orphan**, *Moor'ha, Yut'eem*.  
**Orpiment**, *Hur'tal, f. Zur'-  
neekh*.  
**Orris-root**, *Chookh*,—(in the  
*Calcutta bazars—Beg-bu'-  
nuf'shu*.)—v. *Iris, Putch-  
uk-root*.  
**Orthodox**, a. *Ra'shid*.  
**Orthography**, *Im'la, Uchh-  
rou'tee, f.*  
**Ortolan**, *Bur'gel, Pur'geer'-  
ee, f.*  
**Oscillate**, v. n. *Jhool'na,  
Dol'na*.  
**Oscillation**, *Jhon'ta*.  
**Ostensible**, a. *Za'hir*.  
**Ossification**, *Hud'dee-ya'huf*.  
**Ossify**, v. n. *Hud'di'ya'na*.  
**Ostentation**, *Khood-noo'ma'-  
ee, f.*  
**Ostentatious**, a. *Khood-noo'-  
ma*.  
**Ostrich**, *Shoo'toor-moorgh*.  
**Other**, a. *Doos'ra, Our, Dee'-  
gur, Ghyr*.  
**Otherwise**, ad. *Nu'heen-to*.  
**Otis bengalensis**, *Churz*,—  
v. *Bustard*.  
**Otto**, (cor. of), *Utr, Itr*.  
**Ottoman**, *Gud'dee, f. Mus'-  
nud, f.*  
**Otter**, *Ood, Ood-bil's'o*,—v.  
*Lutra lutreola*.  
**Ounce**, v. *Oo'kee'yu*.  
**Our**, poss. pro. *our's, Hum'-  
a'ru*.  
**Out**, a. *external, not within,  
Kha'rij*.—ad. *abroad, Ba'-  
hur, Ba'hir*.  
**Out-cast**, n. and a. *Kha'rij'ee,  
—a. Kha'rij*.  
**Out-cry**, *clamour, Ghool, m. f.  
Shor*,—v. *Auction*.  
**Out-do**, v. a. *to excel, Mat-k*.  
**Out-done**, a. *Mat*.



- Outer*, a. Ba'hir'ee.  
*Out-going*, Mukh'ruj.  
*Out-grow*, v. a. Dab-le'na.  
*Out-let*, Ni'kas,—v. Egress.  
*Out-line, sketch*, Kha'ka.  
*Out-line*, v. a. Jan-bur-h.  
*Out-post*, Lom.  
*Outrage*, Ghuz'ub.  
*Outrageous*, a. Ghuz'ub-nak.  
*Out-side*, Ba'hur, Zu'hir.  
*Out-skirts*, Hu'wa'lee, f.  
*Out-strip*, v. a. A'ge-dhur-le'na, Peech'he-dal'na.  
*Out-stripping*, Sub'kut, f.  
*Outward*, a Zu'hir,—ad. Ba'hur.  
*Out-wardly*, ad. Zu'hir'un.  
*Out-wit*, v. a. Kan-kat'na (lit. to cut the ear.)  
*Oven*, Tun'door, Tun'oor.  
*Over*, a. beyond, Zi'ya'du,—ad. above, Oo'pur, O'se, Par, Pur,—(Too'fan oo'pur'se chul'a gu'ya—the storm passed over.)—pre. Oo'pur,—v. Past.  
*Over-cast*, v. a. Chha-le'na.  
*Over-come*, v. a. Jeet'na, Chit-k. Mekh-mar'na.  
*Over-flow*, Lub-rez'ee, f.—v. n. Chhul'uk'na, Oo'mud'na.  
*Over-flowing*, a. Lub-rez.  
*Over-leap*, v. a. Langh'na.  
*Overlook*, v. a. to pass over, Dur-gooz'ur-k.—v. Inspect, Over-see.  
*Over-plus*, Ba'kee, Zi'ya'du.  
*Over-see*, v. a. to overlook, Ni'gah-k.—v. Superintend.  
*Overseer*, Ni'gah-ban, Sur'kob.  
*Over-set*, v. a. Ool'ta'na.  
*Over-stock*, v. a. Pat'na.  
*Over-take*, v. a. Pa'na, Bur'-a'bur-a'na.  
*Over-throw, defeat*, Bhug'el, f.—v. a. Gir'a'na.  
*Over-topping*, Sur'kob.  
*Over-turn*, v. a. Ool'ta'na, Oo'lut'na.  
*Ovieda verticellata* (Rox.), Ba'mun-hut'tee, f.  
*Oviparous*, a. Un'duj.  
*Owe*, v. a. Dhur'a'na, Dhar'na, Kurz-r.  
*Owl*, Ool'loo (met. Dolt), Ghoo'ghoo'a (met. Dolt), Pech'a, Oo'lagh, Boom, Chooghd, Put'o'hi'ya, — young, Ghoo'sut,—v. Night bird.  
*Own*, pro. poss. and a, Up'na, Up'nee, f. Nij, Nij'ka.  
*Own*, v. a. to hold, Rukh'na, —to acknowledge, Man'na, Kub'ool-k.—v. Claim.  
*Owner*, Ma'lik, Wa'ris, Dhun'ee.  
*Ox*, Byl, Go'roo, m. f.—wild, Rung, — arnee (*Bubalus arnee*, of Smith, vul. called wild buffalo), Ur'na, U'nee, f.—v. Bull, Bullock, Zebu.  
*Oxymel*, Sik'unj-been, f.  
*Oyster*, Kus'too'ra, f. 29.

## P.

- Pace, step*, Kud'am,—amble, Yur'gha,—v. Gait.  
*Pacific*, a. Sul'eem.  
*Pacification*, Mil'ap, f. Tus'-keen, f.  
*Pacify*, v. a. Sant-k. Tus'-keen-k. T.d.  
*Pacha*, cor. of Pad'sha (King).

*Pack*, v. a. *to bind*, Bandh'na, Lup'et'na,—*to remove, to go off*, Rukht-bandh'na, —v. *Load*, and the four words following this item.

*Pack of dogs*, Lend'ha,—v. *Flock*.

*Pack of cards*, Gun'jee'su, Tas; which, in Hindoostan, consists of 8 Suits (Rung), each containing 12 circular cards, viz. a King or Meer; a Wuz'eer; and spots from one to ten. In every suit the Meer is the highest card, and the Wuz'eer the second. The suits are divided into two classes: 1st, Besh'bur, in which, after the Meer and Wuz'eer, the highest numbers, from 10 to 1, are the most powerful. These (?) are 1, Taj, a Cap; 2, Zur-i-soo'fyd, a silver coin or the Moon; 3, Shum'sher, a Scimitar; 4, Ghoo'lam, a Slave or Boy. 2nd, Kum'bur, in which the lowest numbers, from 1 to 10, are the most powerful. These (?) are 1, Kim'ash, figured by a loaf of bread, 2, Bur'at, a letter, represented by an oblong figure, inscribed with writing; 3, Chung, a Harp; 4, Zur-i-soorkh, a gold coin or the sun. The Meer of every suit is seated on a throne under a canopy, and the Wuz'eer on horseback, with these exceptions,—of Zur-i-soorkh, the Meer represents the sun mounted on a tiger, and the

wuz'eer also riding on a tiger: of Ghoo'lam, the meer rides on an elephant, and the wuz'eer on a bullock; and of Chung, the wuz'eer is mounted on a camel. (Shaks. Hin. Dic.) —English cards, however, are now very common in many parts of India.

*Package, pack*, Gut'hur, Gut'tha, Moth, f. Mot'ra, Pot, f. Pot'la.

*Packet, parcel*, Gut'hee, f. Gut'i'ya, f. Guth'ree, f. Mot'ree, f. Pot'lee, f.

*Pack-cloth*, Bet'hun.

*Pack-horse*, Pur'tul-ka-tut'too.

*Pack-saddle*, Gud'dee, f. Kho'geer.

*Pack-thread*, v. *String, Twine*.

*Pad, cushion*, Gud'dee, f. Kho'geer.—v. *Road, Foot-pad*.

*Paddle, oar*, Dub'ee'la,—v. a. *to propel*, D-mar'na,—v. *Dibble*.

*Paddock*, v. *Frog, Deer-park*.

*Paddy, rice in the husk*, Dhan, 39.

*Paddy-bird*, Bug'la, Bug'oo'la, Buk,—v. *Ardea*.

*Pad-lock*, Kul'uf.—*double*, Dokul'a,—v. *Lock*.

*Pæan, song of triumph*, Kur'ka, Kur'ka.

*Page, one side of the leaf of a book*, Sul'ha, Peet'houta,—v. a. *War'uk-dagh'ee-k*.

*Pagod, an idol deity*, contraction of the next word—

*Pagoda, a hindoo idol temple*, Boot-kud'u, Boot-kha'nu, Dev-sthan, f. Devh'ra, De'othan, f. De'wa'ly, De'wul, De'wus'than, f.—a *carnatic*

*gold coin* (by the m.), Hoon, — (by the h.) Ba'rah, or Va'ra'ha (sanskrit).— The name *Pagoda*, as an english word, appears to be of very doubtful origin, though most probably a european corruption from one of the various native names for an *idol temple*, which figure is commonly depicted on one side of the coin; and hence the probable adoption of the same name for both *the coin* and *any hindoo temple*. (vide an article on this subject in in "THE INDIA REVIEW," for October, 1843.)—Many varieties of the *Pagoda* coin circulate on the Coromandel coast. Accounts at Madras were formerly kept in *Star Pagodas* weighing 52.56 grains, and  $19\frac{1}{2}$  carats fine; intrinsically worth 7s.  $5\frac{1}{4}$  d. sterling, but commonly valued at 8s. According to the old Madras system—

80 Cash (copper currency) made one Funam.

42 Funams (silver currency) made one Pagoda.

From January, 1818, however, by a proclamation of the 7th of that month, "the silver rupee of 180 grs. was constituted the standard coin, and all accounts and public engagements were ordered to be converted at the exchange of 350 rupees per 100 Pagodas;" and since then the establishment of the Co.'s Rupee at the

three Presidencies, has further confirmed the substitution of silver currency for the gold Pagodas in european transactions at the Presidency of Madras. — v. *Mohur, Rupee*.

*Pail*, Dol, Tugh'ar, Bal'dee, f. — *small*, Dol'chee, f. Dol'chu, Tugh'ar'ee, f. — v. *Milk-p*.

*Pain*, Durd, Dookh, Ec'za, f. Peer, f. Peer'a, f. — v. a. *Dook'ha'na*, — v. *Pains*.

*Painful*, a *full of pain, afflictive*, Durd-nak, Ul'eem, — a. *difficult, laborious*, Mih'-nut'ee, Moosh'kil.

*Painless*, a. Be-durd.

*Pains, labour, toil*, Mih'nut, f. — *throes of child-birth*, Durd-i-zih, — v. *Penalty*.

*Pains-taking*, a. Mih'nut'ee.

*Paint*, Rung, — v. a. *to represent or delineate by colours*, Khynch'na, Karh'na, Cheet'na, — *to lay a colouring substance on a superficies*, Rung-d. R-lug'a'na, — *to colour*, Run'ga'na.

*Painted*, a. Run'geen, — p. p. Moo'sou'wur.

*Painter*, one who represents by delineation and colours, Moo'suv'wir, Chitr-gur, Chitr-kar, Chit'ur'ee (d.). — *one who paints flowers, &c. on wood*, Chit'er'a, — *one who paints buildings, carriages, &c.* Rung-saz.

*Painting*, the art of delineating by colours, Chitr-kar'ee, f. Moo'suv'wur'ee, f. — *business of painting buildings*,

- &c. Rung-saz'ee, f.—*picture*,  
 Chitr, Nuksh,—v. *Portrait*.  
*Paintings, pictures*, Noo'koosh.  
*Pair, couple, brace*, Jo'ra, Jo'-  
 ree, f. Joost,—v. a. to join  
 in couples, Jot-bandh'na,—  
 (said of birds) Joost'ee-kha'-  
 na,—v. *Match*.  
*Palace*, Dou'lut-kha'nu, D-sur'-  
 a, f. Raj-bhoo'bun.  
*Palæstra*, Uk'ha'ra, Rung-  
 bhoom.  
*Palanquin*, cor. of Pal'kee, f.  
*Palanquin-bearer*, Ku'har,  
 Muh'ra,—64.  
*Palatable*, a. Muz'u-dar.  
*Palate*, Ta'loo, Ta'roo, Kam.  
*Pale*, a. wan, light-coloured,  
 Phee'ka,—v. *Enclosure*, En-  
 close.  
*Paling*, Ber'ha.  
*Palindrome*, Muk'loob-moos'-  
 tuv'ee.  
*Palisade*, Kuth'ghur'a, Kut'-  
 hur'a.  
*Pallet*, a mean or small bed,  
 Khind'ree, f. Good'ree, f.  
*Palliate*, v. a. Tukh'feef-k.  
*Palliation*, Tukh'feef, f.  
*Pallid*, a. wan, Phee'ka.  
*Palm*, inner part of the hand,  
 Hut'hel'ee, f.  
*Palm*, v. *Borassus*, *Date-palm*.  
*Palmer-worm*, Bhoo'een, f.  
 Bhoond'lee, f.—a variety of ?  
 (the larva of a brown moth,  
 destructive to plants, and the  
 hairs of which, if handled,  
 adhere to the skin, and cause  
 itching), Kum'ul'a.  
*Palmister* (or *Physiognomist*),  
 Sum'ood'rik'ee.  
*Palmistry* (or *Physiognomy*),  
 Sum'ood'rik, f.  
*Palmyra*, v. *Borassus*.  
*Palpable*, a. Sur'eeh.  
*Palpitote*, v. n. Dhur'uk'na,  
 Dhuk'dhuk'a'na.  
*Palpitation*, Dhur'uk, f.  
*Palsied*, a. Sit'ung'ee, Soon,  
 Mush'lool,—v. *Hemiplegic*.  
*Palsy*, Sit'ung, Jho'la,—v.  
*Hemiplegy*.  
*Paltry*, a. Na-ka'ru, Ni'kum'-  
 ma.  
*Pampelmouse*, v. *Shaddock*.  
*Pamper*, v. a. Chhuk'a'na.  
*Pamphlet*, Chou-put'ree, f.  
 Ris'a'lu.  
*Pan*, culinary vessel, Put'eel'a,  
 — small, Put'oo'kee, f.—  
 large earthen, Nand, f. Nud'-  
 o'la,—shallow iron (in which  
 sugar, &c. are boiled),  
 Kur'ah,—shallow, iron, brass,  
 or earthen (in which food is  
 boiled or fried), Kur'a'hee, f.  
*Pan-cake*, Poo'a,—226.  
*Pancreas*, Lub'lub'u.  
*Pandanus odoratissimus*, v.  
*Screw-pine*.  
*Pander*, Bhur'wa, Koot'na,  
*Panderism*, Bhur'wa'ee, f.  
 Koot'na-pa.  
*Pane*, square of glass, Pur'ka'lu.  
*Panegyric*, Mud'da'hee, f.  
*Panegyrist*, Mud'dah.  
*Panegyryze*, v. a. Nam'na.  
*Pang*, Sun'kut, Ul'um.  
*Panic-grass*, v. *Panicum*.  
*Panicum colonum* (or *frumen-*  
*taceum* ?), Sha'ma,—*frumen-*  
*taceum*, San'wa, San'wan,—  
*italicum*, Chen'a, Kan'gun,  
 Kung'nee, f. — *pilosum*,  
 Cheen'a, Ur'zun,—*spicatum*,  
 Baj'ra,—*verticillatum*, Lup'-  
 ta.

- Pannier, basket, Khan'cha, O'ra.*  
*Pant, v. n. Hamph'na, Hamp'na.*  
*Pantaloons, v. Trowsers.*  
*Panther, Num'ir, Nimr, Pul'ung,— v. Leopard.*  
*Panting, Dhounk, f. Soo'su.*  
*Pantomime, mute mimicry, Bha'o.*  
*Pantry, store-room, Mo'dee-kha'nu.*  
*Pap, spoon-meat, Pa'pa (cor.), Lup'see, f.— v. Nipple, Pulp.*  
*Papa, Ba'ba.— v. Father.*  
*Papaw, tree or fruit, common — Pup'i'ya, Pup'ee'ta,—46.*  
*Paper, Ka'ghuz,— a very thin kind of, Hur'ee'ree, f.— a written instrument, Likh-tung,— a. made of paper, Ka'ghuz'een,— a. thin, slight, Ka'ghuz'ee.*  
*Paper-case, Ka'ghuz'ee, f.*  
*Paper-maker, Ka'ghuz'ee.*  
*Papyrus, egyptian— Bur'dee, f. Put'er'a.*  
*Par, Bur'a'bur'ee, f.*  
*Parable, Tum'seel, f. Drish'tant, Mis'al, f.*  
*Parade, military order, Suf-ar'a'ee, f. Suf-bund'ee, f.— place where troops assemble, Kuw'a'id-gah, My'dan,— v. Guard, Ostentation, Show.*  
*Paradise, Fir'dous, Jun'nut, f. Bi'hisht, f.— of Vishnoo, By'koonth,— v. Heaven.*  
*Paradisiacal, a. Bi'hisht'ee.*  
*Paragraph, Fik'ra, Pruk'u'-run.*  
*Parallel, Moo'sa'wat, f.— a. Moo'sa'wee.*  
*Parallelogram, Moos'tut'eel*  
*Paralysis, v. Palsy.*  
*Paralytic, v. Palsied.*  
*Paramount, a. Sudr.*  
*Paramour, Lug'oo'a, Yar.*  
*Parapet, Fus'eel, f. Kum'ur-ko'ta.*  
*Paraphernalia, Ju'bez.*  
*Paraphrase, Tuf'seel, f.*  
*Parasang, cor. of Fur'sung; also called Fur'sukh, a linear measure of about 18,000 feet, i. e. nearly 3½ miles.*  
*Parasite, one who frequents feasts without invitation, Too'tyl, m. f.*  
*Parasitical, a. Too'fyl'ee.*  
*Parasol, Chhut'ree, f.*  
*Parcel, v. Portion, Packet.*  
*Parch, v. a. Bhoon'na, Tuch'a'na,— v. n. Tuch'na,— v. a. to fry grain, Kul'a'na.*  
*Parched, a. Bir'yan.*  
*Parched grain, Chub'en'a, Chub'en'ee, f. La'wa, Thood-dee, f.— inflated by heat so as to appear like froth, Kheel, f.— reduced to meal and made into a paste, Sut'too.*  
*Parched rice, varieties of, Choo'ra, 223; Kho'ee, f. 224; Moo'ree, f. 225; Ookh'-ra, 226; La'ee, f.*  
*Parchment, Ruk.*  
*Pardon, Moo'af'ee, f. Bukh'-shish, f.— v. a. Moo'af-k. Bukhsh'na, Chhor'na.*  
*Pardoned, a. Moo'af.*  
*Pardoner, Bukh'shun'du.*  
*Pare, v. a. Kut'ur'na, Tur'-ush'na, Chheel'na.*  
*Parent, v. Father, Mother.*  
*Parental, v. Paternal, Maternal.*



- Parents*, Ma-bap, Wa'li'dyn.  
*Pariah*, cor. of Pur'a'ya, a. *Strange, Foreign*; by Europeans strangely applied to any native animal of humble breed, or anything of humble manufacture, and hence the terms *Pariah dog*, *pariah sloop*, &c.—72.  
*Paring*, Chhil'ka,—v. *Rind*.  
*Parings*, Chhee'lun, f.  
*Parish*, district, Tup'pa.  
*Parity*, Yuk'san'ee.  
*Park*, Khul'un'ga, Rum'au.  
*Parlour*, v. *Room*.  
*Paroquet*, Too'ni'ya-to'ta,—v. *Parrot*.  
*Parotis*, tumor, Kurn-mool.  
*Paroxysm of a fever*, Jur'ans,—v. *Fit*.  
*Parricide*, Pid'ur-koosh, Pit'-ri-gha'tuk.  
*Parrot*, To'ta, To'tee, f. Too'tee, f. Keer, Kee'ruk, Soo'a, Soo'ga, Sook,—*species of*, Bandh'nou, Luh'bur,—*green species of*, Hee'ra'mun, Hur'-ee'wa,—v. *Lory*, 601.  
*Par'see* (from Pars—*Persia*), a *Persian*, or the *persian language*; by which name, as the descendents of the Persians who fled from the proselyting persecutions of the Moohummudans, in the 7th Century, the *Fire-worshippers* of Cambay, Guzerat, and other parts of India, are still distinguished.  
*Parsee era*, or *Era of Yezdigird the 3rd*, the former Era of the Persians, but now used only by the Parsees of India, "and by the Arabs in certain computations," began on the 16th of June, A. D. 630.—178.  
*Parsimonious*, a. Tung-dil, Kum-khurch.  
*Parsimony*, Tung-dil'ee, f.  
*Parsley*, Rand'nee, f.  
*Part*, portion, *Share*, His'su, Bhag,—v. *Ingredient*, *Business*, *Duty*, *Action*, *Divide*, *Separate*.  
*Parts of a horse*, 111.  
*Partake*, v. n. Shur'eeek-h.  
*Partaker*, Shur'eeek.  
*Parterre*, Chum'un, Sub'zuzar.  
*Parthian*, Ir'ak'ee.  
*Partial*, a. Tur'uf'dar.  
*Partiality*, Tur'uf-dar'ee, f.  
*Participate*, v. n. Shur'eeek-h. Sha'mil-h.—v. a. Bant'na.  
*Participation*, Tuf'reek, f.  
*Participle, active or present*, Ism-i-fa'il.  
*Participle, passive or past*, Ism-i-muf'ool.  
*Participle, perfect*, Ism-i-ha'-li'ya.  
*Particle, atom*, Zur'ru, Zur'-ree, f.—in *grammar*, Ud'at, f. Hurf.—pl. Ud'u'wat.  
*Particular, single instance*, Bat, f. Khoo'soos,—a. *peculiar*, Khoo'soos, Khas.  
*Particularity, peculiarity*, Khoo'soo'si'yut, f.  
*Particularly*, ad. Khoo'soos, Khoo'soo'sun.  
*Particularize*, v. a. Joo'da-joo'da-kuh'na.  
*Partisan*, Tur'uf-dar, Hum-pul'lu.  
*Partition, division*, His'su,—*separate part*, Kha'au.

- Partition-wall* or screen, O'ta.  
*Partner*, Shur'eeek, Saj'hee.  
*Partnership*, Shur'a'kut, f. Saj'ha, Shir'kut, f.  
*Partridge*, red— Chuk'or, A'tush-khwar,— v. *Perdix*, Tetrao, *Francolin*.  
*Parts*, regions, districts, Nu'-wa'hee, f.— *portions*, Uj'za.  
*Parturition*, Prus'uv.  
*Party, faction*, Jut'ha,—*cause*, side, Ja'nib, f.— *individual*, Shukhs,— *assembly*, Muj'-lis, f.— *detachment*, Fur'-eeek, Ghol.  
*Party-coloured*, a. Rung-a-rung.  
*Par'wut'ee*, the name of one of the various forms of the h. goddess Door'ga, derived from the name of her parent, the deified mountain Par'wut (one of the Himalayas),— 274.  
*Paspalum frumentaceum*, Ko'-do.  
*Pasquinade*, v. *Lampoon*.  
*Pass, way*, Ras'tu, Ruv'ish, f. Syr-gah, f.— *strait*, *passage between two mountains*, Ghat, Gha'tee, f. Dur'ru,— *sword-thrust*, Khod,— *an order to pass*, Dus'tuk, f. Pur'wa'nu, Ru'wun'nu.  
*Pass*, v. n. *to move onward, to progress*, Chul'na, Goo'-zur'na, Ru'wa'nu-h. Ja'na,— *to have currency* (as a coin), Chul'na,— *to obtain force* (as a law or gov. act), Ja'ree-h.— v. a. *to put in force* (as a law, &c.), Ja'ree-k.— *to cause to move onward*, Goo'zar'na,— v. *Elapse*.  
*Pass by or over*, v. n. Dur-goo'zur'na.  
*Pass over*, v. a. *to overlook*, Dur-goo'zur-k.  
*Passable*, a. *current*, Chul'nee, Ru'waj.  
*Passage*, Goo'zur, Syr-gah, f.  
*Passage-money*, Khe'wa.  
*Passenger*, Moo'sa'fir, Chur'-hun-dar.  
*Passing*, p. a. Ru'wa,— (in composition,) Goo'zar, Goo'-zar'ee, f.— a. Goo'zar, Gooz'ran,— *or transit of the sun, moon, or a planet from one sign to another*, Tuh'-weel, f.  
*Passing-round* (of wine, &c.), *circulation*, Dour.  
*Passion*, v. *Anger, Love, Eagerness, Zeal*.  
*Passions*, the— 80, 445.  
*Passionate*, a. Jhan'jhi'ya, Khushm-geen (or -nak).  
*Passive*, a. *unresisting, suffering*, Moo'tu'hum'mil.  
*Pass-port*, Ru'wa'nu, Dus'-tuk, f. Nik'a'see-kee-chit'-thee, f. Rah-dar'ee, f.  
*Past*, n. and p. p. Goo'zush'ta.  
*Paste*, *viscous mixture of flour and water*, Le'yee, f. Mar'nee, f.— *with a mixture of levigated glass*, Man'-jha,— v. a. Mu'ri'ya'na,— v. *Starch, Dough*.  
*Paste-board*, Duf'tee, f. Duf'-teen, f. Ga'ta.  
*Pastern*, The'o'na.  
*Pastime*, v. *Amusement*.  
*Pastor*, v. *Shepherd, Clergyman*.  
*Pasturage*, *feeding cattle*, Chur'a'ee, f.— *food of cat-*

- tle*, Chur.— (unripe corn cut for) Chur'ee, f.— *land grazed by cattle*, Chur'a'o.  
*Pasture*, v. a. Chur'a'na,— v. n. Chur'na,— v. *Pasturage*.  
*Pat*, tap, Thup'uk,— v. a. *to tap*, Thuk-thuk'a'na,— (to soothe a horse, &c.) Luh'-kar'na,— a. *apt, inclined to*, Ma'il,— *quick*, Tez-fuhm,— v. *Fit*.  
*Patch*, a piece sewed on, or inserted, Py'wund, Jor, Theg'lee, f.— *on paper*, Chip'-pee, f.— v. a. P-lug'a'na, Jor'na,— *to dab* (as a wall with mortar or cow-dung), Thap'na.  
*Patcher*, Py'wund-kar.  
*Patching*, Py'wund-kar'ee, f.  
*Patch-work*, Puch'chee-kar'-ee, f.  
*Pate*, Khop'ree, f.  
*Patella*, knee-pan, Chup'nee, f. Chuk'kee, f. Khor'pa, Khor'i'ya, A'ee'nu.  
*Patent*, a royal grant, Fur'-man.  
*Paternal*, a. A'ba'ee, Ub'wee, Pid'ur'a'nu, Pid'ur'ee.  
*Path*, v. *Pass*, Road, Foot-p.  
*Pathetic*, a. Dil-soz.  
*Patience*, Boord'bar'ee, f. Subr, Sub'oo'ree, f.  
*Patient*, a sick person, A'za'-ree,— a. *enduring*, Boord'-bar, Sub'oor, Sa'bir.  
*Patriarch*, Mush'a'ikh,— m. Im'am.  
*Patrimony*, Mee'ras, f. Bup'-uns.  
*Patriot*, Wat'un-dost.  
*Patriotism*, Hool-ool-wut'un.  
*Patrol*, the act of going the rounds in a fort, &c. Gusht,— *watchman*, Gusht'ee, Gusht'i'ya.  
*Patron*, Dust-geer.  
*Patronage*, Dust-geer'ee, f. Pur'wur'ish, f.  
*Patronise*, v. a. Dust-geer'ee-k. Pur'wur'ish-k.  
*Patronless*, a. Na-wa'ris.  
*Patronymic*, Koon'yut, f. Pud'-bee, f.  
*Patter*, v. n. Tur'tur'a'na.  
*Pattern*, Num'oo'nu.  
*Paucity*, Kil'lut, f. Kum'tee', f.  
*Pauper*, Moof'lis, Na-da.  
*Pauperism*, Moof'lis'ee, f. Na-da'ree, f.  
*Pause*, Tu'wuk'koof,— v. n. T'-k.  
*Pave*, v. a. Fursh-k.  
*Pavement*, Fursh, Khur'un'ja.  
*Pavilion*, Khur'gah, f. Chut'-ree, f. Pur'du-sur'a,— *royal*, Goo'lal-bar'ee, f.  
*Paw*, Pun'ju, Loo'loo'a,— v. n. *to draw the fore-foot* (as an impatient horse), Tap'-na,— v. *Fawn*, *Handle*.  
*Paon*, pledge, Gir'ou, Guh'na, Bund'huk,— v. a. Guh'nee-dhur'na,— v. *Peon*.  
*Pawned*, a. Gir'wee, Mur'hoon.  
*Pay*, v. a. *to discharge as a debt*, Ud'a-k. Dhur'na, Sodh'na, Put'a'na,— *to smear with pitch*, &c. Bhur'na,— v. a. *to give the equivalent or price*, Dam-d. Kee'mut-d.— v. *Salary*, *Wages*, *Reward*.  
*Pay-day*, Tun'khwah-ka-roz.  
*Pay-master*, Bukh'shee.  
*Pay-master general*, Meer-bukh'shee.  
*Payment*, discharge of debt,

- Ud'a, f. Ud'a'ee, f. Ud'a'ee-dyn, Goo'za'rish, f.  
*Pay-office*, Bukh'shee-kha'nu.  
*Pea*, common—Mut'ur,—field, Kir'a'o.  
*Pea-chick*, Moo'rel'a.  
*Pea-cock*, Mor, Moor'ha, Moor'la, Bur'hee, Chukr-dha'ree, Kek'ee, Neel-kunth, Ta'oos, Sa'rung.  
*Pea-green*, Pis'tu'ee-rung.  
*Pea-hen*, Mor'nee, f.  
*Peace*, concord, Soolh, f. Sul'ah, f. Leem,—rest, quiet, content, A'roo'du'gee, f. Ruf'ah, f. Ruf'a'hi'yut, f.  
*Peace! silence!* Choop!  
*Peace-maker*, Soolh-kar.  
*Peaceable*, a. Sa'kin.  
*Peach*, A'roo, Shuft-a'loo, 47.  
*Peak*, top, summit, pinnacle, Chon'tee, f. Sik'hur, Shik'hur.  
*Peal*, a succession of loud sounds, Thu'ha'ka.  
*Pear*, common—Nash-pa'tee, f. Um'rood.  
*Pearl*, Mo'tee, Mookt, Mook'ta, Mook'ta-phul, Loo'loo, Door, Sud'uf, f. (v. *Mother of p.*)—Swa'ti-soot (lit. *the issue of Arcturus*, from a popular belief that drops of rain falling into shells when the moon is in the mansion of that star, are converted into pearls; but which turn into poison if they fall into the mouth of a Serpent).—of great size or lustre, Guj-mo'tee (lit. *Elephant-pearl*, from a popular idea of the hindoos, that the finest pearls are found in the heads of elephants), Shuh'war (lit. *Princely*),—large and precious, found alone in the shell, Door-i-yut'eem.  
*Pearls*, La'lee, (pl. of La'loo), Mur'wa'reed,—small, Boo'ka.  
*Peasant*, Kis'an, Ry'yut, Gun'war, Dih'kan'ee, m. f.  
*Peasantry*, Ri'a'ya.  
*Pebble*, small stone, Sang-rez'u, Kun'kur'ee, f. Git-kou'ree, f.  
*Peck*, v. a. Choog'na, Chik'or'na, Chil'hor'na.  
*Pecking*, striking with the beak, Thong, f. Thon'ga.  
*Peculiar*, a. Khas.  
*Peculiarity*, Khas'si'yut, f.  
*Peculiarly*, ad. Khas.  
*Pedagogue*, pedant, Goorh-buk'ta,—v. School-master.  
*Pedanium murex*, Bur'a-gokh'roo.  
*Pedant*, v. *Pedagogue*.  
*Pedestal*, Us'as, f.—v. *Basis*.  
*Pedicle*, Dant'hul.  
*Pedigree*, v. *Genealogy*, *Lineage*.  
*Pedler*, Phe'ree-wa'la, Phur'i'ya, Bis'a'tee, Py'kar, Dust-sur'osh.  
*Pedlery*, employment of a pedler, Dust-sur'osh'ee, f.  
*Peel*, skin, rind, Chhal, f. Chhil'ka, Kho'sa,—v. a. C-oo'tar'na, Chheel'na, Nik'hor'na,—v. n. Nik'hur'na.  
*Peel*, baker's shovel, Hut'tha.  
*Peep*, a sly look, Jhank, f. Tak,—v. n. to look at slyly, Jhank'na, Tak'na.  
*Peeping*, Jhan'ka-jhon'kee, f.  
*Peer*, equal, companion, Hum-sur,—v. Lord, Nobleman.

*Peerless*, a. Be-sur, Ud'wyt.

*Peer-ul'ee*, one of a class of outcast hindoos, said to owe its origin to a Nuwab of that name, who, by compelling a number of brahmuns and others to eat forbidden meat, destroyed their caste, though he failed to proselyte them: they have since, consequently, formed a distinct class who practise all the forms of hindooism, but are denied religious intercourse or intermarriage with their untainted countrymen; hence the same name is now extended to all hindoos, who, by eating or drinking with Christians or Moosulmans, forfeit their claim to orthodox purity,—72.

*Peevish*, a. Jhun'jhun'a.

*Peevishness*, Jhun'jhun'a'hut, f.

*Peg*, pin, Keel, f. Kee'la, f.—*large*, Mekh, f. Choo'h'la, Choh'la, Khon'ta,—v. *Nail*, *Pin*, *Tent-pin*.

*Pelicanus onocrotalus* (common european Pelican), Gug'un-bher.

*Pelican*, Hu'wa'sil,—v. *Pelicanus*.

*Pelisse*, cloak, Lub'a'da.

*Pellet*, Ghoo'lel'a, Gird-gan.

*Pellet-bow*, Ghoo'lel, f.

*Pellet-shooter*, G-baz, G-chee.

*Pellet-shooting*, G-baz'ee, f.

*Pellicle*, Jhil'lee, f. Ja'la.

*Pellitory*, A'kur'kur'ha.

*Pellucid*, a. Nir'mul, Shuf'faf.

*Pellucidness*, N-'ta, f. S-'ee, f.

*Pelt*, v. a. to throw, Phenk-mar'na,—v. *Hide*.

*Pen*, quill, or reed for writing, Kul'um, Likh'nee, f. Kha'mu,—v. *Feather*, *Enclosure*, *Write*.

*Pen-case*, Kul'am-dan, Kha'mu-dan.

*Pen-knife*, Kul'um-tur'ash, Cha'koo, Chuk'koo.

*Pen-man*, Likh'nee-das, Khut'-tat.

*Penal laws*, Hoo'dood.

*Penalty*, Dand, Dund.

*Penance*, Nufs-koosh'ee, f. Kuf'a'ra,

*Pencil*, Kul'um,—*lead*, See'sa-kul'um, Soor'me-ka-kul'um, Sul'a'ee, f.

*Pendant*, Lut'kun,—*an ear jewel*, A'wez'u, Lo'luk,—*a ship's streamer*, Dhuj'a, f.

*Pendent*, a. } Moo'tu'ul'lik,

*Pendulous*, } Moo'ul'luk.

*Pendulum*, Lut'kun.

*Penetrate*, v. a. Mel'na, Ghoo'-sa'na.

*Penetrative*, a. acute, Tez-ukl, Tez-fuhm.

*Penetration*, Tez-fuhm'ee, f.

*Peninsula*, or island, Juz'ee'ru.

*Penitence*, Push'e'man'ee, f. Kuf'a'ra, Nud'a'mut.

*Penitent*, a. Push'e'man, Na'-dim.

*Pennant*, v. *Pendant*.

*Pension*, Bund'han, Wuz'ee'fu, Wuj'ha, Ja'e'geer, f.

*Pensioner*, Bund'han'ee, Wuz'-ee'fu-dar.

*Pensive*, a. Moo'tu'fuk'kir.

*Pentagon*, n. or } Moo'khum'-  
*Pentagonal*, a. } mus, Pooj'-go'shu.

*Pentapetes*, scarlet-flowered—Do-puh'ri'ya.



- Pentateuch, or Old Testament*,  
*Tou'ret*, f. *Tou'reet*, f.  
*Pentecost*, *Eed-i-oos'boo'u*.  
*Penurious*, a. *Khus'ees*.  
*Penuriousness*, *Khis'sut*, f.  
*Penury*, *Tung-dust'ee*, f.  
*People, persons*, *Ad'mee*, Log,  
*Lok*,—v. a. *A'bad-k. Bus'a'-*  
*na*,—v. *Nation*.  
*Peon*, (? cor. of) *Pi'ya'da*, a  
*Footman*, a *Foot-soldier*, a  
*Pawn at chess*,—66.  
*Pepper*, *Mirch*, f.—*black*, *Ka'-*  
*lee-mirch*, f. *Gol-mirch*, f,  
40.—*cayenne, chili, or red*,  
*Lal-mirch*, f. *Gachh-mirch*,  
f. 43.—*long*, *Pee'pul*, f. 45.  
*Pepper-box*, *Mirch-dan*.  
*Per*, pre. *by, for, each* (or *for*  
*each*), *Fee*.—*Per mun*, *Fee*  
*mun*.  
*Perambulate*, v. a. *Syr-k*.  
*Perambulation*, *Syr*, f.  
*Perceive*, v. a. *Dur'yaft-k*.  
*Sum'ujh'na*. [*Num'ood*.  
*Perceptible*, a. *Muh'soos*,  
*Perception*, *Dur-i-yaft*, f.  
*Sum'ujh*, f.  
*Perch, roost*, *Chuk'kus*, *Bus-*  
*er'a*,—v. a. *B-k*.—v. *Sit*.  
*Perchance*, ad. *Sha'yud*.  
*Percolate*, v. a. *Chhan'na*.  
*Perdition, ruin, death*, *Hul'ak*,  
*Fun'a*.  
*Perdix chinensis*, *Lu'wa*,—*oli-*  
*vacea*, *But'er*, f.—*species of*,  
*Doot-raj*, *Kubk*, *Huj'lu*, f.—  
v. *Partridge*.  
*Peregrinate*, v. *Travel*.  
*Peremptoriness*, *Teh*, *Teh'a*.  
*Peremptory*, a. *Ka'ti*.  
*Perennial*, a. *lasting through*  
*the year*, *Ba'ru-mas'i'ya*,—v.  
*Perpetual*.  
*Perfect*, a. *complete, informed*,  
*Ka'mil*, *K-'a*, f. *Moo'kum'-*  
*mul*,—v. *Complete, Finish*.  
*Perfection*, *Kum'al*.  
*Perfidious*, a. *Num'uk-hur'am*.  
*Perfidy*, *Num'uk-hur'am'ee*, f.  
*Perforate*, v. a. *Bedh'na*,  
*Chhed'na*, *Kur'na*, *Sal'na*.  
*Perforation*, *Bedh*, *Chhed*, *Sal*.  
*Perform*, v. a. *to execute*,  
*achieve*, *Kur'na*, *Bun'a'na*,—  
v. n. *to succeed*, *Buj'a-la'na*,  
—v. *Act, Play*.  
*Performance, action, deed*,  
*Kam*, *Kaj*, *Kur'nee*, f.  
*Performer*, v. *Actor, Doer*.  
*Perfume, fragrance*, *Khoosh'-*  
*bo*, f. *K-'ee*, f. *Soo'gundh*, f.  
*Utr*, *Itr*,—v. a. *Bas'na*.  
*Perfume-box* (or *bottle*), *Itr-*  
*dan*.  
*Perfumer*, *Ut'tar*, *Gun'dhee*,  
—*the business of a*; *Ut'tar'-*  
*ee*, f.  
*Perhaps*, ad. *Sha'yud*, *Sha'id*.  
*Peri*, (cor. of) *Pur'ee*, f.  
*Peril*, *Khul'ra*,—v. a. *Khut'-*  
*re-men-dal'na*.  
*Period, circuit, cycle*, *Dour*,  
*Nou'but*, f.  
*Periods, cycles, ages*, *Ud'war*  
(pl. of *Dour*).  
*Peripneumony*, *Zat-oor-ri'yu*,  
*Durd-i-shoosh*.  
*Perish*, v. n. *Nest-na'hood-h*.  
*Hul'ak-h*. *Fun'a-ho'ja'na*.  
*Perishable*, a. *Fa'nee*.  
*Perishing*, a. *Hal'ik*, *Za'il*.  
*Peristyle*, *Oo'sa'ra*.  
*Perjure*, v. a. *Jhoot'hee-kus'-*  
*um-kha'na*.  
*Perjurer*, *Ha'nis*.  
*Perjury*, *Khil'af-hul'if*, *Jhoot'-*  
*hee-kus'um*.

- Permanence*, Pae'dar'ee, f. Ki'-yam, Sub'at, Subt, f.  
*Permanent*, a. Pae'dar, Sa'bit, S-kud'um.  
*Permission*, Ij'a'zut, f. Rookh'sut, f.  
*Permit*, Chhar-chit'thee, f. Nik'a'see-kee-chit'thee, f.—v. *Pass*, *Pass-port*.  
*Permit*, v. a. Ij'a'zut-d. De'na, Rookh'sut-d. Man'na.  
*Pernicious*, a. Fa'sid, Mooz'ir.  
*Perniciousness*, Nikh'da.  
*Perpendicular*, Um'ood, Oo'-mood, Ka'i'ma,—a. Khur'a, Ka'im, Ka'i'ma, Sur'ul.  
*Perpendicular line*, Khut-i-um'ood.  
*Perpetrate*, v. a. Ir'tik'ab-k. Much'a'na.  
*Perpetration*, Ir'tik'ab.  
*Perpetual*, a. Da'im, Is'tim'ra'ree, Nit.  
*Perpetually*, ad. Jub-nu-tub.  
*Perpetuity*, Da'im'ee, f. Nit'ta, f.  
*Perplex*, v. a. Hy'ran-k. Pur'e'shan-k.  
*Perplexed*, a. Hy'ran, Pur'e'shan.  
*Perplexing*, a. Shuk'kee.  
*Perplexity*, Hy'ran'ee, f. Pur'e'shan'ee, f. Ghub'ra'hut, f. Shuk.  
*Perquisites*, Am'du'nee, f. Yast, f. Ba'la'ee-yast, f.—of a public officer for marking official papers, By'za'nu,—paid to servants by those who sell to their masters, Dus-too'ree, f.—taken by certain public servants, being the difference between the pay for a lunar and a solar month, Shum'see-kum'ur'ee, f. (lit. solar and lunar.)  
*Persecute*, v. a. Peech'he-pur'na, Khed'na.  
*Persecution*, Peech'ha.  
*Persecutor*, Moo'zir.  
*Perseverance*, Dhoon, f.  
*Persevere*, v. n. Pa'on-sa'bit-rukh'na (to keep or hold a firm foot), Zum'een-puk'ur'nee (to hold ground).  
*Persian*, n. and a. Ee'ra'nee,—v. *Parsee*.  
*Persian language*, Par'see, f. Far'see, f. F-yut, f.  
*Persian running hand*, Shik'us'ta.  
*Persist*, v. *Persevere*.  
*Person*, individual, Shukhs, Jun, Jun'a, Nuf'ur,—exterior appearance, Kat'hee, f. Py'kur, f.—the body, Ang, Pind, Pin'da, Tun,—v. *Self*.  
*Personable*, a. well-formed, Tur'uh'dar.  
*Personal*, a. corporal, Ka'yuk,—v. *Movable*.  
*Perspective*, the art of—Ilm-i-mur'a'yu.  
*Perspicuity*, Suf'a'ee, f. Shuf-faf'ee, f.  
*Perspicuous*, a. Shuffaf.  
*Perspiration*, Pus'ee'na, Pus'e'o, Sitr'ee, f. Swed (d), Sed (d).  
*Perspire*, v. n. Pus'eej'na, Seej'na.  
*Persuade*, v. a. Mun'a'na, Booj'ha'na.  
*Pert*, a. Shokh.  
*Pertness*, Shokh'ee, f.  
*Pertinacious*, v. *Obstinate*.  
*Pertinacity*, v. *Obstinacy*.  
*Pertinent*, a. Moo'na'sib.

- Perturb*, v. a. Pur'e'shan-k.  
*Perturbation*, Pur'e'shan'ee, f.  
*Pervade*, v. n. Pyth'na.  
*Pervading*, Nuf'az, Noo'fooz.  
*Perverse*, a. Tir'chha, Kuj-rou.  
*Perverseness*, Kuj-a'da'ee, f.  
     Kuj-ru'wish, f.  
*Pervert*, v. a. Oo'lut'na.  
*Perusal*, Pur'hun, Syr, f.  
*Peruse*, v. a. to read, Purh'na,  
     Syr-k.  
*Perused*, p. p. Pur'ha.  
*Pessary*, Booj'na, Koor'soof,  
     Shuf'fu.  
*Pest*, Wub'al, f. Fit'na,—v.  
     *Plague*.  
*Pester*, v. a. to harass, per-  
     plex, Tus'dee'u-d.  
*Pesterer*, Moo'zee.  
*Pestilence*, v. *Plague*.  
*Pestilential wind*, Sum'oom, f.  
*Pestle*, Dus'tu, Son'ta,—v.  
     *Stone-p. Wooden-p.*  
*Pesh'kar*, a Deputy to a Sur'-  
     ish'tu'dar.  
*Pesh'wa*, a Leader, a title of  
     the Muratha Minister, 79.  
*Pet*, passion, Khuf'u'gee, f.  
     Jhanjh, f.—v. *Darling, Dear*.  
*Petal*, Pukh'ree, f. Punkh'ree,  
     f. Wurd.  
*Petiole*, leaf-stalk, Dant'hul.  
*Petition*, Dur'khwast, f. Ni'-  
     yaz, f.—v. a. D-k.  
*Petitioner*, Ni'yaz'ee.  
*Petitioning*, p. a. Mool'tu'mis.  
*Petrify*, v. n. Puth'ra'na.  
*Petticoat*, Ghuu'gher'a, Ghugh'-  
     ra, Ghagh'ra, Luhn'ga, 102;  
     Sa'ya, 103; Dhoob'la, Tu'-  
     bund.  
*Petty*, v. *Small, Mean*.  
*Petulance*, Goos'takh'ee, f.  
*Petulant*, a. Goos'takh.
- Pewter*, Just, Jus'ta, Roop-  
     just, Rang, f. Ran'ga.  
*Pewterer* (or *Brazier*), Kus'e'-  
     ra.  
*Phagedena*, v. *Herpes credens*.  
*Phaseolus*, v. *Kidney-bean*.  
*Phantom*, Khwab-khi'yal, Khi'-  
     yal.  
*Pharaoh*, Fir'oun (met. *tyrant*).  
*Pharos*, Fa'noos, f. Jam-i-ju'-  
     han-noo'ma (from Jam, a  
     mirror: Ju'han, the world:  
     Noo'ma, shewing).  
*Pheasant*, Tud'urv.  
*Phenomenon*, Oot'pat,—v. *No-*  
     *velty*.  
*Pher'a*, an indian builder's  
     measure for sand, lime, brick-  
     dust, &c. (meted in a wooden  
     box, 29 inches long, 21  
     broad, and 8 deep, inside),  
     80 of which are reckoned as  
     equal to 100 Muns; the  
     Pher'a used by the Police of  
     Calcutta, for Kho'a (or  
     broken bricks), however,  
     being larger. In using the  
     Pher'a for sand, lime, or  
     brick-dust—it is always  
     striked; but kho'a not allow-  
     ing this, the measure is fair-  
     ly filled, but not heaped up.  
*Phial*, Shee'shee, f.  
*Philanthropist*, Khul'a'ik-dost.  
*Philosopher*, Huk'eem, Fyl-  
     soof.—pl. Hoo'-kum'a.  
*Philosopher's stone*, Pa'rus-  
     put'thur.  
*Philosophical*, a. Huk'eem-a-  
     nu.  
*Philosophy*, knowledge, Hik'-  
     mut, f. Ilm-i-hik'mut.  
*Philter*, Mo'hun'ee, f.—v. a.  
     Moh'na.—v. *Charm*.

*Phlebotomist*, Huj'jam, Rug-zun, Fus'sad.

*Phlebotomize*, v. a. Nush'tur-lug'a'na,—v. *Bleed*.

*Phlebotomy*, Fus'sa'dee, f.

*Phlegm*, Bul'ghum, Kuf, f.

*Phlegmatic*, a. Bul'ghum'ee.

*Phleme*, *fleam*, Nush'tur.

*Philosophical instruments*, 93.

*Phœnix*, a fabulous bird, Un'ka, Oon'ka, Kook'noos.

*Phœnix*, v. *Date-tree*.

*Phrase*, Ib'a'rut, f. Is'til'ah.

*Phraseology*, Ib'a'rut, f.

*Phraseological*, a. Is'til'ah'ee.

*Phrensy*, Sur'sam,—v. *Madness*.

*Phrynium*, *forked* — Pat'ee-pat'ee, f. Mook'ta-pat'ee, f.

*Phyllanthus cheramela* (Roxb.), Chur'mul'a, Hur'pha're'or'ee, f. (*Cicca disticha*, Linn.) —*multiflorus* (Klein), Ka'lamuh'mud,—*emblica* (Roxb.), Am'la, Oun'la (*Emblica officinalis*, Gaertner.).

*Physalis somnifera* (*P. flexuosa*, Roxb.), Us'gundh, Is'gundh.

*Physic*, *medicine*, Du'wa, Tib, f.—v. a. *to give physic*, D-d.—v. *Purge*, *Purgative*.

*Physician*, Huk'eem, Tub'eeb, Nub'baz, Byd.

*Physics*, Ilm-i-hik'mut.

*Physiognomist*, v. *Palmister*.

*Physiognomy*, Ilm-i-ki'a'fu,—v. *Palmistry*.

*Physiology*, Koun-o-fus'sad.

Phul'u-hur'ee (*she who receives or steals fruit*), a name and form of the h. goddess Kallee, as a black female, with four arms, standing on the

breast of the prostrate body of Shiv,—274.

Phul'u-hur'ee poo'ja, *the festival of Phulu-huree*, held on the last day of the moon's wane in Jeth (*May—June*), —299.

*Pice*, corruption of Py'sa (lit. *Money, Cash*), or Pa'ee, f. (lit. *a fourth, or quarter*), or *quarter anna*, a copper coin of which 64 of that minted by the Bengal Government is, and always has been, the legal equivalent of one rupee. The Bengal or Calcutta pice, however, though it has ever borne the same nominal value as the 64th part of the rupee, owing, perhaps, to the fluctuations in its value in the home market, during the war with France, has varied much in weight as will be seen from the following short statement—

Pice of 1795, 180 grs. troy.

„ 1796 to 1809, 135 „

„ 1809 to 1817, 101 „

„ 1817 to 1835, 100 „

which latter weight (though it reduces the coin to a mere government token, “worth intrinsically less than its nominal value”) was continued as the standard of the new copper currency issued in September 1835, and now current throughout the three Presidencies. The Calcutta pice, of 1833, bears, on the obverse, the Persian inscription of the 37th year of the



reign of Shuh Alum : and on the reverse the words " Ek pa'ee sicca" in the Bengalee, Persian, and Nagree characters ; with a serrated rim on the face, and plain edge mil-ling. The half anna, or dou-ble pice, has, on one side, merely the words " HALF ANNA" in English, and " A'-dha a'na" in Bengulee: on the reverse the same in Persian and Nagree. The Co.'s Pice of 1835, bears, on the obverse, the arms of the E. I. C. with the date, and, on the reverse, the words " EAST INDIA COMPANY—ONE QUARTER ANNA," in English, and " Ek pa'ee" in the Persian charac-ter.

*The Benares Pice*, or *Tir-sool'ee-py'sa*, coined at the mint of that city, weighing 98½ grs. known by the trident or *Tir*-(or *Tri*-) *sool*, the symbol of Shiv, or *Mu'ha-dev*, and originally intended for circula-tion in the province of Bena-res only (v. Regulation VII. 1814), were ultimately (by Regulation XXV. Section 5. 1817) made current through-out the Bengal Provinces at par with the Calcutta and *Furukabad* Pice. But after the issue of the new copper currency of 1833, in conse-quence of the old *Tirsoolee* Pice having much depreciated in public estimation (from a large admixture of spurious coin, which the great advance beyond the intrinsic value of

the Co.'s Pice, as copper, tempted the coiners in the native or independent States to forge for circulation in the Company's Territories), the Bengal Government, as one means of withdrawing them from circulation, au-thorized the Calcutta Mint to give " 64 new pice for 72 (old) *Tir-soolees* for any amount not under 20 rupees in value brought for ex-change." Whilst up to the same period the (new) *Sau-gor* Mint (erected in 1824) had for several years been " employed in converting the native copper money into Benares or (new) *Tir-sool'ee* Pice, of 100 grs. weight and 64 to the rupee."

*The Furukabad Pice* pre-scribed by Regulation III. 1806, was not coined ; but in 1816 (by Regulation III. of that year), a new Pice was issued of 100 grs. troy wt. and 64 to the rupee.

*The Bombay Pice*, or copper currency, probably known by some other name,

—of 1797, 212 grs. troy, notes its value in the in-scription, — " 48 TO ONE RUPEE. 4. V. E. I. C."—and also bears the Co.'s arms.

—of 1804, 200 grs. 50 to one rupee ; coined in Eng-land ; bears on one side the E. I. Co.'s arms, on the other a pair of scales, surmounted with the name of the coin in English ; below the word



"A'dil" (*Justice*), in Arabic, and the Hijirut date also in Arabic numerals."

—of 1830, 100 grs. 64 to the rupee, bearing the same devices as the above, with the date under the arms, and the name "QUARTER ANNA" over the scales.

*The Madras Pice or Cash-piece—*

of 1803, 180 grs. coined in England, has on the reverse its value, according to the old system "XX. CASH," and a Persian inscription. Halves and quarters in proportion.

—of 1808, 120 grs. known by the names *Fun'am-khoord*, or small *Funam*, and *Teen-foo'loos*, or *Three-pie coin*.

—of 1832, 100 grs. 64 to the rupee, and thus equalized with the Bengal and Bombay pice.

*The Pice of Hyderabad*, under the gov. of the Nizam, is a small, thick, unshapen, clumsy, damp-like, copper coin, weighing about 125 grs. and equivalent in its declared value to the Co's Pice, but better known by the name *Dhub'oo* or *Dhub'oo'a*; and the same or a similar coin, under the same name, obtains ready circulation, at 64 to the rupee, in many parts of the Co's territories.

*Pice* are a legal tender only "on payments falling short of one Rupee."

The foregoing information

is on the authority, chiefly, of Prinsep's "Useful Tables," and the following quotations referring to the native Pice and other copper currency, too numerous for description in this Vocabulary, are from the same work, which it should be remembered, was published in 1834, since when, probably, many changes have taken place in the coinage of the countries named or referred to. "Information regarding the copper coin in circulation throughout Central India is very limited, but it is well known that as much perplexity exists in the varieties of pice, and in the greater range of their value, as in the coins of the more precious metals; so that every town and village almost has its separate currency, and its established *nirkh*, or rate of exchange with the rupee, to the great inconvenience of the traveller and of the poorer classes. In weight they vary from 280 grains (the *Jypoory*, &c.) to 34 grains (the *Mewary*): the former passing at about 35, the latter at 378 pice for a rupee. From the small advantage of melting up copper money, it happens that much of the circulation in this metal is of great antiquity; and not only many ancient Hindoo coins are met with, but Bactrian and Roman coins are

also frequently procurable at fairs, and in the neighbourhood of old towns, in Upper India.—The pisa was, in some cases, adopted as the unit for determining the larger weights of the bazars, as the Gorukhpore pisa, of which 530 were held equal to a pusa-see (five seers) at Ghazee-poor, and generally throughout the Benares province. 2881 “Chulun” of Futehgurh, in like manner, were assumed as the weight of a maund in that district. The Delhi pisa, coined till 1818, was 12 mashes or 1 to’la in weight.” \* \* \* “Most of the native pisa contain more copper in proportion to their declared value than the present Company’s coin, which was, however (as already shewn), originally, one tola in weight, and was gradually reduced to 100 grains.” \* \* \* “Within the ceded territories the native coins still predominate, but the Company’s py’sa is now gradually spreading to westward.”—The copper (like the silver) currency of Calcutta, Bombay, Madras, and Saugor are coined at their respective Mints.—v. *Pie*, *Rupiee*.

*Pick*, v. a. to cull, select, choose, glean, gather, Choon’na, Choog-le’na.

*Picked*, p.p. gathered, Chee’du.

*Picking*, p. a. gathering (in composition), Cheen.

*Pick-axe*, Gynt, f. Gyn’tee, f. —v. *Mattock*, 607.

*Pickle*, brine, Num’keen-pa’nee.

*Pickles*, preserved vegetables, A’char, 114.

*Pickled lemons*, Num’keen.

*Pick-pocket*, Jeb-kut’ra, Tar’rar.

*Picture*, Tus’weer, f. Nuksh, Nuk’shu, Chitr, Ni’gar.

*Picture-gallery*, Tus’weer-kha’na, Chitr-sal, C-sa’la, C-sa’ree, Ni’gar-kha’nu, N-is’tan.

*Picus strennus*, Luk’ur-kat (lit. *Wood-cutter*).

*Pie*, cor. of Pa’ee, f. (or Py, contraction of Py’sa?—v. *Pice*.) a small copper coin, weighing  $33\frac{1}{2}$  grs. troy, of which 3 make one pice, or 12 one anna. From Prinsep’s “Tables” it seems that as early as 1782 Pie pieces, “struck by contract at Pulta,” had currency in Calcutta, though long prior to 1831 the coin had ceased to be known excepting by name as *the Pie of Account*. In 1832, however (by Reg. 3 of Oct. 1831), the Government (with their new copper half anna pieces) issued Pies of the weight and value already named, and the Pie, since then, has ceased to be an imaginary coin, though (probably, as suggested by Mr. Prinsep, from the fact of bearing on its face the same name, making it liable to be confounded with the *Pice*) it does not appear to

have found ready currency. The Pie of 1831 bears merely its name "ONE PIE," in English, and "Ek pa'ee," in Bengalee, on one side, and the same name in Persian and Hindee on the other. Though the Act (No. 21, of Dec. 1835) under which the new copper currency of 1836 was issued, authorized the coinage of new *Pie* pieces, none have been struck to the present time (Sept. 1845), but a new *Pie* is in preparation, and will, no doubt, be in circulation ere the end of the current year. This coin is to be of the same weight as that of 1832; is to bear on the obverse the arms of the E.I. Co.; and on the reverse the inscription " $\frac{1}{12}$  ANNA—EAST INDIA COMPANY," in English, and "Ek pa'ee" in Persian. — Besides the *Pie*, and most probably known under more proper names, Mr. Priusep mentions a *Mewaree* coin weighing 34 grs, and current at 378 to the rupee; and an *Oodypooree*, weighing 65 grs. and current at 160 to the rupee; and (according to the "Qanoon-e-Islam") it further appears that "a small copper coin, more of a globular form than flat," called *Roo'a*, the equivalent of a *Pie*, is (or, prior to 1832, was) current in the Mysore country. — v. *Pice*, *Rupee*.

*Pie-bald*, n. Do-rung, Ub'luk.  
*Piece*, fragment, Took'ra, 'look'-

ree, f. Par'chu, Khund, — a length of cloth, a single coin, Thun (as Ek than kup'ra, one piece of cloth. — Ek than ush'ruf'ee, one mohur piece), — a small coin, Rez'u. — counter, man at chess, &c. Got, f. — used in playing choupur, Sar, f. — v. Join, Patch.

*Piece-meal*, ad. Took're-took're.  
*Pierce*, v. a. Chhed'na, Sal'na.  
*Piety*, Deen-dar'ee, f. Nek'ee, f.  
*Pig*, young boar, Ghen'ta, — young sow, Ghen'tee, f.  
*Pigeon*, Kub'oo'tur, Kup'ot, Hum'am, Pur'e'wa, — red-coloured, Soor'khu, — tumbler, Ghir'nee, f. Mun'dul'i'ya, — young, Kub'oo'tur-buch'u, — species of, Do-pul'ka (having two eye-lids), Do-baz, Go'la, Gool'lee, Jo'gi'ya, Jul'a'li'yu, Luk'ka, Moo'khee, Pa'e-moz, Roo'ma'lee, f. Subz-dhoo'ma (? green and purple coloured), Top'ra, Us-'a'wur'ee, f. Ub'yar'ee, f. — green, v. Columba.

*Pigeon fancier*, Kub'oo'tur-baz.

*Pigeon-house*, Kub'oo'tur-kha'nu, Ka'book, f. Ka'book, f.  
*Pig-nut*, american earth-nut, Moong-phul'ee, f.

*Pike*, lance, Nez'u. — v. *Spear*.  
*Pike-man*, Nez'u-baz, N-bur'dar.

*Pike-staff*, Foo'la'dee, f.

*Pile*, stake, Is'tumbl, — nap, Ro'en, f. — v. *Heap*, *Pyre*.

*Piles*, hemorrhoids, Bu'wa'seer, f. Bub'es'ee, f.

*Pilfer*, v. *Steal*.

*Pilferer*, Much'chhur-keejhool-ka chor (*the stealer of a mosquito's wallet*), Oo'tha'-ee-gee'ra.

*Pilgrim*, a h. traveller and religious votary to any holy place or temple, Ja'tree,—a m. traveller and religious votary to Mecca, Ha'jee,—78.—v. *Traveller*.

*Pilgrimage*, travel on account of devotoin (h.), Ja'tra, f.—(m.) to Mecca, Huj, Oom'-ru,—v. *Journey*.

*Pill*, Go'lee, f.—(in Hind.) Hub, f.

*Pillage*, Loot, f.—v. a. Loot'na.

*Pillager*, Loot-baz.

*Pillaging*, Loot'a'loot, f.

*Pillar*, Sit'oon, Sut'oon,—of wood, Khum, Khum'ba, Khumbh, Lath, f.

*Pillars*, supporters, Ur'kan.

*Pillau*, Pool'a'o (*the "Polao or Pillaw" of Mrs. Rundall's "Cookery"*).—226.

*Pillory*, or yoke, Chum'bur-i-gur'dun (*from chumbur, collar; gur'dun, neck*), Sha'-kha.

*Pillow*, Tuk'i'ya, Bal'ish, Bal'-een, f.—*large*, Ga'o-tuk'i'ya,—*small*, Tuk'een'ee, f.—*flat, round*, Gir'duh,—*small, round* (*laid under the cheek*), or *large, cylindrical*, Gird-bal'ish,—*laid under a saddle*, Soond'ka.

*Pillow-case*, Tuk'i'ye-ka-ghil'af.

*Pilot*, Ur'ka'tee (*so named, perhaps, from the city of Ur'kat or Arcat, Sh.*), Ab-

shin'as, Ruh-noo'ma.—v. Ma'lum, 117.

*Pilotage*, Ruh-noo'ma'ee, f.

*Pimelodus aor*, Arb, f. 22. *P. vacha*, Buch'wa, 24. *P. gagata*, Gha'gut, 25. *P. gagara*, Ghug'ra, 25. *P. conta*, Khong'ta, Kon'te, 27. *P. pangasius*, Pun'gas, f. (*Silurus sagittatus* of Sh. Dic.). 32. *P. rita*, Reet'ha, 32. *P. silondia*, Sil'on, 34. *P. tengara*, Teng'ra, Teng'ree, f. (*Silurus*—of Sh. Dic.) 34.

*Pimp*, v. *Pander*.

*Pimpinella anisum*, Un'ee'soon.—v. *Anise*.

*Pimple*, Phoon'see, f. Phoor'-i'ya, f. Dan'u.

*Pin*, peg, Khoon'ta, Khoon'tee, f.—iron, Tank, f. (—Ulppeen is a common corruption for the brass *Pin* of a lady's toilet,)—for fastening a boat Khut'a'o,—v. *Peg*, *Fasten*.

*Pincers*, } *forceps*, Chim'ta,  
*Pinchers*, } Sund'a'see, Sung'-see, f. Min'tush, Mooch'-na, Guh'wa,—*large*, Sund'-a'sa.

*Pinch*, squeeze, Choot'kee, f. Noch,—v. a. C-bhur'na, C-le'na, Noch'na, Mooch'na.

*Pinch of snuff*, Nas-kee-choot'-kee, f.

*Pine*, or any cone-bearing plant, Sun'ou'bur.—v. *Pinus*.

*Pine*, v. n. Jhoor'na.

*Pine-apple*, Un'un'nas (*from the Portuguese, Sh.*).

*Pine-apple like*, a. (*made like a pine-a.*) Un'un'nas'ee.

*Pinion*, v. a. to bind, Juk'ur'-na,—v. *Wing*.



- Pink, or rose-colour*, Pa'tul.  
*Pinnace*, v. p. 116.—Bhou'li'-ya, 115. Buj'ra, 115-2. So'-na-moo'khee, 116-2.  
*Pinnacle, turret*, Kun'goo'ru, —*spire*, Kul'us.  
*Pinus longifolia* (Roxb.), Sur'ul.  
*Pioneer*, Bel'-dar, Loo'ni'ya.  
*Pious*, a. Deen-dar, Khooda-pur'ust, Tuk'ee.  
*Pipe, tube*, Ny, f. Nul, Nul'ee, f.—*conduit*, Mo'ree, f. Nul, Pun'a'lee, f. Pun'a'ree, f.—*instrument of wind music*, Ny, f. Ban'see, f. Bans'lee, f. Bans'ree, f. 237.—(varieties) Ben, f. Ben'oo, f. Byn, f. Soor'na, Shuh'na, f. Shuh'-na'ee, f. Bher, f. Moor'lee, f. Ul'ghoo'za, 239.—v. Hoo-kah, 570.  
*Piper, pipe-player*, Ny-baz,—*on the Bher*, Bher'ee,—*on the Shuh'na'ee*, S-chee.  
*Piper-betel, betel-pepper*, Nag-bel, Pan, 45.—v. *Pepper*.  
*Piper-betel leaf*, Pan, Tum'bol.  
*Piper-betel leaf seller, or male of that caste*, Tum'bol'ee,—*female*, Tum'bol'in, f.  
*Piper-betel root*, Koo'lee'jun,—v. *Alpinia*.  
*Pipkin*, Lo'ta, Tum'ba'loo.  
*Piracy*, Du'kyt'ee, f.  
*Pirate*, Du'kyt, Da'koo.  
*Pisces, the sign* ♋, Hoot, f. Meen, f. Sum'uk.  
*Pish! Phish!*  
*Pismire*, v. *Ant*.  
*Pistachio*, Pis'tu.  
*Pistol*, Pis'tol (port.), Tub'-un'chu, Tum'un'chu,—v. a. P-mar'na, T-mar'na.  
*Pit, hole in the ground, abyss*, Chah, Qhar, Gar'a, Gur'ha, Khoh, m. f.  
*Pit-fall*, Chor-gur'ha.  
*Pitch, resin*, Keer, Ral, f.—*soft*, Sift, f.—*degree*, Nou'-but, f.—v. a. *to smear with pitch*, Dhoop'na,—v. n. *to fix a tent*, Tum'boo-tun'na,—v. *Cast, Throw, Fall*.  
*Pitcher, water-vessel*, Ghur'a, Sub'oo, S-cha,—*with a long neck and spout*, Jha'ree.  
*Pitch-fork*, Jun'dra, Pun'ju.  
*Piteous, a. compassionate*, Durd-mund, D-a'mez,—*sorrowful*, D-nak.  
*Pith, medulla, marrow*, Mughz, Goo'da,—v. *Essence, Force*.  
*Pitiable, a.* Durd-un'gez.  
*Pitiless, a.* Be-durd, Na-turs.  
*Pittance*, Kuf'af.  
*Pitted, a. marked, spotted*, Kir-kha'ya, (lit. *Worm-eaten*).  
*Pity, Durd, Dy'a*, f. Ruhm, Turs,—v. a. R-kha'na, T-kha'na,—v. n. Tur'us'na.  
*Pivot*, Chool, f.  
*Place, space, locality, station, room, way, ground*, Jug'uh, f.—v. a. Rukh'na,—v. *Fix, Settle*.  
*Placenta*, Poo'ren, f.  
*Placid, a.* Hul'eem, Ko'mul.  
*Placidity*, Ko'mul'ta, f.  
*Plagiarism*, Sur'i'ka.  
*Plague, pestilence*, Wub'a, f. Mu'ha-ma'ri, f.—v. *Vex, Vexation*.  
*Plaid*, Ga'tee, f.  
*Plain, open field, field of battle*, My'dan,—a. *void of ornament, artless, simple*, Sa'da,—a. *clear, evident*, Jul'ee, Sur'eeh,—v. *Plane*.



- Plainly*, ad. *evidently*, Sur'ee'-hun, Za'hir'a.
- Plaint*, *exprobation of injury*, Do'ha'ee, f.—Fur'yad, f.—*complaint, lamentation*, Fur'yad, f. Na'lish, f.—*representation in writing*, Dur'-khwas't, f.
- Plaintiff*, Fur'ya'dee, m. f. Mood'dy, m. f.
- Plait*, *fold of cloth*, Cheen, f. Choo'gun, f. Tub, f. Tah, f. Pech, m. f. Ghur'ee, f.—v. a. *to fold, to double*, Tuh-jum'a'na, Choon'na, Goonth'na, Goondh'na, Gooth'na, Oot'too-k. Oor'too-k.—v. *Plat*.
- Plaits*, *plaiting*, Oot'too, Oor'too, Choo'nut, f.
- Plait by plait*, ad. Tuh-bu-tuh.
- Plaiter*, Oot'tur'gur Oor'too'gur.
- Plan*, *sketch*, Nuk'shu, Kha'ka, Tus'weed, f.—v. *Scheme*.
- Plane*, *level*, *superficies*, Suth, f.—*a carpenter's shaving tool*, Run'da, Run'du,—v. a. *to smooth*, Rol'na.
- Planet*, Sy'ya'ra, Gruh, Khech'ur,—*lucky*, Soobh-gru'hu,—*unlucky*, Nuhs.
- Planets*, the—8.
- Plane-tree* (*poplar?*), Chun'ar, Chi'nar.
- Plank*, Tukh'tu, Pat, Put'ra,—v. a. T-bun'dee-k.
- Plant*, *tree, shrub, &c.* Nub'at, f. Bir'wa, Per, f. Po'a, Brichh, Nukhl,—v. a. Lug'a'na,—v. *Set, Sow, Fix, Settle, Aim*.
- Plants*, 36.
- Plantago ispaghula*, Is'pu'ghol.
- Plantain*, *rib-grass*, Lis'an-ool-hum'ul.
- Plantain, banana*, Ke'la, Mouz,—*a large variety* (eaten boiled, as a vegetable), Kuch-ke'l'a,—v. *Banana*.
- Plantation*, Nukhl-bun'dee, f. Chhetr.
- Planter*, Ko'e'ree.
- Plaster*, *composition of lime, &c.* Rek'h'tu, Kho'a,—*salve*, Lep, Les, Mur'hum, Mul'hum.—v. a. *to overspread*, Lep'na, Leep'na,—v. a. *to apply a salve*, M-lug'a'na.
- Plasterer*, Kus-gur.
- Plastering*, Lep-a-lep, Les-a-les, Us'tur-kar'ee, f.
- Plat*, v. *Braid*.
- Platter*, *braider*, Put'oo'a,—*a large dish*, Tha'la, Tusht,—*wooden*, Kut'hou'tee, f.—*earthen*, Koon'da.
- Plate*, *a flat piece of metal*, Put'tur,—*wrought silver*, Chan'dee, f.—*dish*, Ba'sun, Bur'tun, Rik'ab'ee, f. Rik'-eb'ee, f. Tush'tur'ee, f.—(*on which bread is rolled*) Chuk-le-dar'ee, f.—(*formed of leaves*) Pun-war'a,—v. a. *to cover*, Murh'na.
- Plate-licker, glutton*, Kas'u-les.
- Plated*, a. Moogh'luk, Moo'-ghur'ruk, Moo'lum'mu.
- Platform, bench, stage*, Chub'-oo'tur'u, Much'an, Ma'cha, Munch.
- Plato*, Ful'a'toon, Ufla'toon.
- Plausibility*, Churb-zub'an'ee, f.
- Plausible*, a. Churb-zub'an.
- Play, diversion, game*, Khel, Ba'zee, f. B-chu,—*sport*, Luhv,—*drama*, Pekk'na,—v. n. *to sport, to frolic*, Khel'na,—v. a. *to act*, Nukl-k.—

- to perform on a musical instrument, Buj'a'na, Chher'na.  
**Player, actor, Pekh'ni'ya,**—  
 (—in com. baz, as Shut'runj-baz, Chess-player.) — v.  
*Gambler, Musician, Actor.*  
**Play-fellow, Hum-baz.**  
**Playful, a. Chun'chul, Shokh, Khel'a, f.**  
**Playfulness, Chun'chul'a'ee, f. Shokh'ee, f.**  
**Playing, performing on a musical instrument, in com. Nu'-waz.**  
**Plaything, Khil'o'na, f. Ba'zee-chu, Buch'chu'gan'ee, f. Ghoon'gon'na.**  
**Play-ground, Ba'zee-gab, f.**  
**Plea, v. Argument, Apology.**  
**Pleader, or law agent (v. Gov. Reg. 3, 1828, Rules of Practice, Sec. 26 to 31.), Mookh'tar (lit. selected, invested with authority).**  
**Pleasant, a. Khoosh, Gu'wa'ra, Pi'ya'ra, Pi'ya'ree, f. Shadab, Shee'reen.**  
**Pleasantness, Khoo'shee, f.**  
**Pleasantry, Tun'naz'ee, f. Khoo'shee, f.**  
**Please, v. a. to delight, Khoosh-k.—to satisfy, Ra'zee-k.**  
**Pleased, a. delighted, Khoosh,—satisfied, Ra'zee.**  
**Pleasing, a. Khoosh.**  
**Pleasure, Khoo'shee, f.**  
**Plebian, Ud'na,— a. Ud'na, Neech, Wuz'ee.**  
**Plectranthus aromaticus, Pat'-thur-choor.**  
**Plectrum, a pin or quill to play upon the strings of a musical instrument, Na'khoo'nu, Zukh'mu.**  
**Pledge, surety, Zu'min,— v. Hostage, Pawn.**  
**Pledged, a. Guh'nee,— v. Pawned.**  
**Pledget, lint, Pha'ha.**  
**Pleiads, } Soo'ri'ya, Pur'ween, Pleiades, } Kuch'puch'i'ya, Gich'pich'i'ya, Krit'ti'ka, f. Buch'che wa'lee moor'ghee (hen and chickens), or Gug'un ke buch'che wa'lee moor'ghee (hen and chickens of the sky).**  
**Plenipotence, Mookh'tar'ee, f.**  
**Plenipotent, a. Mookh'tar.**  
**Plenipotentiary, Wuk'eel-i-moot'luk.**  
**Plenteous, } a. Bu'hoot, Fur'-Plentiful, } akh.**  
**Plenty, Bu'hoo'tat, f. Fur'a'khee, f. If'rat, m. f.**  
**Plethora, fulness of blood, If'rat-i-khoon, Rukt-pit'tee, f.**  
**Plethoric, a. Dum'u'wee.**  
**Pleurisy, Jir'sam, Bur'sam, Zat-ool-jumb.**  
**Pleuronectes pan, Pan, 31.**  
**Pliable, a. Chim'ra.**  
**Pliability, Chim'ra'ee, f.**  
**Pliers, v. Pinchers.**  
**Plight, v. Condition, Pledge.**  
**Plod, v. Drudge, Toil.**  
**Plot, stratagem, Chhul-chhidr, C-chhi'drum,—v. a. to conspire, Bun'dish-bandh'na,— v. Conspiracy, Conspire, Contrivance.**  
**Plotosus canius, Kan-ma'goor, 27.**  
**Plough, Hul, Hur, Na'gul, Nang'ul, Kool'bu,—v. a. Chas-k. Chas'na, Bah'na.**  
**Plough-tail or handle, Hur'is, f. Ni'yam.**

- Ploughing*, Chas, f. Hul'a'ee, f.  
 Hul'wa'hee, f. Hurs, Kool'-  
 bu-ra'nee, f.  
*Plough-man*, Chas'a, Hul-jo'ta,  
 Hul-wa'ha, Jo'tar.  
*Plough-share*, Hurs, Phal, f.  
 Nus'ee, f. To'ra, Chou.  
*Pluck*, v. a. to pull, draw,  
 Chheen'na,—to root up, Oo'-  
 khar'na,—to pull off (as  
 fruit, &c. from the plant),  
 Tor-le'na, Tor'na,—to strip  
 feathers, Bun'a'na.  
*Plug*, stopple, Dut'ta, Thek'a,  
 Thep'ee, f. Thenth'ee, f.  
*Plum (?)*, wild—A'loonj,—v.  
 Raisin, Jujube, Hog-plum.  
*Plumbago rosea*, Lal-chit'ta,  
 Lal-chee'ta.  
*Plumb-line*, Sa'hil.  
*Plume*, v. Feather.  
*Plumeria alba*, Gool-a'cheen.  
*Plummet*, Sa'hool, Su'hol.  
*Plump*, a. Mo'ta, Good'good'a,  
 Ta'zu.  
*Plumpness*, Mo'ta'ee, f. Moo'-  
 ta'pa, Ta'zu'gee, f.  
*Plunder*, Gha'rut, m. f. Loot,  
 f. Ta'raj,—v. a. Loot'na,  
 G-k. T-k. [gur.  
*Plunderer*, Loot-baz, Gha'rut'-  
*Plundering*, Loot-a-loot, f.  
*Plunge*, dive, Doob, Doob'kee,  
 f. Gho'tu,—v. a. Doo'ba-  
 na, G-d. G-mar'na,—v. n.  
 Doob'na.  
*Plural*, a. Bu'hoo-buch'un.  
*Plurality*, majority, Kus'rut, f.  
*Pluto of the Hindoos*, v. Jum,  
 260.  
*Poa cynosuroides* (Rox.), Koosh,  
 K-'u, Dab, f.  
*Pock*, v. Pustule.  
*Pock-marked*, a. Khod'ur'a.
- Pocket*, pouch, Jeb, f. Khee'sa,  
 Ghog'hee, .  
*Pocket-book*, Chou-put'ree, f.  
 Dus'tuk'ee, f.  
*Pod*, capsule, siliqua, Phul'ee,  
 Phul'i'ya, Chhee'mee, f. Cho'a,  
 —(particularly of the ra-  
 dish) Seng'ree, f.  
*Pod of cotton*, Gal'a.  
*Pod of musk*, Na'fu, Na'fu-e-  
 mooshk.  
*Poem in which the couplets*  
*rhyme regularly* (as in eng-  
 lish heroic verse), Mus'nu'-  
 wee, f.—a kind of, Jhool'na,  
 —in punjabee, Sud, f.—Kub'-  
 it'a (from Kub'it, a kind of  
 hindoo verse),—v. Ode.  
*Poesy*, v. Poetry.  
*Poet*, Sha'ir, Nuz'mee.  
*Poetical*, a. Shi'ur'ee.  
*Poets*, Shoo'ur'a.  
*Poetry*, Shi'ur, Shyr, Nuzm, f.  
*Poignancy*, Tez'ee, f.  
*Poignant*, a. Tez, Had.  
*Poinciana pulcherrima* (flow-  
 er-fence), Krishn'chur'ua,  
 Gool-i-toor'ru.  
*Point*, end, Nok, f. Nuk'oo'a,  
 Un'ee, f. Sur, Sin'an, f.  
 Mo'nee, f.—dot, spot, Nook'-  
 tu, Boon'da,—stop in writ-  
 ing, Bis'ram,—quarter, divi-  
 sion of the mariner's com-  
 pass, Dis, f. Dis'a, f. Dig,—  
 v. Aim, Degree, Particular.  
*Point*, v. n. to set or indicate,  
 as a sporting dog, Tak-  
 bandh'na,—to note, indicate,  
 show, But'a'na, But'la'na,—  
 v. Aim, Sharpen.  
*Pointed*, a. having a sharp  
 point, Nok-dar, Nok'ee'la,  
 Un'ee-dar.

- Pointers, the two stars* (dubhe or  $\alpha$  and  $\beta$  ursa major) in a line with the pole star, Gur'-da'nuk, f.
- Pointing, aiming, setting of a sporting dog*, Tak, f.
- Poison*, Bis, Bish, Bikh, Zuhr, Sendh'i'ya, Sum, Hul'a'hul, Hul'hul, Hul'hul'a, Ma'hoor, Nag,—v. n. B-d.
- Poison-nut*, Kooch'la, 42.
- Poisoned*, a. Zuhr-a'lood.
- Poisonous*, a. Zuhr-dar.
- Poke*, v. a. to thrust, Koo'rel'-na,—v. Bag, Grope.
- Pole, axis*, Kootb,—imaginary axis of the earth, Dhroo, Dhroob,—v. North-pole, South-pole, Staff.
- Pole-axe*, Gun'da'sa.
- Pole-cat*, Khut'as, Kut'ar.
- Pole-star*, Kootb, Dhroo, Dhroob, Jud'ee.
- Polianthes tuberosa*, Shub'bo, Gool-i-shub'bo, f.
- Police, regulation, government*, Bund-o-bust, Zubt, Tud'-beer, f.
- Police-office*, Chub'oo'tur'u, Kot'wal'ee-chub'oo'tur'u.
- Policy, management, prudence*, Bund-o-bust, Tud'beer, f.
- Polish, gloss*, Chik'na'ee, f. Chik'na'hut, f. Jil'a, Ghot, f. Sy'kul,—v. a. to gloss, Chik'-na'na, Ghot'na, Ghont'na, J-d. S-k.
- Polished*, a. Chik'na, Chik'kun, Sykl'ee.
- Polisher, he who polishes*, Sy'kul-gur, Jil'a-kar,—that which polishes, Sy'kul, Ghont'na, Mis'kul'a,—of horn, Sin'gou'tee, f.
- Polishing-stone*, Gool'lee, f.
- Polite*, a. Khul'eeek, Khoosh-kho.
- Politeness*, Ud'ub, A'dab.
- Politely*, ad. Ba-wuz'u.
- Political*, a. civil, Mool'kee.
- Politics, affairs of a kingdom*, Moolk-gee'ree, f.
- Polity, policy, management*, Bund-o-bust, Neet, f.
- Poll-tax, capitation tax*, Jiz'ya.
- Pollen, farina* (of plants), Pur'ag.
- Pollute*, v. a. to defile, Na-pak-k.
- Polluted*, a. defiled, Na-pak,—p. p. A'loo'du.
- Pollution*, Na-pa'kee, f. A'loo'-du, A'loo'du'gee, f. Jun'-ab'ut, f. A'la'ish, f.
- Polynemus paradisea*, or *Mango-fish*, which see.
- P. sele*, Sa'li'ya, 33.
- P. teria*, Ter'i'ya-bhang'un, 34.
- Polypody*, Bis'fa'ij, Bus'fa'yuj, Khun'kul ee, f.
- Polytheism*, Shirk.
- Polytheist*, Moosh'rik.
- Pomegranate, common*—Da'-rim, Un'ar, Nar, Room'man, Tagh;—species of, Ab-i-dun'-dan;—a. belonging to the, Room'ma'nee.
- Pomegranate-like*, a. Room'ma'nee.
- Pomegranate rind* (unripe, used in dyeing), Nas'pal.
- Pommel, saddle-bow*, Ag'wa, Hur'na, Zeen-ka-kash,—v. Ball, Knob.
- Pomp, parade*, Dub'dub'u, Shan, f.—v. Pride.
- Pompous*, a. grand, A'lee-shan.
- Pond, pool*, Tu'la'o, Ta'lab, Ta'la'o, Pok'hur.

- Poniard*, Dush'nu,—v. *Dagger*.  
*Pony*, Tut'too, Tut'wan'ee, f.  
 Ya'boo,—high-land pony,  
 Tan'ghun.  
*Pool*, v. *Pond*.  
*Poor*, a. indigent, Ghur'eeb,  
 Kun'gal, Moof'lis, Tung-hal,  
 T-dust, Ti'hee-dust,—v. *Lean*,  
*Barren*, *Wretched*, *Mean*.  
*Poor*, indigent people, Ghur'-  
 eeb-lok, G-log, Ghoo'rub'a.  
*Poor-spirited*, a. Kum-hou'si'-  
 lu, Kum-him'mut.  
*Poor-spiritedness*, Kum-hou'-  
 si'lu'gee, f.  
*Poplar*, Chun'ar, Chin'ar, Tagh,  
 —white, Khud'ung.  
*Poppy*, garden—Post, Khush-  
 khush, f. Khus-khus, f. Kok'-  
 nar.  
*Poppy-head*, dry—Dhen'ree, f.  
*Populace*, v. *People*.  
*Popular*, a. loved by the peo-  
 ple, Hur-dil-uz'eez.  
*Populate*, v. a. Bus'a'na, A'-  
 bad-k.  
*Population*, number of people,  
 A'ba'dee, f. A'ba'da'nee, f.  
 Bus'tee, f.  
*Populous*, a. A'bad.  
*Porcelain-dish*, Fin'jan.  
*Porch*, portico, vestibule, De'-  
 or'hee, f. Pesh-gah, f. Jil'-  
 ou-kha'nu, Oo'sa'ra.  
*Porcupine*, Khar-poosht, Sa'-  
 hee, Sa'hil, Se'hee, f. Khou'-  
 la-man'ja (d.), Khoul'man'-  
 jur (d.). [Mus'am.  
*Pore*, spiracle of the skin,  
*Pork*, Soo'ur-ka-gosht.  
*Porpoise*, Soons, Soos, S-mar.  
*Porphyry*, Sung-i-soom'ak.  
*Port*, v. *Harbour*, *Gate*, *En-  
 trance*, *Mien*, *Port-hole*.  
*Portable*, a. manageable by the  
 hand, Dust'ee.  
*Portal*, v. *Gate*, *Porch*.  
*Portent*, omen of ill, Nuhs'i'-  
 yut, Noo'hoo'sut, f.  
*Portentous*, a. ominous, Nuhs.  
*Porter*, one who carries burthens  
 for hire, Mo'ti'ya, Moth'i'ya,  
 Bar-bur'dar, Bar-kush, Bha'-  
 ree, Ha'mil, Hum'mal, A'rin'-  
 du,—v. *Door-keeper*.  
*Porteress*, a female burthen-  
 carrier, Hum'mal'u.  
*Porterage*, carriage, Bar-bur-  
 dar'ee, f.—v. *Wages*.  
*Port-fire*, Rus-but'ee, f.  
*Port-folio*, Jooz-dan.  
*Port-hole*, Kun'goo'ra, Khir'-  
 kee, f.  
*Portico*, v. *Porch*.  
*Portion*, part, share, His'su.  
 Bhag,—a wife's fortune,  
 Ju'haz, Ju'hez, Muhr,—v.  
*Marriage-portion*.  
*Portmanteau*, Pet'ee, f. Jam'u-  
 dan'ee, f. Khoor-jeen, Pit'a'-  
 ra, Pit'a'ree, f.  
*Portrait*, Soo'rut, f.—v. *Pic-  
 ture*.  
*Portrayer*, Nuksh-bund, Chitr-  
 gur, C-kar.  
*Portulaca oleracea*, Loo'ni'ya,  
 Lo'na, No'ni'ya, Khoor'fa,  
 Kand'lee, f. Ghol or Ghol-  
 kee-bha'jee (d.).  
*P. quadrifa*, Chou'lee(d.), Buk'-  
 lut-ool-mo'ba'rik (?), Buk'-  
 lut-ool-hum'ka (?).  
*Position*, state, situation,  
 Wuz'u, f. Dhub.  
*Positive*, a. fixed, establish-  
 ed, Moo'kur'ur.  
*Positively*, ad. Ul'but'ta, Moo'-  
 kur'ur.



- Possess*, v. a. *to have*, Rukh'na.  
*Possession*, the state of owning.  
*Tus'ur'roof*, Kub'za,—*madness by the supposed operation of a demon*, Ba'o-but'as,—v. *Property*.  
*Possessor*, Kab'iz, Ma'lik.  
*Possibilities*, Moom'kin'at.  
*Possibility*, Im'kan.  
*Possible*, a. Moom'kin.  
*Possibly*, ad. Ja'iz-ki, Sha'yud.  
*Post*, employment, office, Ooh'-da,—*military station*, Muk'am,—*mail*, Dak, f. Tup'pal (d.).—*timber set erect*, Is'tumbh, Stumbh, Khumbh, Khum'ba, Thumbh, Thum'ba,—v. a. *to place, to fix*, Lug'a'na,—*to despatch*, Dou'-ra'na,—*to enter an account*, Dakh'il-k.—v. *Stake*.  
*Postage*, Muh'sool, Roo'soom, f.  
*Post-bag*, mail, Kam.  
*Post-house*, Dak-ghur.  
*Post-man*, Dak-wa'la, Dak'i'ya, Ka'sid, Tup'pal-wa'la (d), Tup'pal'ee.  
*Post-mark*, Dak-kee-chhap. f.  
*Post-office*, Dak-ghur, Tup'pa.  
*Posterior*, a. Pichh'la.  
*Posteriors*, Choo'tur, Tee'kuth, Doo'boor, f.  
*Posterity*, Khul'uf.  
*Postern*, back-door, Chor-khir'-kee, f.  
*Posting*, travelling of a post-man, Ka'sid'ee, f. (d.)  
*Post-pone*, v. a. Tal'na, Tar'na,—v. *Delay*.  
*Postponed*, a. Mool'tu'wee, Mou'koof.  
*Post-ponement*, Der'ee, f.  
*Postscript*, Tut'im'mu, Zyl.  
*Posture*, place, situation, state, Jul'su, Ha'lut, f.—*attitude*, Dhuj.  
*Pot*, boiler, Deg, f. Deg'chu, Han'dee, f. Han'ree, f.—*iron*, Loo'hun'da,—v. *Water-pot*.  
*Pot-licker*, Ka'sa-les.  
*Pot-licking*, Ka'sa-les'ee, f.  
*Potash*, alkali, Khar,—(of *sal-sola kali* ?) Kul'ee, f.  
*Potato*, A'loo,—v. *Sweet-p*.  
*Pot-bellied*, a. Ton'da'la, Ton'-dyl.  
*Pot-belly*, Tond, f.  
*Pot-companion*, Hum-pi'ya'lu.  
*Potency*, Ta'kut, f.  
*Potent*, a. powerful, Ka'dir.  
*Potentate*, Dhir'uj.  
*Pot-herb*, Sag, Buk'lu.  
*Pothos*, Hath-phool.  
*Pot-lid*, Dhuk'na, Dhuk'nee, f. Sur-posh.  
*Potsherd*, Thik'ra, Thik'ree, f. Theek'ra, Theek'ree, f.  
*Pottage*, Ash, f, Lup'see, f.—*of bruised wheat, boiled, to which are added meat, butter, cinnamon, and herbs*, Hur'-ee'su.  
*Pottah*, (cor. of) Put'ta, a *Deed*; particularly a *Title-deed to land*, or a *Deed of Lease*, specifying the quantity of land held by each tenant, and the amount of rent with which it is chargeable. This last clause, however, is often omitted in the Pottahs of the ryyuts or tenants in the moo-fussul or provinces, many of whom enter into annual bundobusts or arrangements with the zumeendars, and keep separate accounts of the

- rents in a distinct furd or roll.—Dic. of Moham. Law, &c. 1805.
- Pottah-dar*, cor. of *Put'ta-dar*, a lease-holder.
- Potter*, or a male of that caste, *Koom'har*, *Koo'lal*,—the man who prepares the clay for pottery, *Khak-sho*.
- Potter's wife*, or a female of the potter caste, *Koom'har'nee*, f.
- Potters-clay*, *Chik'nee-mit'tee*, f.
- Potter's wheel*, *Chak*.
- Pouch*, pocket, *Ghog'hee*, f.—monkey's cheek-pouch, *Gou'loo'ga*.
- Poverty*, indigence, *If'las*, *Mool'lis'ee*, f. *Tung-dust'ee*, f.
- Poulterer*, *Moorgh-ban*, *Moor'ghee-wa'la*.
- Poultice*, cataplasm, *Tik'or*,—of flour, turmeric, and oil, or clarified butter, *Lop'ree*.
- Pounce*, v. n. to seize, *Jhup'ut'na*,—v. n. *Jhup'ut'ta-mar'na*,—v. *Claw*.
- Pound*, 12 ounces, *Rutl*,—in and near Calcutta it is common to express a pound weight by the compound word *Ad'ha-sir* ( $\frac{1}{2}$  a seer), which, however, is, correctly, 1 lb. 3 oz. troy.—v. *Enclosure*.
- Pound*, v. a. to beat, *Koot'na*, *Peet'na*,—to enclose, to confine cattle, *Berh'na*.
- Pour*, v. n. *Dal'na*, *Oon'del'na*,—v. n. *Ja'ree-h*.
- Pouring*, flowing, (in composition), *Rez*, *Rez'ee*, f.
- Poursuivant*, *Is'a'wul*.
- Pout*, v. n. *Thooth'a'na*.
- Powder*, dust, *Choor*, *Choo'ra*, *Book'nee*, f. *Soo'da*,—coarse, *Boo'ka*, *Boo'ra*,—perfumed, composed of various odoriferous substances, *Chik'su*, (v. *Qanoon-e-islam*: Glos. p. lxiii.),—which the Hindoos throw at each other during the holee festival, red, *Goo'lal*,—red or yellow, *Ub'eer*, (v. *Kuch'oor*, p. 42), *Phag*,—medicine reduced to flour, *Suf'oof*,—for promoting digestion, *Choo'run*, *Choorn*,—v. *Gun-powder*.
- Powder*, v. n. *Book'na*, *Pees'na*.
- Powder-horn*, *Sing'ra*, *Seeng'ra*,—small, *Sing'ree*, f.
- Power*, ability, influence, *Kood'rut*, f. *Ka'boo*, *Muk'door*, *Ta'kut*, f.—mental faculty, *Ukl*, f. *Hosh*,—strength, *Zor*,—moving force, impetus, *Sou'rut*, f. *Sou'lut*, f.—military force, *Us'kur*,—v. *Force*, *Government*, *Potentate*.
- Power of attorney*, *Mookh'tarna'mu*, *Wuk'a'lut-na'mu*.
- Powerful*, a. *Ka'dir*.
- Powerless*, a. *Be-ta'kut*.
- Pox*, v. *Siphilis*.
- Practicable*, a. *Kur'dun'ee*, *Hon'har*.
- Practical*, a. *Um'ul'ee*.
- Practice*, act, performance, *Um'ul*,—exercise, *Mushk*, f. *Mush'sha'kee*, f. *Sad'hun*,—exercise of the medical profession, *Tub'a'but*, f.—exercise of artillery, *Chand-mar'ee*, f.
- Practise*, v. a. *Mushk-k*. *Sadh'na*, *Hath-saf-k*.
- Practised*, a. *Kar-az'moo'da*.

- Practiser*, Mush'shak.  
*Præcordia* (of the ribs), Pus'lee, f.  
*Praise*, Tu'a'reef, f. Sur'ah, f.  
 Sun'a, f.—v. a. T-k. Sur'-ah'na.  
*Praiser*, Sun'a-khwá.  
*Praise-worthy*, a. Uh'mud.  
*Prance*, v. n. Lum'bi'yan-k.  
*Prate*, Buk, f. Buk-buk, f.—v. a. B-k.  
*Prawn*, Jheen'ga, f. Ching'ra.  
*Pray*, v. a. Num'az-k. Doo'a-kur'nee, D-mang'nee, Mang'-na.  
*Prayer*, Num'az, f. Doo'a, f.  
*Preach*, v. n. to inculcate, Waz-kuh'na,—to proclaim, Mun'-a'dee-k. Durs-kuh'na.  
*Preacher*, Wa'iz, Khut'eeb.  
*Preaching*, Khil'a'but, f.  
*Preamble*, Tum'heed, f. Dee'-ba'ju, Moo'kud'dum'u.  
*Precarious*, a. Pur-bus.  
*Precaution*, Pesh-bund'ee, f. 'Tud'a'rook.  
*Precede*, v. a. Sub'kut-k.  
*Precedence*, superiority, Pesh'-ee, f. Sub'kut, f. Tuk'deem, f.—act of going before, Pesh'-rou'ee, f.  
*Precedent*, Nuz'eer, f.—a. Moo-kud'dum, Pesh'een.  
*Precept*, Hookm, Ku'ha.  
*Preceptor*, Oos'tad, Oos'taz, Moo'ul'lim.  
*Precepts of Moohummud*, Shur'u.  
*Precious*, a. Kee'mut'ee.  
*Preciousness*, Nul'a'sut, f.  
*Precipice*, Dhang, f. Sring, Kun'dul'a.  
*Precipitance*, Hur-bur'ee, f.  
*Precipitant*, a. hasty, rash, Ud'-heer.  
*Precipitate*, v. a. to throw headlong, Dhuk'el-d. Dhuk'el'na,—v. Steep, Headlong.  
*Precipitation*, rash, haste, Ud'-heer'ta, f.  
*Precise*, a. exact, strict, Theek.  
*Preciseness*, Tuh'keek, f.  
*Preclude*, v. a. to shut out or hinder, Baz-rukh'na, Kha'-rij-k.  
*Preconception*, Tus'ou'woor.  
*Precursor*, Pesh-rou, Ug'wa.  
*Predecessor*, Boo'zoorg.  
*Predecessors*, Boo'zoorg'an.  
*Predestinate*, v. a. Bud'na.  
*Predestination*, Tuk'deer, f. Ho'tub, Kuz'a, f. K-o-kudr, f. Lik'hunt, Lik'ha, Moo'kud'-dur.  
*Predestinated*, a. Bud'a, Moo'-kud'dur, Bha'bee.  
*Predicament*, a category (or one of the 7 indian logical divisions, namely, substance, quality, action, identity, variety, relation, and non-existence), Pud'arth,—v. Position.  
*Predict*, v. a. A'gum-bandh'na.  
*Prediction*, Noo'boo'wut, f.  
*Predictor*, Nub'ee.  
*Predictive*, a. Nub'u'wee.  
*Predominance*, Is'tee'la.  
*Predominant*, a. Ghal'ib.  
*Pre-eminence*, Fouk, Uf'zul'ee'-yut, f. Tur'jeeh, f.  
*Pre-eminent*, a. Uf'zul.  
*Pre-emption*, the right of—founded on contiguity, Shul'-ee'u.  
*Preface*, introduction to a book, Peer'ha-bund,—v. Preamble.  
*Prefer*, v. a. to regard more,

- Tur'jeeh-d.—to exalt, Bur'-ha'na.*  
*Preference, Tur'jeeh, f. Fou'-ki'yut, f.*  
*Preferment, Tur'uk'kee, f.*  
*Pregnancy, Huml, Gurbh, Pet.*  
*Pregnant, a. with young, Hamil, H-'a, Pet'seh, Oom'med-seh,—v. Fruitful.*  
*Prejudice, prejudgment, for or against, Tu'us'soob,—v. Injure, Injury, Bias.*  
*Prelate, v. Iman.*  
*Preliminary, Moo'kud'dum'u,—a. Moo'kud'dum.*  
*Prelude (to singing), A'lap, f.—v. Preamble.*  
*Premature, v. Untimely.*  
*Premium, v. Reward, Interest.*  
*Prepare, v. a. to make ready, Ty'ar-k.—to fit, to adjust, Doo'roost-k.—to make, to form, Bun'a'na, Bun'a'o'na.*  
*Preparation, readiness, Ty'ar'ee, f. A'ma'du'gee, f.—information, Bun'a'o, Bun'a'-wut, f. Bun'a'wur'ee, f.—previous measures, Pesh'-bund'ee, f. Tu'hi'yu.*  
*Preparation for journey or departure, Chul-chul'a'o.*  
*Preparations for battle, Chur'-hee, f. Churh'nee, f.*  
*Preparative, Tum'heed, f.*  
*Prepared, a. ready, Ty'ar.*  
*Preparing, p. a. making, Saz (in composition), Saz'ee, f.*  
*Preposition, or } Ra'bit-i-ku'-*  
*Post-position, } lim'ee, 168.*  
*Prepossessed, a. Ma'il.*  
*Preposterous, a. perverted, Wa'zoon, Wazh'goon.*  
*Prepuce, Chbichh'ra, Ghil'af, Khul'ree.*  
*Prerogative, v. Privilege.*  
*Presage, prognostic, Fal, f.*  
*Presbyter, elder, priest, Kis'-sees.*  
*Prescience, A'ki'but-un'desh'-ee, f.*  
*Prescient, a. A'lim-i-ghyb, A'-ki'but-un'desh.*  
*Prescribe, v. Direct.*  
*Prescribed, a. laid down by law, Mush'roo'u.*  
*Prescription, recipe, Noos'khuh,—v. Custom.*  
*Presence, contrary to absence, Moo'ka'bil'a, Huz'ur, Ha'-zir'ee, f.—state of being present to a great person, Hoo'-zoor, Hoo'zoor'ee, f.—persons present, Hooz'zar,—a great person present, Huz'-rut,—air, mien, demeanour, Ki'yu'fu,—v. Quickness.*  
*Presence chamber, Dur'bar, Dee'wan-kha'nu.*  
*Present, the present time, Hal,—gift, Dad, f. Dan, In'am, In'a'yut, f. Ut'a, f.—given to a landlord for granting a lease, &c. and on particular occasions to persons making a salute, Sul'am'ee, f.—customary on an Eed festival, Eed'ee, f.—given by m. pupils to their tutors on Fridays, Joo'mu'gee, f.—of fruit, Da'-lee, f. Dho'a,—given by friends on their first visit to a m. bride, Moonh-dikh'a'ee, f.—made to the Moolla for offering up oblations at the tomb of a saint, and to soothsayers, Chir'agh'ee, f.—at parting, Rookh'sut'a'nu, Rookh'sut'ee, f.—v. Gift.*



- Present*, a. *being before*, Ha'zir, Mou'jood, Wa'rid,—*ready at hand*, Ha'zir,—*nor past nor future*, Ha'lee.
- Present*, v. a. *to exhibit to view*, Dikh'la'na,—*to give*, De'na, Bukhsh'na.
- Presently*, ad. Ub-tub, Ul'hal.
- Preservation*, Buch'a'o, Hif'a'-zut, f.
- Preserve*, v. a. *to save from injury*, Buch'a'na, Hif'a'-zut-k.
- Preserve*, fruit preserved, Moo'-rub'ba.
- Preserves*, 114.
- Preserved*, a. Moo'rub'ba.
- Preserver*, Rub, Pur'wur-dig'ar.
- President*, Sudr-nish'een, Ba'la-nish'een, Meer-i-muj'lis, Moo'-tu'kud'dim, Ru'ees, Sub'haput'i, Pur'dhan.
- Press*, machine by which any thing is pressed, Shik'un'ju,—*crowd, throng, push of business*, Bheer, f.
- Press*, v. a. *to urge*, Ta'keed-k.—*to squeeze*, Nich'or'na, Teep'na, Pich'ka'na,—*to squeeze (as oil seeds) in a press*, Per'na,—*to act upon with weight*, Dub'a'na, Dab'na,—*to impress into service*, Begar-puk'ur'na, Begar-le'na,—v. *Oil-mill*.
- Pressing, squeezing*, Teep, f. T-tap, f.
- Pressure*, Dub'a'o.
- Presume*, v. a. *to arrogate*, Goos'-takh'ee-kur'nee.
- Presumption, arrogance*, Goos'-takh'ee, f. Mun'ee, f. Is'tik'-bar.
- Presumptuous*, a. Goos'takh.
- Presumptuously*, ad. Goos'takh'-a'nu.
- Pre-supposition*, Tus'deek-i-bil'a tus'ou'woor.
- Pretence*, } pretext, Bu'ha'nu,  
*Pretension*, } Hee'la,—*claim*,  
Da'wa, Da'wee, f.
- Pretend*, v. a. *to simulate*, Za'-hir-k.
- Pretender, false claimant*, Da'-wa-(or Da'wee-)dar.
- Preter-imperfect tense*, Ma'zee-is'tim'ra'ree.
- Preterite tense*, Ma'zee.
- Preter-perfect tense*, Ma'zee-kur'eeb.
- Preter-pluperfect tense*, Ma'zee-bu'eed.
- Pretext*, v. *Pretence*.
- Prettiness*, Sooth'rae, f.
- Pretty*, a. Sooth'ra, Tur'a'ku.
- Prevail*, v. a. *to be in force*, Ja'ree-b.—v. *Overcome*.
- Prevalence, superiority*, Ghul'-ub'a.
- Prevalent*, a. Ghal'ib.
- Prevaricate*, v. n. *to quibble*, Tal'na, Tar'na.
- Prevarication*, Tal'mu'tol.
- Prevaricator*, Moo'heel.
- Prevent*, v. a. *to hinder*, Rok'na.
- Preventer*, Ro'koo.
- Prevention*, Rok, f. Ut'ka'o.
- Previous*, a. Moo'kud'dum.
- Prey*, v. *Plunder, Game*.
- Priapus*, v. Ling, 599.
- Price, value*, Mol, Kee'mut, f. Dur, Bha'o, Urz.
- Price-current*, Urz-i-ba'zar.
- Prick, thorn*, Kan'ta, Khar,—*puncture*, Choobh,—v. a. *to pierce*, Choobh'a'na, Chonk'-na, God'na, Koch'na, Konch'-na, Sal'na,—v. *Goad, Point*.



*Prickle*, Kan'ta, Khar.

*Pricker of a gun*, So'zun, f.

*Prickly heat*, lichen tropicus, Ghum'o'ree, f —446.

*Pride*, self-esteem, arrogance, dignity, Man, An,—v. Self-conceit, Vanity, Arrogance, Ornament, Pomp.

*Priest*, v. Clergyman, Iman, Brahmun.

*Prig*, dandy, Lub'kha,—v. Fop, Thief.

*Primary*, v. First, Original.

*Prime*, spring, bloom, Bu'har, f.—a. excellent, Sur'ns, Sur'sa.

*Prime*, v. a. to charge the pan of a gun, Run'juk-pil'a'na.

*Prime-cost*, Khu'reed-ka-mol, Usl-khur'eed.

*Prime minister*, Dee'wan-i-a'la,—of a raja, Raj-dhur,—v. Vizier.

*Priming*, powder in the pan, Run'juk, f.

*Priming-pan*, Run'juk-dan.

*Primitive*, v. Original.

*Prince*, chief, sovereign (in Sungskrit), Ra'ja. Ra'jes'wur, Raj'put, Raj'put'i, Ra'e, Ra'na, Bhoop, Bhoo'pal, Bhoo-put, Pruj'a'put, Pruj'a-put'i, Nrip, Nrip'u, Nrip'ut'i, Udh-put, Udh-put'i, Koon'wur, Koon'war'a, Chhutr-put'i, C-dha'ree (one entitled to carry an umbrella),—(in hind-dee), Ba'boo, Ra'o,—(in persian) Mir'za, Meer'za, Shah, Shuhr-yar, Khan, Taj-dar (one who wears a crown), Taj-wur (possessing a crown), No'yeen, Mih'tur, (v. Sweeper),—(in arabic), Mul'ik, Wal'ee,

Wul'ee, Ru'ees, Sy'yud, Sy'yid, Kootb, Sool'tan,—son of a king, and specially the eldest son (persian), Shah-za'du, Pad-shah-za'du,—(arabic) Mul'ik-za'du.—(The sungskrit and hind-dee names are peculiar to the hindoos; the persian and arabic to the moosulmans.)—v. King, Khan, Rajah, Sultan, Syyud.

*Princely*, a. royal, Moo'look'a'-nu, Shah'wa, Sool'ta'nee, Ju'-han'gee'ree.

*Princess* (in sungskrit), Ra'nee, Raj-kun'ya, Koon'wa'ree,—(in persian), Ba'noo, Shah-za'dee, Kha'num,—(in turkish) Be'gum. (See note at the end of Prince.)—v. Queen.

*Principal*, capital sum, By'a'-joo, Kool'chu, Nis'ab, f.—v. Chief.

*Principally*, ad. Gha'lib'un.

*Principle*, element, Tut,—element, fundamental truth, Tut'wu,—v. Cause.

*Print*, impression, Chhap, f. Chha'pa, Nuksh, Mood'ra,—v. a. Chhap'na,—to cause to print, Chhap'a'na, Chhap-wa'na,—to print cloth, Chheep'na.

*Printer*, typographer, Chha'pe-wa'la,—cloth-p. Chhee'pee.

*Printing*, Chha'pa'ee, f.

*Printing-office*, Chha'pe-kha'nu.

*Printing-form*, Muj'moo'u.

*Printing charges*, Chha'pa'ee, f.

*Prior*, Ug'la, Pesh'een, Moo'-kud'dum.

*Priority*, Kud'a'mut, f. Tuk'-ud'doom.

- Prism*, Oos'too'wa'nu-i-muz'-ul'la.
- Prison*, Kyd-(or Bund or Bun'-dee or Pun'dit)-kha'nu, Zin'dan, Kha'nu-i-zun'jeer.
- Prisoner*, Kyd'ee, Bun'dee, B-'wan, Bund'hoo, Bund'hoo'a, Bun'doo'a, Zin'dan'-ee, Us'eer, Netr'lot, Zun'-jee'ree (a. chained).
- Pristine*, a. first, ancient, Ou'-wul,—v. *Original*.
- Prit'hee*, or } the earth, a  
*Prith'wee*, f. } name and  
 form of Lukshmee, as the  
 consort goddess of Prit'hoo,  
 —274.
- Prit'hoo*, a name and form of  
 the h. god Vish'noo,—274.
- Privacy*, Khul'wut, f.—v. *Secrecy*, *Retirement*.
- Private*, a. single, individual,  
 Tun'ha, Wa'hid,—particu-  
 lar, Mukh'soos, Khas,—  
 alone, Uk'el'a,—sequestered,  
 Khoof'ya, Mukh'fee.
- Private*, v. *Sepoy*.
- Private apartment*, Khul'wut,  
 f. Khas-mu'hul (the room  
 of a wife, in contra-distinc-  
 tion to Khoord-mu'hul, the  
 room of a concubine),—v.  
*Haram*.
- Private conference*, Khul'-  
 wut, f.
- Private court*, Bar-gah-i-khas.
- Privities*, Sutr, Un'dam-i-ni'-  
 ha'nee.
- Privilege*, right, Huk,—v. *Im-*  
*munity*.
- Privy*, a private place, Pa'e-  
 kha'nu, Sed-kha'nu, Ja'e-i-  
 zur'oor, f. Tut'tee, f.—or  
 water closet opening into the  
 street, Sun'das,—v. *Neces-*  
*sary*.
- Privy*, v. *Informed*, *Private*,  
*Secret*.
- Prize*, something taken, gained,  
 or plundered, Ghun'ee'mut,  
 f.—gain by lottery or game  
 of chance, Mal,—v. *Plun-*  
*der*.
- Prize*, v. n. to value, to es-  
 teem, Un'ka'na.
- Prize-fighter*, Mal.
- Probability*, Ih'ti'mal, It'ti'fak,  
 Soo'rut, f. Tuk'reeb, f.
- Probable*, a. Ghal'ib, Ugh'lub,  
 Mooh'tum'il.
- Probably*, ad. Ghal'ib'un, Sha'-  
 yud, Hy'ga.
- Probation*, Taj'rib'u, Im'ti'-  
 han.
- Probationer*, Moob'tud'ee,—v.  
*Novice*.
- Probe*, Sul'a'ka, f.—v. *Search*.
- Probity*, Di'ya'nut-dar'ee, f.  
 Ras'tee, f. Khur'a'ee, f.  
 Nek'ee, f.
- Problem*, Mus'lu, Su'wal,—pl.  
 Mus'a'il.
- Problematical*, a. Mush'kook.
- Proboscis*, elephant's trunk,  
 Soond, f. Khoor'toom,—v,  
*Snout*.
- Procedure*, Chal, f. C-dhal, f.
- Proceed*, v. n. to go or pass.  
 Chul'na, Burh'na, Ru'wa'-  
 nu-h.—to go or pass, to be  
 transacted, to take effect, to  
 be produced, Ni'kul'na, Ja'-  
 ree-h.
- Proceeding*, Moo'a'mil'u, Moo'-  
 a'mul'ut, f.—pl. Moo'a'mul'-  
 at,—p. a. going, Ru'wan'-  
 ug'ee, f.
- Proceedings* or statement of a

- cause or suit at law*, Roo'-buk'a'ree, f.  
*Proceeds*, Ha'sil,—v. *Produce*.  
*Process, proceeding, course*, Chul'un.  
*Procession*, Ja'tra, f.—*of the followers of Shah Mudar*, Chhur'ee, f. (v. Mud'ar-kame'la, 314.)  
*Proclaim*, v. a. *to publish*, Phy'la'na, Poo'kar-d.  
*Proclaimer*, Moo'na'dee,—*by beat of drum*, Dhun'dho'ri'-ya,—*who precedes a general or wuzeer and proclaims his titles*, My'dan'ee.  
*Proclaimed*, p.p. Moo'na'da.  
*Proclamation*, Mun'a'dee, f. Ish'ti'har,—*by beat of drum*, Dhun'dho'ra, Don'dee, f.  
*Procrastinate*, v. a. Aj-kul-(-but'a'na or)-k. Im'roz-fur-da-k.—v. *Delay*.  
*Procrastination*, v. *Delay*.  
*Procreate*, v. *Generate*.  
*Procreation*, Wil'ad.  
*Procurable*, a. Dust-yab, Moo'yus'sur, Joo'ra'wun.  
*Procure*, v. a. *to obtain*, Pa'na, Py'da-k. Joo'ra-d.  
*Procurement*, Joo'ra'o.  
*Procuress*, Dul'la'lu, f. Dhun'dha'la, f. Koot'nee, f. Sun'char'ik'a, f.  
*Prodigal, spendthrift*, Kha'-nu-bur'un'daz, Loo'te'ra, Oo'-ra'oo,—a. Fuz'ool-khurch, Moos'rif. [ee, f.  
*Prodigality*, Fuz'ool-khurch'.  
*Prodigy*, Oo'joo'ba.  
*Produce*, { *fruit, profit*, Py'-  
*Product*, { da'ish, f. Py'-da'war, Ha'sil,—v. *Work*, *Result*, *Sum*.  
*Produce*, v. a. *to bring forth into view, to exhibit*, Ha'zir-k. Ni'kal'na,—*to bring forth or forward*, Ha'sil-k. Ni'kal'na,—*to cause*, De'na, Py'da-k. Much'a'na,—*to generate*, Py'da-k. La'na.  
*Produced*, a. *born, created, exhibited, invented*, Py'da.  
*Product*, the number found in multiplication, Ha'sil-i-zurb.  
*Production, fruit, product*, Py'da'ish, f. In'sha, f.—*work of study*, Tus'neef, f.  
*Productive*, v. *Fertile*.  
*Profane*, v. *Irreligious, Polluted, Worldly*.  
*Profess*, v. a. *to declare*, Iz'-har-k.  
*Profession, declaration*, Iz'-har,—*vocation*, Pesh'u, Hir'fu, Hir'fut, f. She'wa, Kar, Kusb.  
*Professor, a college master*, Moo'dur'ris, Kha'dim-oot-tool'ub'a,—*declarer, avower*, Moo'kir,—v. *Teacher*.  
*Professorship*, Moo'dur'ris'-ee, f.  
*Proffer*, v. *Offer*.  
*Proficiency*, Tur'uk'kee, f.  
*Proficient*, a. Ka'mil, Ku'-mil'a, f.  
*Profit, gain*, Fa'i'du, Ha'sil, Labh, Nuf'a, Sood,—v. a. F-k. N-k.—v. *Interest*.  
*Profit and loss*, De'na-pa'na, Sood-but'ta.  
*Profitable*, a. Fa'i'du-mund, Naf'i, Sood-mund.  
*Profitableness*, Sood-mund'ee, f.  
*Profitless*, a. Be-fa'i'du, La-ha'sil.

- Profligacy*, Ou'ba'shee, f. Rin'-  
 dee, f. Rin'da'gee, f.  
*Profligate*, Ou'bush, Rind,—a.  
 Rin'da'nee, Rin'da'nu.  
*Profound*, a. deep, Gum'bheer,  
 Um'cek.  
*Profoundness*, } Oomk, f. Sumk,  
*Profundity*, } Oo'mook.  
*Profuse*, a. Fuz'ool, Fooz'ool.  
*Profusion*, Fuz'oo'lee, f.  
*Progenitor*, v. Ancestor.  
*Progeny*, Nusl, f. Ou'lad, f.  
*Prognostic*, Pesh-khub'ree, f.  
*Prognosticate*, v. a. A'gum-  
 bandh'na.  
*Prognosticator*, A'gum-buk'ta.  
*Progress, movement*, Chal, f.  
 Chul'a'wa—*proficiency*, Tur'-  
 uk'kee, f.—v. n. Chul'na,—  
 v. Journey.  
*Progressively*, ad. Ruf'tu-ruf'-  
 tu.  
*Prohibit*, v. a. Mun'a-k. Rok'-  
 na, Baz-rukh'na, Hur'am-  
 rukh'na.  
*Prohibited*, a. Hur'am,—p. p.  
 Mun'a-kee'ya.  
*Prohibition*, Mun'a'hee, f.  
 Rok, f.  
*Project*, KUSD, Mun'soo'bu,—  
 v. a. to contrive, K-k. Bandh'-  
 na, M-bandh'na,—v. n. to jut  
 out, A'ge-a'na, Ni'kul-a'na,  
 —v. Throw.  
*Projection, jettes, jutty*, Ni'kal,  
 —v. Plan.  
*Projector*, Moo'jid, Mookh'-  
 tur'i.  
*Prolapsus ani*, Rykh, Kanch.  
*Prolaxity*, Tool-i-kul'am, Phyl'-  
 a'wa.  
*Prolix*, a. Tool, Fuz'ool, Fooz'-  
 ool, Tu'weel.  
*Prologue*, v. Preface.  
*Prolong*, v. a. to lengthen out,  
 Bur'ha'na.  
*Prolongation*, Bur'ha'o.  
*Prominence*, Oob'har.  
*Prominent*, a. Num'ood. [bur.  
*Promiscuous*, a. mingled, Gur'-  
*Promise*, declaration to per-  
 form some act or duty,  
 Buch'un, Ik'rar, Koul, Uhd,  
 m. f. Wa'du,—v. a. B-k. I-k.  
 K-d. U-k. W-d. W-k.—v.  
 Hope, Expectation.  
*Promise-breaker*, Khil'af-wa'-  
 du, Wa'du-khil'af, Wa'du-  
 shik'un.  
*Promise-breach*, Wa'du-khil'-  
 af'ee, f. Uhd-shik'un'ee, f.  
*Promising*, a. Hon'har.  
*Promissory-note*, Shur'tee-  
 tum'us'sook,—v. Note of  
 hand.  
*Promote*, v. a. Bur'ha'na.  
*Promoted*, a. Sur'uf'raz, Sur'-  
 fur'az.  
*Promotion*, Bur'ha'o, Sur'uf'-  
 raz'ee, f. Sur'fur'az'ee, f.  
*Prompt*, a. quick, Cha'lak, Cha'-  
 la, Juld,—v. a. to incite,  
 Tuh'reek-d. Tur'gheeb-d.  
 —to dictate, But'la'na.  
*Prompt payment*, Nukd-a-nukd.  
*Promptness*, } Cha'la'kee, f.  
*Promptitude*, }  
*Prone*, a. disposed, apt, addict-  
 ed, Ma'il.  
*Prong*, Kan'ta.  
*Pronominal*, a. Zum'eer'ee.  
*Pronoun*, Na'ib-i-ism,—demon-  
 strative, Ism-i-ish'a'ru,—in-  
 terrogative, Hurf-i-is'tif'-  
 ham,—personal, Zum'eer, f.  
*Pronouns*, 169.  
*Pronounce*, v. a. Tul'uf'fooz-k.  
 Ooch'char'na.

- Pronunciation*, Tul'uf'fooz, Ooch'char.  
*Proof*, argument, evidence, Dul'eel, f.—pl. Dul'a'il,—v. Argument, Evidence, Confirmation, Experiment.  
*Prop*, Tham, Tek, f.—v. a. Tham'na, Thambh'na, Tek'na, Sum'bhal'na.  
*Propagate*, v. a. Oop'ja'na,—v. Spread.  
*Propagated*, a. Oop'jit.  
*Propagation*, In'tish'ar.  
*Propel*, v. a. Dug'ra'na,—v. Impel.  
*Propensity*, Kha'tir, f. Tun'zi-ya, Dhoon, f.  
*Proper*, a. fit, Doo'roost, La'ik, Moo'na'sib, Ru'wa, Wa'jib,—peculiar, Khas,—v. Own, Natural, Original.  
*Properly*, ad. fitly, Doo'roost'-ee'se,—ad. strictly, Huk', ee'kut'un.  
*Property*, quality, disposition Khas'si'yut, f. — wealth, goods, Mul.  
*Prophecy*, Noo'boo'wut, f.  
*Prophecy*, v. a. Pesh'een'go'ee-kuh'na,—v. Fore-tell.  
*Prophet*, Nub'ee, Py'ghum'bur.  
*Prophetical*, a. Nub'u'wee.  
*Propinquity*, Nuz'dee'kee, f.  
*Propitiate*, v. a. Mil'a'na, Mun'a'na,—v. Atone.  
*Propitious*, a. Moo'ba'ruk.  
*Propitiation*, Kuf'a'ra.  
*Proportion*, Moo'na'sib'ut, f. Un'daz, Un'da'zu,—v. a. U-k.  
*Proposal*, } Dur'khwast, f.  
*Proposition*, } Su'wal,—v. Offer.  
*Propose*, v. a. Urz-k.  
*Proposed*, p. p. purposed, Muk'sood.  
*Proprietor*, Ma'lik, Dhun'ee.  
*Propriety*, accuracy, justness, Doo'roost'ee, f.  
*Prorogation*, Im'tid'ad, Tut'-weel, f. Na'gha.  
*Prorogue*, v. a. Na'gha-k.  
*Prose*, Nusr, f.  
*Prosecute*, v. a. to follow or pursue for a purpose, Durpy-ho'na, D-ruh'na,—v. Continue, Complain.  
*Prosecutor*, Da'mun-geer, Gir'-eb'an-geer,—v. Plaintiff.  
*Prosecution*, pursuit, Py'rou'-ee, f.  
*Prosody*, Ilm-i-ur'ooz, Mee'-zan, f. Pin'gul.  
*Prospect*, view as from a distance, Mud-i-nuz'ur, f. Mud-i-ni'gah, f.—v. View, Sight, Hope.  
*Prosper*, v. a. Kam'yab-ruh'na, Bol-ba'la-ruh'na,—v. n. Bol-ba'la-h.  
*Prosperity*, Kam'yab'ee, f. Buh'ruh-mun'dee, f. Ik'bal, Ik'bal-mund'ee, f. Khoosh-hal'ee, f.  
*Prosperous*, a. Kam'yab, Buh'ruh-mund, Buh'ru'war, Ik'bal-mund, Khoosh-hal.  
*Prostitute*, courtesan, Kus'bee, f. Bes'wa, f. Bes'ya, f. Ves'ya, f. Chhin'al, f. Koo'lut'a, f. Kool'lu'tyn, f.—v. Hireling.  
*Prostitution*, Chhin'al-pun, C-pun'a.  
*Prostrate*, a. lying on the ground, Chhit'ee-chan,—cast down in adoration, Sa'jid,—v. Throw down.  
*Prostration*, as a hindoo ceremony of obeisance or worship, Dund-wut, f. (v. page



- 320.) — Usht-ang-prun'am, lit. *Salutation by eight members* (viz. hands, feet, thighs, breasts, eyes, head, speech, and mind), from usht, *eight*; ung, *member*; prun'am, *salutation*;—320.—v. *Depression*.
- Protect*, v. a. Buch'a'na.
- Protection*, defence, Buch'a'o, Him'a'yut, f.
- Protector*, Ha'fiz, Ha'mee.
- Protectress*, Ha'mi'yu, f.
- Protégé*, Ri'a'yut'ee.
- Protest*, v. *Assert*, *Declare*.
- Prototype*, Noos'khu.
- Protract*, v. *Lengthen*, *Delay*.
- Protraction*, Im'tid'ad.
- Protracted*, a. Im'tid'ad, Mool'tu'wee.
- Protrude*, v. a. Ni'kal'na.
- Protuberance*, tumor, swelling, Goom'ra.
- Proud*, a. *conceited*, *vain*, Dum'agh'ee, Hun'ka'ree,—*arrogant*, *haughty*, Man'ee, Mugh'roor, Mug'ra, Ghur'ruh,—v. *Self-conceited*, *Presumptuous*, *Grand*, *Ostentatious*.
- Prove*, v. a. *to evince*, *confirm*, Thub'ra'na,—*to confirm by experiment or trial*, Im'ti'han-k.—*to confirm by testimony*, Sa'bit-k.—*to confirm by argument*, Tik'har'na,—*to try*, *test*, *assay*, Az'ma'na, Janch'na, Kus'na, Tuj'rib'uh-k.—v. n. *to be found by experience*, *to turn out*, *to succeed*, Ni'kul'na,—v. *Publish*.
- Proved*, a. *confirmed*, Sa'bit,—p. p. *tried*, *tested*, *assayed*, Az'moo'duh.
- Prover*, *assayer*, Pur'ukh'uy'ya.
- Provender*, *pasture*, Leh'na.
- Proverb*, Mus'ul, f. Zurb-ool-mus'ul, f. Ku'ha'wut, f. Kuh'a'wut, f. Muk'ool'uh, Tum'seel, f.
- PROVERBS and proverbial phrases (anglo-hindoostanee), 339.
- Proverbial*, a. Zurb-ool-mus'lee, Kuh'a'wut'ee.
- Provide*, v. a. *to procure*, *get ready*, Le-rukh'na,—v. *Stipulate*.
- Provide against*, v. a. Tud'a'rook-k.
- Providence*, God as the provider of all, Ruz'zak,—the care of God over his creatures, Ruz'zak'ee, f. (arabic)—v. *Foresight*, *Prudence*.
- Provident*, a. Pesh-been, A'ki'-but-un'desh.
- Province*, region, Soo'ba, Di'yar, Khundh.
- Provision*, food, Kha'na, Ghiz'a, f.—terms settled, Bund'o'-bust, B'ee, f.—care taken, Tud'a'rook, Tu'hee'yu.
- Provisions*, stores, Zookhr, Zukh'ee'ra, Sa'ma, f. Dub'us.
- Protiso*, v. *Stipulation*.
- Provisor*, v. *Purveyer*.
- Provocation*, act of exciting anger, Chher, f. Chirh, f.
- Provocative*, a. Poosht.
- Provoke*, v. a. *to incense*, *enrage*, Chir'a'na, Bhuh'ka'na,—v. *Excite*.
- Provost*, v. *Chief*, *Executioner*.
- Prow*, forepart of a vessel, Gul'uh'ee, f. Mat'ha, Mang, f.—an eastern fly-boat, Pur'e'-wa,—116.

- Prowess*, Bu'ha'door'ee, f.  
*Prowl*, v. a. Nis-chur'a'ee-k.  
*Prowler*, Nis-chur.  
*Prowling*, Nis-chur'a'ee, f.  
*Proximate*, a. Nuzd, Nuz-deek.  
*Proximity*, Nuz'dee'kee, f.  
*Proxy*, substitute, Bud'la, Bud'-ul,—v. *Agency*.  
*Prude*, Chhut'tee'see, (i. e. one who knows *thirty-six* postures, and feigns innocence).  
*Prudish*, a. Chhut'tee'see, f.  
*Prudent*, Pesh-been'ee, f.—v. *Wisdom*.  
*Prudent*, a. Pesh-been, Hosh'-yar.  
*Prune*, v. a. Chhant'na, Tur'-ash'na,—v. *Plum*.  
*Pruning-hook*, v. *Sickle*.  
*Pruk'rit'ee*, a name and form of the h. goddess Parwatee, as the goddess of Nature.—274.  
*Pry*, v. n. Bhed-le'na, Pur'du-pur'du-dekh'na.  
*Psalm*, Muz'moor, Dhurm-geet,—pl. Muz'a'meer.  
*Psalms of David*, Zub'oor, f.  
*Pseudo*, v. *False*.  
*Pshaw ! Phish !*—v. *Pish*.  
*Psidium piriferum*, v. *Guava*.  
*Psittacus*, v. *Parrot*.  
*Psora*, v. *Itch*.  
*Pteris lunulata*, v. *Maiden-hair*.  
*Puberty*, Boo'loogh, Boo'loogh'-ut, f. Boo'loogh'ee'yut, f. Jo'-hun, Jou'bun, Tur'oo'na-pun, Tur'oo'na'ee, f.  
*Pubes, pecten*, Jhant, f.  
*Public*, the people at large, *Khil'kut*, f.—a. not private, Uy'an, Zu'hir,—common to many, Am,—open, notorious, Ash'kar, Ash'ka'ra, Oor'fee, Mush'hoor.  
*Publicly*, ad. openly, Zu'hir-men.  
*Publican*, v. *Inn-keeper*.  
*Publicity*, Num'oo'dar'ee, f.  
*Publication*, act of making public, Ish'ti'har, Phy'la'o,—v. *Proclamation*, *Edition*, *Book*.  
*Publish*, v. a. to make public, Ish'ti'har-k. Zu'hir-k.—v. *Proclaim*.  
*Published*, a. Moon'tush'ir.  
*Publisher*, v. *Proclaimer*, *Book-seller*.  
*Pucker*, fold, Lup'et, f. Cheen, f.—v. a. C-dal'na.  
*Puckering*, wrinkling (as of ill made clothes), Jhol.  
*Pudding*, v. Fir'nee, 223.  
*Puddle*, Chhup'ree, f. Dub'ra,—v. a. Hind'or'na.  
*Pudenda* (of man or woman), Ou'rut, f. Furj.  
*Puerile*, v. *Childish*.  
*Puerility*, v. *Childishness*.  
*Puff*, gust, Jho'ka, Jhok, f. Phoonk, f. Jhup'uk, m. f.—v. a. to blow, Phoonk'na,—to inflate, to swell with praise, Phoo'la'na.  
*Puffed up*, v. *Inflated*.  
*Pu'hur*, an indian division of time, forming the eighth part of a natural day. but varying in the number of ghurees into which it is sub-divided, according to the latitude of locality, and the length of the artificial day throughout the various seasons. The natural day, however, uniformly consists of 60 ghurees of 24 minutes each, the sub-division of the day and night Pu'hurs

- into these varying from 6 to 9.—v. *Hours of the day*, pp. 187—196.
- Puisse**, a. Chho'ta, Sugh'eer.
- Puissant**, v. *Powerful*.
- Pukh'a'lee** (from Pukh'al, f. a large leather water bag), a water carrier, who usually conveys the water in two Pukhals, hamper-wise, on a bullock's back,—66.
- Pulao**, v. *Pillau*, 650.
- Pull**, Khynch, Jhut'ka, Khich'a'o,—v. a. to draw, Khynch'na, Jhut'ka'na, Ni'kal'na, Tan'na,—v. *Pluck*.
- Pull down**, v. a. *Tor-dal'na*.
- Pull or draw out**, v. a. to extract, Khynch-le'na.
- Pull together**, v. a. to act in concord, Hat'hee-hath-k.
- Pulley**, Ghir'nee, f.
- Pulling and hauling, contest**, Khynch'a-khynch'ee, f.
- Pulpit**, Mim'bur.
- Pulse**, motion of an artery, Nubz, f. Na'ree, f.—v. *Throb*, *Vibration*.
- Pulse, vetches**, Dal, f. Kul'a'ee, f.—which have been soaked 'ere boiling, Dho'ee, f.—the fruit of which may be split, Dul'i'hun, f.—v. *Vetch*.
- Pulse-meal, or flour** (particularly of common chick-pea), Bes'un.
- Pulverize**, v. a. *Book'na*, Mees'na,—v. *Pound*.
- Pumice-stone** (or bricks burnt to cinder), Jha'ma.
- Pump**, water-engine, Bum'ba,—v. a. *B-champ'na*,—(figuratively) to elicit, to draw out of, Ook'ta'na, Oo'kut'na.
- Pumpion**, } Kud'ee'mu, Kond'.
- Pumpkin**, } ha,—squash gourd or red (?), Lal-kud'doo, Meet'hee-kud'doo, f.—v. *Bottle gourd*, *Melon*.
- Pumpkins, &c. pickled in sour milk**, Ra'e'ta.
- Pun**, Joo'gut, f. J-baz'ee, f. Muz'huk'u, Slesb,—v. a. *J-bol'na*.
- Punster**, Joo'gut-baz.
- Punning**, a. Joo'gut'ee.
- Punch**, v. a. to bore, Chhed'na.
- Puncher**, Chhen'ee, f. Chhe'o'nee, f.
- Punch'a'nun**, the *Five-faced* (from punch—five; a'nun—face), a name and form of the h. god Shiv, under which he is figured with five faces, and each face with three eyes; though a large stone, painted red at its apex, and anointed with oil, as the symbol of this deity, is the more common object of worship, one existing in almost every village in Bengal; its usual locality being the foot of some sacred tree, and its guardian a female devotee called Dy'a'-sin'ee.—274.
- Punctual**, a. true to a promise, Wa'du-wuf'a,—v. *Exact*.
- Punctuality**, Kum'al.
- Puncture**, Choobh, Nesh,—v. a. Choob'ha'na, God'na.
- Pungency**, Tez'ee, f.
- Pungent**, a. Tez, Tee'ta, Teek'ha.
- Punica**, v. *Pomegranate*.
- Punish**, v. a. Suz'a-d. S-k.
- Punishment**, Suz'a, f. Tum'beeh, f. Si'ya'sut, f. Ta'zeer, f.

- Punishable*, a. Wa'jib-oot-ta'-zeer.
- Pundit*, Pun'dit, a learned brahmun,—a. wise, learned.
- Punkha*, Punk'ha (from Punkh, a feather, a wing), a Fan, of which there are many varieties,—v. Ventilator.
- Punkhas*, ventilators, 430.
- Pun'soo'ee*, f. a native boat common to the river Hooghly, and differing from the denghee only in being larger, its name seeming to import that it carries 500 muns, though in practice this boat varies much in its burthen.—116.
- Pup*, v. n. By'a'na.—v. Puppy.
- Pupil*, apple of the eye, Poot'lee, f. Rut'un, Kak, Mur'doom, M-i-chushman, M-'uk, f.—scholar, Sha'gird.
- Pupilage*, Sha'gird'ee, f.
- Puppet*, Poot'lee, f. Kath-poot'lee, f. Poot'ree, f. Kul'ka-ad'mee, La'but, f. Loo'but, f.—234.
- Puppet-show*, Pekh'na, Poot'lee-nach,—234.
- Puppet-player*, Poot'lee-nach-wa'la,—of a night exhibition Shub'baz.
- Puppy*, whelp, Koot'roo, Pil'la, Sug-buch'a.
- Pur*, Khur-khur,—v. n. Khur-khur-k.
- Purblind*, a. Choond'ha, Choondh'la.
- Purchase*, act of buying, Khur'eed'ar'ee, f. Mol-tol,—the article bought, Khur'eed, f. Bis'ah, f. Mol,—v. a. to buy, Khur'eed'na, Bis'ah'na, Molle'na.
- Purchaser*, Khur'eed'ar, m. f. Ga'huk.
- Pure*, a. clear, incorrupt, unpolluted, chaste, Saf, Ta'bir,—v. Genuine, Mere, Holy.
- Purely*, ad. merely, Muhz.
- Pureness*, Sa'fee, f. Pa'kee, f.
- Purgation*, Tus'fee'yu.
- Purgative*, a. and n. cathartic, Moos'lil,—v. Purge.
- Purgatory*, a. cleansing, Moo'nuk'kee.
- Purge*, a cathartic medicine, Jool'lab,—v. Julep.
- Purged*, a. Moo'nuk'ka.
- Purging*, v. Diarrhæa, Evacuation.
- Purification*, Tus'fee'yu.
- Purified*, a. Moo'nuk'ka.
- Purify*, v. a. Saf-k. Pak-k.
- Purity*, Sa'fee, f. Suf'a, f. Sul'a'ee, f.
- Purlieu*, v. District.
- Purloin*, v. a. Choo'ra'na.
- Purloiner*, v. Thief, Pilferer.
- Purloining*, Cho'ree, f. Dooz'dee, f.
- Purple*, a. Byn'gun'ee, Byn'-jun'ee (i. e. of the colour of the dark variety of the egg-plant).
- Purport*, Ir'a'da, Ir'a'dut, f. Mut'lub, Muk'sood, Moo'rad, f.
- Purpose*, design, Ir'a'da, Ir'a'dut, f.—v. a. l-k. l-rukh'na.—v. Purport.
- Purposely*, ad. Dee'du-o-da'nis'tu, Jan-boojh'ke, Kus'dun.
- Purse*, money-bag, Hum'ya'nee, f. Dhoo'kur'ee, f. Khoot'lee, f. Khur'ee'tu, Sul'uf, Soor'-ru,—small, Dool'mi'yan,—a bag containing 1000 rupees, To'ra,—v. Bag, Money.

*Purse-proud*, a. Mal-must, Moos'tugh'nee.

*Purser*, v. *Purveyor*.

*Purslain*, v. *Portulaca*.

*Pur'soo-ram* (from *Pur'soo*, a *weapon*), the name of the hindoo god Vish'noo in his sixth incarnation, as the son of Jum'ud-ug'nee, who was killed by Kartureerj-arjoon, a prince of the Kshutrees. To avenge the death of his father (after whom he is also called Jam'ud-ug'nee), Pur'soo-ram is said to have extirpated the Kshutrees 21 times; the women with child each time producing a new race; and thus (adds the legend) there have been no Kshutrees ever since; those so called being of impure caste or Varun-sunkurs,—275, 287.

*Pursuant*, a. Moo'ta'bik.

*Pursue*, v. a. to persecute, Peech'neh-pur'na,—to chase, Peech'ha-k.—v. Chase.

*Pursuit*, following, Peech'ha,—v. Employment.

*Pursuivant*, Yus'a'wul.

*Purvey*, v. Procure, Provide.

*Purveyor*, Bhun'da'ree, Khur'-uch-bur'dar.

*Pus*, Peeb, f. Rad, f. Reem, Manj.

*Push*, shove, Dhuk'el, Pel,—v. a. D-de'na, D-'na, Pel-mar'na, Pel'na.

*Pusillanimous*, a. Jub'an, Be-joor'ut.

*Pusillanimity*, Be-joor'ut'ee, f.

*Puss*, Mun'oo'a,—v. Cat, Hare.

*Puss puss*, Moon-moon.

*Pur'wan'u*, Mandate, Licence, Warrant.

*Pustule*, Pun'sa,—v. Pimple.

*Put*, v. a. to lay, to place, Rukh'na, Rukh-d. Dhur'na, Lug'a'na.

*Putage*, v. Prostitution.

*Putrefaction*, Sur'a'hut, f. Sur'-un, f.

*Putrefy*, v. a. Sur'a'na,—v. n. Sur'na.

*Putchuk-root*, Koot, Koost.

There are two species or varieties, the one called *Koost-tulkh* (or bitter), the other *Koost-shee'reen* (or sweet). *Putchuk* is of doubtful origin, though commonly referred to the *Costus arabicus* or *speciosus*; it is brought from Lahore, and exported from Calcutta, chiefly to China, where it is used as incense. Dr. Royle supposes it to be identical with the indian *Orris-root*, which is imported from the Red Sea; and to Dr. O'Shaughnessy it appears identical with the true *Orris-root*,—v. *Iris*, *Orris-root*; also refer to Royle's "Illus. In. Bot." &c. p. 360, and O'Shaughnessy's "Bengal Dispensatory," p.p. 196, 652, 655.

*Put'han*, the name of the 4th of the four tribes into which the Mohummuduns of India are divided, or a male of that tribe, which (with its Afghan branch tribe) asserts its descent from Jacob.—74, 76, 77.  
*Put'han'ee*, a female of the Put'-han tribe.



*Putrid*, a. Sur'a, Sur'i'yul.

*Puzzle*, v. *Perplexity*, *Riddle*.

*Pu'wun*, the hindoo *Æolus* and *Mercury*, said to rule in the N. W., pictured as a white man sitting on a deer, with a white flag in his right hand, but having neither festival, image, nor pagoda to his service, though, as one of the ten guardian deities of the world, he is worshipped, with the rest, at the commencement of every festival,—275. —v. *Vayoo*.

*Pu'wun-kon-poot*, the Son of *Pu'wun* (i. e. Hunooman).

*Pyramid*, Ga'o-doom.

*Pyramids of Egypt*, Ul-uh'ram.

*Pyrotechnics*, A'tush-baz'ee,—235.

*Pyre*, funeral pile, Chif'a, Chif'a'kha, f. A'tush-is'tun, f.

## Q.

*Quack*, v. *Boaster*.

*Quackmedicine*, Lut'ka. [go'shu.

*Quadrangle*, Moor'ub'bu, Char-

*Quadrangular*, a. Moor'ub'bu.

*Quadrant* or *Sextant*, Kum'an, f. (lit. a Bow.)

*Quadrate*, quartile, Tur'bee'u, f.

*Quadrilateral*, v. *Four-sided*.

*Quadruped*, Char-pa, Char-pa'yu, Chou-pa'yu.

*Quadruple*, a. Char-chund, Chou-ga'nu.

*Quaggy*, a. Dul'dul'a.

*Quagmire*, Dul-dul, f. Chor-zum'een, Pank, Dhus'an, Dhus'a'o.

*Quail*, v. *Perdix*.

*Quake*, Lur'zu,—v. n. Lur'uz'na,—v. a. Lur'za'na.

*Quaking*, Lur'zu, Lur'zan, Lur'zish, f.

*Qualification*, endowment, ability, Hy'si'yut, f.

*Qualified*, a. La'ik, Ka'bil.

*Qualify*, v. a. to make capable, La'ik-k. Ka'bil-k.—to modify, Moo'tu'dil-k.

*Qualities*, endowments, Mul'kat, Ou'saf.

*Quality*, nature or property of a thing, disposition, character, Khus'lut, f.—rank, Mur'tub'u, Mun'zil'ut, f.

*Qualm*, Heek, Ur'oo'chi, f.

*Quantity*, bulk or weight, Mik'dar,—v. *Portion*.

*Quarantine*, forty days, the season of lent; in the East—the 40 days which the religious orders sometimes pass in retirement, fasting, and devotion; the period of 40 days after child-birth, or the death of a relation, during which the parties remain unclean, Cha'lee'see, f. Chil'la,—v. a. to observe quarantine, Chil'la-khynch'na.

*Quarrel*, brawl, Jhug'ra, Kuz'i'ya, Big'ar, Buk'her'a,—v. n. Jhug'ur'na, Big'ur'na,—v. a. Kuz'i'ya-k.

*Quarrelling*, Jhug'ru, Big'ar.

*Quarrelsome*, a. Jhug'ra'lin, f. Jhug'ra'loo, m. Buk'her'i'ya.

*Quarry*, stone-mine, Kan-i-sung, Puth'ri'ya-khan,—v. *Mine*.

*Quartan-ague*, Chout'hi'ya.

*Quarter*, a fourth part, Pa'o, Pou'wa, Chouth, f. Chout'ha'ee, f. Char-yuk, Roo'bu,—grace, Um'an, f. Ul-um'an.—

- v. n. *to divide into four parts*, Char-bis'sa-k.—v. *Region, District, Station, Divide, Lodge*; and refer to the article "Fractions and mixed numbers," p. 6.
- Quarter less** (than one of any given number), Pou'ne, Poun; as Pou'ne ek roop'i'yu—*Quarter less one rupee* (i. e. 12 annas); Pou'ne do ser—*Quarter less two seers* (i. e. one seer and three quarters).—6.
- Quarter more** (than one of any given number), Suw'a, Suw'a'-ee; as Suw'a teen roop'i'yu—*Quarter more three rupees* (i. e. *Three rupees and four annas*), Suw'a char bur'us—*Quarter more four years* (i. e. *Four years and three months*).—6.
- Quarter rupee piece, a four anna coin**, Soo'ka.
- Quarter seer** (in weight or measure), Pou'wa; as Ek pou'wa mis'ree—*A quarter (seer) of sugar-candy*. Teen pou'wa doodh—*Three quarters (of a seer) of milk*.—6.
- Quarter-master general**, Meer-i-mun'zil.
- Quartile**, Tur'bee'u, f.
- Quash**, v. *Crush. Annul*.
- Quatrain or tetrastic**, Roo'ba'-ee, f. Moo'rub'bu.
- Quaver, trill, shake**, Tur'a'nn, Luh'ra,—v. n. *to trill, to warble*, Luh'uk'na, Guh'-guh'a'na, Mur'ghol'na (d).
- Quavering, warbling**, Mur'-ghool, Mur'ghol'ee, f. (d)
- Quay, wharf, Ghat, Pun-ghut, Poosh'tu**.
- Queen, the wife of a king, a female regent** (Moohummud-un). Be'gum, Mul'ik'u,—(hindoo) Ra'nee, Put-ra'nee, Deb'ee, Dev'ee,—v. *Princess, Lady*.
- Queen-** (lit. *King-*) bee, Ya'-soob.
- Queen of paradise**, Kha'toon-i-jun'nut (the title of Fatima, daughter of Moohummud).
- Queer**, a. *strange*, Uj'ub.
- Quell**, v. n. *to quiet*, Sun'tun'a-k.—v. *Subdue*.
- Quench**, v, a. *to extinguish*, Booj'ha'na,—*to subdue*, Mar'na.
- Querist**, Sa'il, Su'wal'ee.
- Querulous**, a. Nin'duk.
- Querulousness**, Nin'duk'a'ee, f.
- Query**, Su'wal, Is'tif'ham.
- Quest**, Joost'joo, Joost-o-jo, Khoj.
- Question, interrogatory**, Su'wal, Is'tif'sar,—v. a. S-k. I-k. Poochh'na,—v. *Inquiry, Inquire, Doubt*.
- Questionable**, v. *Doubtful*.
- Questioner**, Su'wal'ee, Sa'il.
- Questioning**, Su'wal.
- Questions, problems**, Ul'a'-kee, f.
- Quibble**. Joo'gut-baz'ee, f.—v. a. Zut'ul-hank'na.
- Quibbler**, Joo'gut-baz.
- Quick**, a. *living, alive*, Zin'du,—*active, speedy*, Juld, J-baz, Jhut, Shit'ab, Tez,—v. *Pregnant*.
- Quicken**, v. a. *to vivify*, Jil'a-na,—v. *Hasten*.
- Quickly**, ad. Jul'dee, Jhut'se, Jhut-put, Shit'ab, Toort, Too'runt.

- Quick-lime*, Bur'ee, f. Tuf'tu, A'huk, Kul'ee, f. (?)  
*Quickness, speed*, Jul'dee, f. Oo'ta'o'lee, f.—*sharpness, pungency*, Tez'ee, f.—*activity of intellect*, Tez-fuhm'ee, f.—v. *Sharpness*.  
*Quick-sand*, Chor-ba'loo, f. Reg-i-ru'wan, f.  
*Quick-silver*, Pa'ra, Seem-ab, Zee'buk, Ab-i-nook'ru,—*fixed* (i. e. by fire), Ka'im-oon-nar,—v. *Mercury*.  
*Quiescent*, a. *silent*, Choop.  
*Quiet*, A'soo'du'gee, f. A'sa'ish, f. Ruf'ah, f. Ruf'a'hi'yut, f.—a. A'soo'du,—v. a. *to calm, to allay*, Sun'tun'a-k.  
*Quill, feather*, Pur.  
*Quilt*, Ruz'a'ee, f. Ba'la-posh, Li'haf,—*small*, Good'ree, f.—v. a. Tug'na, Dha'ga-dal'na, Nig'und'na, Bukh'i'ya'na.  
*Quilted linen*, Soz'nee, f.  
*Quilted upper garment*, Li'haf.  
*Quilted vest* (worn as a defence against arms), Dug'la.  
*Quilting, act of*—Tug'a'ee, f.—*substance quilted*, Nig'un'da, Nig'un'da'ee, f.—*a kind of strong*, Bukh'i'ya, Bukh'i'yu.  
*Quilting charge, price paid for quilting*, Tug'a'ee, f.  
*Quince, common*—Bih, f. Bi'hee, f. Suf'ur-jul,—(*ægle marmelos* or) *thorny Bengal quince*, Bel, 37.—*a small variety of the Bel*, Sep'pul, Shree-phul'a, 46.  
*Quince seed, common*—Bi'hee-da'nu.  
*Quin-quennial*, a. Punj-sa'lu.
- Quinsy*, Khoo'nak.  
*Quintessence, the pure essential part of any thing*, Khoo'la'sa, Sar, f.  
*Quintuple*, a. Moo'khum'mus.  
*Quire, 24 sheets*, Dus'tu.  
*Quirk*, v. Taunt, Quibble.  
*Quit*, v. a. *to leave*, Chhor'na, Turk-k. Ty'ag'na, Tuj'na, Kin'ar-khynch'na,—v. *Discharge, Requite, Acquit, Free*.  
*Quit service*, v. a. Kum'ur-khol'na.  
*Quit-rent*, Wur'ee.  
*Quittance, discharge from debt or other obligation*, Far'igh-khut'tee, f.—v. *Discharge, Recompense*.  
*Quite*, ad. *wholly*, Bil'kool,—v. *Clearly*.  
*Quiver, a case for arrows*, Turkush, Jub'uh, Toon, Koor'-ban, Nik'hung, f.  
*Quiver*, v. n. *to quake*, Kamp'na, Thur'ra'na, Lur'uz'na,—v. *Quaver*.  
*Quivering*, Lur'zish, f. Lur'zu,—p. a. Lur'zan.  
*Quotidian*, v. *Daily*.  
*Quotidian fever*, Tup-i-moo'-wa'zub'u.  
*Quota*, Buh'ru. Bih'ree, f.  
*Quotation*, Ik'ti'bas.  
*Quote*, v. a. Ik'ti'bas-k.  
*Quoted*, a. Mook'tub'us.  
*Quoter*, Mook'tub'is.  
*Quoit, discus*, Chuk'kur.
- R.**
- Rabbit*, v. Hare.  
*Rabble*, v. Crowd, Mob.  
*Race, contest in speed*, Dou'ra-dou'ree, f.—v. *Family, Gen-*

*eration, Breed, Course, Progress, Root.*

*Race-course, Ghoor-dour.*

*Racer, runner, Dou'rak.*

*Rack, v. Torture.*

*Rad'ha, or } the fabled mis-  
Rad'hik'a, } tress of the h.  
god Krish'na.—276, 269.*

*Radiance, Shoo'a, f. Chhoot, f.*

*Radiant, v. Shining.*

*Radiate, v. Shine.*

*Radical, primitive, Us'lee.*

*Radish, common—Moo'lee, f.  
Foo'jool, Toorb.*

*Raft, float, Be'ra, Oo'rup,—  
of water-pots (with their  
mouths turned down, and  
usually secured by a bam-  
boo frame), Ghur'nu'ee, f.  
—fishing-raft, Tap'a (d).*

*Rafter, Kur'ee, f. Kan'dee, f.  
Ko'ro, Bur'ga, Suk'fee, f.  
Tur'uk, f.—v. Beam.*

*Rag, tatter, Chith'ra, Chit, f.  
Lut'ta, Leep'ree, f. Par'chu,  
Phoos'ra.*

*Ragged, a. tattered, dressed  
in tatters, Chit'hur'i'ya,  
Dulk-posh.*

*Rage, furious anger, Ghoos'su,  
Ghuz'ub, Khushm,—v. n.  
Jhir'jhir'a'na,—v. Anger,  
Eagerness, Rapture.*

*Rageful, v. Furious.*

*Ra'hoo, in h. astronomy, the  
ascending node; in h. my-  
thology, the severed head  
and arms of a four-armed,  
dragon-bodied demon, at  
enmity with the sun and  
moon; and hence the vulgar  
belief that the eclipses of  
those orbs arise from the  
attempts of Rahoo to swal-*

*low them; whilst the re-  
maining part of his person,  
under the name of Ke'too,  
or the descending node, is  
supposed to appear in comets  
whirlwinds, fiery meteors,  
water-spouts, and columns  
of sand.—276.*

*Rail, v. n. to scold, Jhir'jhir'-  
a'na.*

*Railing, a series of rails,  
Kut'hur'a, Ber'ha,—or lat-  
tice work surrounding a  
temple or tomb, Zur'eeh, f.*

*Raillery, Lut'ee'fa, Buz'lu.*

*Raiment, Posh, Po'shak, f.  
Po'shish, f. Kup'ra.*

*Rain, Menh, Bur'us, Bur'us'-  
ta, Ba'rish, f. Bur'ukh,  
Ba'ran,—v. n. Menh-bur'-  
us'na, Bur'us'na, Bur'ukh'-  
na, Pa'nee-pur'na,—v. a.  
Bur'sa'na, Bur'sha'na.*

*Rain-bow, Kous-i-koo'zu, f.  
Bo'ro.*

*Rain-water, Ab-i-ba'ran.*

*Raining, p. a. Bur'sa'oo.*

*Rains, v. Rainy season.*

*Rainy, a. Bursh-kal'ee.*

*Rainy season, Bur'sat, f. Pa'-  
wus,—of four months, or  
2nd of the h. three seasons;  
i. e. from the beginning of  
Bha'don (Aug.—Sept.) to  
the end of Ug'hun (Nov.—  
Dec.), Chou-ma'sa;—of two  
months, or 3rd of the h. six  
seasons; i. e. from the com-  
mencement of Bha'don (Aug.  
—Sept.) to the end of A'sin  
(Sept.—Oct.), or from the  
15th of Us'arh to the 15th  
of Bha'don (i. e. July and  
Aug. entire), Bark'ha, f.*

- Bur'sha**, f.—the second rainy season of two months, or close of the rains, being the 4th of the h. six Seasons, or sister season of the foregoing named; i. e. from the commencement of Ka'tik (Oct.—Nov.) to the end of Ug'hun (Nov.—Dec.), or from the 15th of Bha'don to the 15th of Ka'tik (i. e. Sept. and Oct. entire), Sur'-ut-root.—184-5.
- Raise**, v. a. to lift or elevate, Oo'tha'na, Boo'lund-k. Chur'ha'na,—to exalt or promote, to augment, Bur'ha'na,—to set upright, Khur'a-k.—to give rise to, to establish, Bur-pa-k.—to levy an army, Tuj'heez-i-lush'kur-k.—v. Lift, Elevate, Erect, Levy.
- Raisin**, dried grape. Dakh, f. Mu'weez.—a species of, Moo'nuk'ka,—small dried grapes, without stones (currants), Kish'mish.
- Raising**, p. a. Khez.
- Rajah**, a hindoo prince, sovereign, monarch, Ra'ja,—v. Prince.
- Raj-dhur**, the prime minister of a raja.
- Raj-poot**, the name of a hindoo tribe descended from a raja; or a male of that tribe.
- Rake**, a dissolute fellow, Ou'bash, Rind, Khur'ab'a'tee, Looch'cha, Fa'sik, Fa'sik'a, Shoo'h'da,—v. Gather, Collect, Hoe.
- Rakish**, a. Rin'da'nu, Fa'sid.
- Rakishness**, Ou'ba'shee, f.
- Ram**, male sheep, Bhe'ra, Mend'ha, Mer'ha, Koj. Koch,—male sheep, the vernal sign Aries, Mekh, Mesh,—v. Aries.
- Ram**, v. a. to drive with violence, Dhoos'na,—to drive in or down, Gad'na, Thes'na.
- Rammer**, Mog'ra, Door'moos, Thus'nee, f.
- Ram-rod**, Guz, Soom'ba.
- Ramble**, Chi'hul-kud'mee, f.—v. n. Phir'na, Tu'hul'na, Hand'na.
- Rambling**, Syr, f.
- Rambler**, Syr-baz.
- Ramp**, v. Creep, Climb, Leap, Spring.
- Rampart**, Fus'eel, f. Sud.
- Rancid**, a. Tulkh, Gun'du.
- Rancidness**, Tulkh'ee, f.
- Rancour**, Kee'na, Booghz.
- Rancorous**, a. Kee'na'wur, Kee'na'kush.
- Range**, any thing placed in a line, Tan'ta, Kut'ar, f. Kit'ar, f.—compass taken by a flying cannon ball, &c. bow-shot, Pur'tab, f.—v. n. to rove, Rum'na,—v. Class, Order, Ramble, Rambling.
- Rank**, a file of soldiers, Pant, f. Pan'ti, f.—high grade, dignity, Mur'tub'a, Mur'tub'ut, f. Mun'zil'ut, f. Jah, f. Roo'dar'ee, f. Shur'uf,—v. Row, Line, Class,—Arrange,—Rancid, Gross, Coarse,—Luxuriant, Fruitful.
- Rankle**, v. n. Khut'uk'na.
- Ransack**, v. Plunder.
- Ransom**, Chhoo'rou'tee, f. Fid'a, f.—v. a. F.-d. Khul'aa-k.



- Ransomed*, a. *Khul'as*.  
*Ransomer*, *Kuf'eel*.  
*Rant*, *Bur'ra'hut*, f.—v. *Prate*.  
*Ranunculus*, *crowfoot*, *Ka'-koonj'kee*, f.  
*Rap*, *Dhoul*, f.—v. *Knock*.  
*Rapacious*, a. *Nich'o'roo*.  
*Rape*, *violence*, *Ghusb*, *Jubr*.  
*Raphe of the perinæum*, *Lun'-gur*.  
*Rapid*, a. *Juld*, *Tez*, *Tur'kha*.  
*Rapidness*, } *Juld'ee*, f. *Tez'ee*,  
*Rapidity*, } f. *Tur'kha'ee*, f.  
*Rapier*, v. *Sword*.  
*Rapine*, *Gha'rut*, *Nubb*.  
*Rapture*, *ecstasy*, *transport*,  
*Wujd*, *Wuj'dan*, *Mug'un'-ta*, f.—v. *Rapidity*.  
*Raptured*, a. *Mug'un*.  
*Rare*, a. *scarce*, *uncommon*,  
*Kum-yab*, *Na-yab*, *Na'dir*,—  
*thin*, *subtile*, *Ka'ghuz'ee*,—  
v. *Valuable*, *Raw*.  
*Rarefaction*, *Tur'keek*, f.  
*Rarefy*, v. n. *Tig'hul'na*.  
*Rareness*, } *scarcity*, *Kum-*  
*Rarity*, } *yab'ee*, f. *Na-*  
*yab'ee*, f.—v. *Thinness*.  
*Rascal*, *scoundrel*, *Hur'am-*  
*za'du*, *Hur'am-za'du* (lit.,  
as an adj., *Unlawfully-be-*  
*gotten*).  
*Rascality*, *Hur'am-za'du'gee*, f.  
*Ras-ja'tra*, } a hindoo three  
*Ras-poo'ja*, } nights festival,  
observed in celebration of  
the fabled revels of Krishna  
with the milk-maids of  
Bruj; commencing on the  
first night of Katik (*Oct.-*  
*Nov.*).—307.  
*Rascally*, a. *Kum'ee'na*.  
*Rash*, a. *precipitate*, *Juld*, *Tez*.  
*Rashness*, *Juld'ee*, f.  
*Rasp*, v. *File*.  
*Rat*, *Moos'ra*, *Muchh'un'dur*,  
*Een'door*, *In'door*,—a large  
variety of, *Khur-moosh*,—  
*bandicote* (?) or *mus mala-*  
*baricus*, of Shaw, or *mus*  
*giganteus*, of Linn. (Linn.  
*Trans.* vol. 7.) *Ghoos*,  
*Ghoo'sa*,—v. *Mouse*.  
*Ratan*, *calamus rotang*, *Bet*,  
f. *Bed*, f.—v. *Cane*.  
*Rate*, *share*, *assessment*, *Bih'-ree*, f.—v. *Value*.  
*Rather*, ad. *sooner*, *A'ge*, *Puh'-le*, *Puh'la*.  
*Ratification*, *Kur'ar*, *Tuk'ur'-roor*.  
*Ratified*, a. *Kur'a'ree*.  
*Ratify*, v. *Confirm*, *Settle*.  
*Rational*, *Na'tik*,—a. *Na'-tik'u*.  
*Rationality*, *Ukl-mund'ee*, f.  
*Rationally*, ad. *Uk'lun*.  
*Rats-bane*, *arsenic*, *Sum'ool'-far*, *Sum'ool'khar*.  
*Rattle*, a child's clattering toy,  
*Jhoon'jhoo'na*, *Chut'ta-but'-ta*,—v. n. *to clatter*, *Khur'-uk'na*,—v. a. *Khur'khur'-a'na*.  
*Rattling*, *Khur'khur'a'hut*, f.  
*Ravage*, *Pa'e-ma'lee*, f.—v. a. *Pa'e-mal-k*.  
*Ravaged*, a. *Pa'e-mal*.  
*Rave*, v. n. *to talk irrationally*,  
*Bur'bur'a'na*.  
*Ravel*, v. a. *to entangle*, *entwist*, *involve*, *perplex*, *Ool'-jha'na*,—v. n. *Oo'lujh'na*.  
*Raven*, *Jung'lee-kou'wa*, *Dhur-kou'wa*.  
*Ravenous*, a. *Dur'ind*, *Dur'-in'du*, *Dur'und*, *Dur'un'du*,  
*Mur-bhoo'kha*.

*Ravine*, a steep pass, Gha'tee, f. Gir'e'wu, Gur'e'wu, Na'la.  
*Raving*, delirious talk, Bur'-bur'a'ee, f. Huz'i'yan.  
*Ravish*, v. a. to constuprate, Hoor'mut-le'na, —to enrap-ture, Moh'na.  
*Raw*, unripe, immature, crude, green, Kham, Kuch'cha, —uncooked, Am, —bare of skin, Kanch, —green in years or experience, Ta'zu, Nou, —rare, Hir'ar.  
*Raw-boned*, a. Jhin-hud'da.  
*Rawness*, unripeness, immatu-rity, inexperience, Kham'ee, f. Kuch, Kuch-pun, Kuch'-cha-pun.  
*Ray*, beam, Kir'un, f. Bha'noo, Runs, f. —v. Sun-beam.  
*Rays*, Pur'tou, Ush'i'u. —v. Sun-beams.  
*Raze*, v. a. Dha'na, Mis'mar-k. Mul'met-k.  
*Razor*, Oos'too'ra, Chhoo'ra.  
*Reach*, arrival, intellect, Pu'-hoonch, f. —v. a. to extend, to attain, Pu'hoonch'a'na, —v. n. Pu'hoonch'na, —v. Arrive, Stretch.  
*Reach*, the distance between two points on the banks of a river, Bank, Bunk.  
*Reaction*, Pul'ta'o.  
*Read*, v. a. to peruse, Purh'-na, Syr-k.  
*Read*, p. p. Pur'ha, Khwan'da.  
*Reader*, Purh'ne-wa'la, Khwa'-nun'da.  
*Reader of the koran*, Koo'ran-khwan.  
*Reading*, act of perusing, Pur'-hun, f. —(in composition) Khwa'nee, f.

*Readily*, ad. quickly, Juld, Toort, Too'runt.  
*Readiness*, state of being ready, Ty'a'ree, f. —v. Promptness.  
*Ready*, a. prepared, Ty'ar, —at hand, Nuzd, Nuz'deek, Ha'zir, Mou'jood, —willing, Ra'zee, Ha'zir. —quick, Juld, Tez, —v. Prompt, Eager, Readily.  
*Ready cooked*, a. Puk'a-puk'-a'ya.  
*Ready made*, a. Bun'a-bun'-a'ya.  
*Ready money*, cash, Nukd, Rok.  
*Ready money purchase*, Dust-bu-dust (lit. Hand in hand, or From hand to hand).  
*Real*, a. true, genuine, Huk'-ee'kee, Such'cha, Such'a, Yuk'ee'nee, Nis'chy, —re-lating to things not persons, Mal'ee.  
*Reality*, truth, Huk'ee'kut, f. Such'a'ee, f. Yuk'ee'nee, f. Nis'chy.  
*Realize*, v. a. Kur-dikh'la'na.  
*Really*, ad. truly, Huk'ee'-kut'un, Such, S-mooch, Nis'-chy.  
*Realgar* (?), red arsenic, Myn'-sil.  
*Realm*, kingdom, Moolk.  
*Ream*, 20 quires, Do-gud'dee, f. (one Gud'dee = 10 quires.)  
*Re-animate*, v. a. Jil'a'na.  
*Reap*, v. a. to cut with a sickle at harvest, Dir'ou-k. Lou'-na, Kat'na.  
*Reaper*, Dir'ou-gur.  
*Reaping*, Dir'ou.  
*Reapers' wages*, in kind, Lou'-nee, f.  
*Reaping-hook*, v. Sickle.

- Rear*, Pich'ha'ree, f. Pichh'-wa'ra, Peech'ha.  
*Rear*, v. a. *to bring up. to breed*, Pur'wur'ish-k. Pal'-na, Pos'na,—v. n. *to raise the fore-legs, as a horse*, Seekh-pa-h. Tur'ar'na,—v. *Raise, Lift*.  
*Rear-guard*, Chun'da'wul.  
*Rearing*, a. *apt to raise the fore-legs, as a horse*, Seekh-pa,—v. *Breeding*.  
*Reason, intellect, understanding*, Ukl, f. Fuhm, Fuh'meed, f. Id'rak, Chy'tun'yu,—*cause, motive*, Sub'ub, Sub'-ub-ee'yut, f. Moo'jib, Was'-tu, Wujh, f. Ka'run,—*argument*, Hooj'jut, f.—v. *Think, Argue, Debate*.  
*Reasonable*, a. Uk'lee, Ma'kool.  
*Reasonableness*, Ma'kool'i'-yut, f.  
*Reasonably*, ad. Uk'lun.  
*Rebeck*, Rub'ab.  
*Rebeck-player*, Rub'a'bee, Rub'a'bi'ya.  
*Rebel*, Bagh'ee, A'see, m. f.  
*Rebel*, v. n. Phir-ja'na, Bugh'-ee-h.  
*Rebellion*, Bugh'a'wut, f. Sur-kush'ee, f. Gur'dun-kush'-ee, f.  
*Rebellious*, a. Bugh'ee, A'see, Sur-kush, Gur'dun-kush.  
*Rebound*, Jhir'kee, f. Jhur'kee, f. Pul'ta'o,—v. n. Pul'ut'na, Oo'chuk'na,—v. a. Pul'ta-kha'na.  
*Rebuff*, Jhir'kee, f. Jhur'kee, f.—v. a. Jhir'uk'na, Jhur'-uk'na.  
*Rebuild*, v. *Build*.  
*Rebuilding*, Ta'meer, f.  
*Rebuke*, Ghoor'kee, f.—v. a. Dant'na.  
*Rebus*, Moo'um'ma.  
*Recal*, Bur-khast, f.—v. a. *to call back*, Pher-boo'la'na,—*to revoke*, Muhv-k.  
*Recant*, v. a. In'hir'af-k. Ir'-tid'ad-k.  
*Recantation*, In'hir'af, f. Ir'-tid'ad, Tou'buh, f.  
*Recapitulate*, v. a. *to iterate*, Rut'na.  
*Recede*, v. n. Hut'na, Oo'sur'-na.  
*Receipt, a written acknowledgment of having received money or goods*, Rus'eed, f. Kubz-ool-wus'ool, f. Pu'-hoonch, f. Dakh'il'a,—*act of receipt*, Dur-a-mud, f.—*place of receiving*, Ma'khuz,—v. *Recipe*.  
*Receive*, v. a. *to take or obtain*, Le'na, Le-le'na,—*to allow, to admit*, Man'na,—*to entertain as a guest*, Is'tik'-bal-k.  
*Received*, a. Ma'khooz,—p. p. Rus'ee'da.  
*Receiver, he who receives*, Le'-na-wa'la,—v. *Tax-gatherer*.  
*Receiver of stolen goods*, Than'-gee.  
*Recent*, a. Nou'rus, Tut'ka.  
*Receptacle*, Nid'han,—(incomposition) Dan, Da'nee,—(for examples, v. *Candle-stick, Oil-pot, Pen-case, Spittoon*.)  
*Reception, welcome*, Kub'ool.  
*Recess*, v. *Niche, Retirement*.  
*Recipe*, Noos'khuh.  
*Reciprocal*, a. *mutual*, Ja'ni'-byn.  
*Reciprocally*, ad. Ja'ni'byn'se.

- Recital*, Tuk'reer, f. Zikr.  
*Recite*, v. a. Tuk'reer-k. Zikr-k.  
*Reciter*, Na'kil.  
*Reciter of odes*, Ghuz'ul-khwan.  
*Reckon*, v. a. to count, Gin'na, Shoo'mar-k.—v. Esteem.  
*Reckoning*, account, Gin'tee, f.  
*Reclaim*, v. a. to reform, Doo'-roost-k.  
*Recluse*, Ooz'lut-goo'zee'du, Ooz'lut-goo'zeen, Ooz'lut'ee, —a. and n. Khul'wut-goo'zeen, K-nish'een.  
*Recognise*, v. a. Puh'chan'na.  
*Recognition*, Puh'chan, f.  
*Recoil*, Pus-kush,—v. n. to spring back (as a gun), Peech'ha-k.—v. Rebound.  
*Recollect*, v. a. Yad-k.  
*Recollection*, Yad, f. (dukh. m. f.)—Yad-a'wur'ee, f.  
*Re-commencement*, Sur'i'nou.  
*Recommend*, v. a. to commend, Sif'a'rish-k. Tuk'reeb-k.  
*Recommendation*, Sif'a'rish, f. Tuk'reeb, f.  
*Recommender*, Sa'ee.  
*Recompense*, I'wuz, Ujr,—v. a. I-d. U-d.  
*Reconcile*, v. a. Mil'a'na, Bun'a'na.  
*Reconciliation*, Mil'ap, f. (dukh. m.), Mel, Tus'fee'yu.  
*Reconnoitre*, v. a. Deed-k.  
*Reconnoitring*, Deed-baz'ee, f.  
*Record*, register, Duf'tur.  
*Record*, v. a. to register, Durj-k. Tuh'reer-k.  
*Record-keeper*, Kar-koon.  
*Record-office*, Duf'tur-kha'nu.  
*Recover*, v. a. to cure, Uch'chha-k.—v. n. U-h. Buch'na,—v. a. to regain, Pher-pa'na.  
*Recovery*, cure, Shif'a, f. Sul-a'mut, f.  
*Recount*, v. a. to relate, Kuh'na.  
*Recourse*, return, appeal, Roo'-joo, m. f.  
*Recreate*, v. a. to refresh, Ta'zu-k.  
*Recreation*, Syr, f. Tuf'ar'rooj.  
*Recruit*, a new soldier, Ny'a-sip'ah'ee, Nou-moo'la'zim, —v. a. to raise new soldiers, Bhur'tee-k.  
*Rectification*, act of setting right, Doo'roos'tee, f.  
*Rectified*, a. made right, Doo'-roost.  
*Rectified (or twice distilled) spirit, &c.*, Boond-kee-boond.  
*Rectify*, v. a. to make right, Doo'roost-k. Bun'a'na, Sakh'na.  
*Rectitude*, Doo'roos'tee, f. Ras'tee, f. Nek'ee, f.  
*Rectum*, Choos'ta.  
*Recumbent*, p. a. Moot'tuk'ee.  
*Recur*, v. n. to return to the mind, Yad-a'na.  
*Red*, a. (persian) Lal, Soorkh, —(arabic) Uh'mur, —(Sungskrit) A'rukt, Bim'book, Ra'ta, Soo'ha,—v. Crimson, Rose-coloured, Wine-coloured.  
*Red colour (or dye)*, Rut'nar, Soo'rung,—obtained from the lac insect, Ja'wuk,—from the safflower or bastard saffron, Koos'oom'bha, Shu'hab (?),—from Ger'oo (v. Red-ochre) Bhug'on'ha, —with which women paint the face, Gha'zu,—v. Ul'ta.  
*Red-cheeked*, a. Shum'u-rookh.  
*Red cotton cloth, dyed with a*

- colour obtained from the root of the broad-leaved morinda, Sa'loo,—dyed with a colour made from Ger'oo (v. Red-ochre), Bhug'wan.
- Red-lead**, v. Minium.
- Red-ochre**, a kind of—Ger'oo. (Bole armenian?)
- Redness**, Soor'khee, f. La'lee, f.
- Redeem**, v. a. Khul'as-k.
- Redeemed**, a. Khul'as.
- Redeemer**, A'zad-kur'ne-wa'la, Buch'a'ne-wa'la, Ruch'-chhuk.
- Redemption**, ransom, release, Khul'a'see, f.—ransom, self-sacrifice to save another, Fid'a, f.
- Redoubt**, Kil'uh'chu.
- Redress**, Dad-rus'ee, f. Fur'yad-rus'ee, f.—v. a. Doo'-roost-k.
- Redresser**, Dad-rus, Fur'yad-rus.
- Reduce**, v. a. to diminish, Ghut'a'na,—to lessen arithmetically, Tor'na,—to bring into subjection, Ganth'na (lit. to tie or bind), Ko'ra-k. (lit. to whip.)—to break into pieces or atoms, Choo'-ra-k. Choor'na.
- Reduced**, a. emaciated (by sickness, &c.). Lut'a, Mur'-i'yul,—impoverished, Moof'-tuk'ir.
- Reduction**, decrease, Ghut'a'o.
- Redundance**, Fuz'oo'lee, f.
- Redundant**, a. Fuz'ool.
- Reduplicate**, v. a. Doh'ra'na.
- Reduplication**, Doh'ra'o,—of a letter, or the contraction of one letter into another similar, Id'gham.
- Reed**, cane, pipe, Ny, f.—species of (?), Pan'hur', Ram'sur,—v. Cane, Pipe Saccharum, Writing-reed.
- Reeden**, a. Ny-bust.
- Reel**, winding frame, Chur'-kha, Ku'la'ba, Pur'ta, Pur'-et'a, Ut'er'un,—v. a. Pur'-et'na, Ut'er'na,—v. Stagger.
- Re-establish**, v. a. Bu'hal-k.
- Re-establishment**, Bu'hal'ee, f.
- Refer**, v. a. to appeal to, Roo'-joo-k.
- Reference**, Roo'joo, m. f.
- Referee**, v. Arbitrator.
- Refine**, v. a. to purify, Myl-chhant'na, Myl-kat'na,—to clear from dross (as metals) Sodb'na.
- Refined**, a. pure, Pak. Saf.
- Refinement**, purity, Pa'kee, f. Pak-baz'ee, f. Sa'fee, f.
- Reflect**, v. a. to throw back an image (as in a glass), Uks-dal'na,—to consider, Soch'-na, Un'desh'u-k. Bich'ar'-na,—v. Reproach.
- Reflection**, meditation. Soch, Un'desh'u,—v. Censure, Shadow.
- Reflux**, ebb, Bhat'ha, Juzr.
- Reform**, v. a. Doo'-roost-k.
- Reformation**, amendment, Doo'-roost'ee, f.
- Reformed**, a. Roo'bur'ah.
- Reformer**, Moos'lih.
- Refractoriness**, Sur'kush'ee, f.
- Refractory**, a. Sur'kush.
- Refrain**, v. a. Baz-rukh'na,—v. n. Baz'a'na, Baz-ruh'-na.
- Refresh**, v. a. to recreate, Ta'-zu-k.



- Refreshing*, a. Ta'zu-kar.  
*Refreshment*, new life, animation, Ta'zu-dum,—rest, Tuf'ur'rooh,—v. Food.  
*Refrigerant*, Thun'da'ee, f. Tub'reed, f.—a. Tub'reed.  
*Refuge*, Il'tij'a, f. Pun'ah, f. As'ra,—v. n. Peeth-ke-peech'he-pur'na,—v. a. Peeth-ke-peech'he-dal-le'na.  
*Refugee*, Pun'ah-geer, As'rif.  
*Refulgence*, Noor, Rosh'na'ee, f. Rosh'nee, f.  
*Refulgent*, a. Noor'a'nee, Ro'shun.  
*Refund*, v. a. Pher-d. Wa'pus-d. W-k.  
*Refusal*, denial, In'kar, Ib'a, Nuf'ee.  
*Refuse*, v. a. In'kar-k.—v. n. Hich'uk'na.  
*Refuse*, leaving, Fooz'lu, Fuz'lu, Nuf'ee.  
*Refutation*, Ib'tal, Rud.  
*Refute*, v. a. Rud-k. Khund'na.  
*Regal*, v. Kingly, Princely.  
*Regality*, v. Royalty.  
*Regard*, heed, attention, respect, Li'haz, Ri'a'yut, f.—relation, reference, Nis'but, f.—v. a. to observe, heed, attend to, respect, Man'na,—to have relation or reference to, Ul'a'ku-rukh'na.—v. Esteem.  
*Regardful*, v. Attentive.  
*Regardless*, a. Be-hosh'yar.  
*Regency*, v. Government.  
*Regeneration*, new life, Hy'at-i-ta'zu.  
*Regent*, v. Vicegerent, Viceroy.  
*Regent of death*, or hindoo Pluto, v. Jum, 260.  
*Regimen*, rule, Tad'beer, f.—rule of diet, T-i-ghiz'a.  
*Regiment*, battalion, Pul'tun, f.  
*Regimental*, a. Pul'tun'ee.  
*Regimentals*, uniform, Ba'na.  
*Region*, country. Des, Moolk, Dig, Di'yar, Lok, Khund.  
*Region under the earth* (according to the hindoo), Tul'a'tul, Pa'tal (believed to be inhabited by a Serpentine race).  
*Regions*, Uk'a'leem.  
*Register*, Duf'tur, Sij'il,—v. a. His'ab-rukh'na.  
*Regret*, Uf'sos, Hus'rut, f. Puchh'ta'wa,—v. a. U-k. Puchh'ta'na, Hath-mul'na.  
*Regular*, a. Theek, T-thak, Ba-kai'du.  
*Regulate*, v. a. Theek-thak-k. Saj'na, Sadh'na.  
*Regularity*, In'tiz'am, Kur'ee'na.  
*Regulation*, rule, Dus'toor, Bund-o-bust, Tur'eeek, f. In'tiz'am,—v. Law, Canon.  
*Reign*, Bad-sha'hee, f. Sha'hee, f. Sul'tun'ut, f. Moolk, Raj, Raj'a'ee, f.—v. n. to enjoy or exercise sovereign authority, Tukht-pur-byth'na.—Of the reign, a. Joo'loo'see.  
*Reigning*, Tukht-nish'een.  
*Reimburse*, v. a. Bhar-d. Poo'ra-k.  
*Rein*, hand-part of a bridle, Bag, f. Ras, f. Jil'on, f. In'an, f. Mu'har, f. Zum'am, m. f.—v. a. to restrain, control, curb or pull up a horse, &c. Bag-le'na, Tham'-

- na, Thambh'na,—v. *Restrain*.
- Reins of carriage horses*, Ras, f. Soot'la.
- Reins, the lower part of the back*, Kut, f. Kut'ee, f. Lunk, f.
- Reinstate*, v. a. Bu'hal-k.
- Reinstated*, a. Bu'hal.
- Reinstatement*, Bu'hal'ee, f.
- Reject*, v. a. to cast off, Rud-k. —v. *Refuse, Forsake, Throw away*.
- Rejection*, Rud.
- Rejected*, a. Rud'dee.
- Rejoice*, v. n. Khoosh-h.—v. a. K-k. Khoo'shee-k.—v. n. and v. a. Bi'hur'na.
- Rejoiced*, a. Khoosh, Shad, Sha'da, Shad'man.
- Rejoicing*, Khoo'shee, f. Sha'dee, f. Shad'man'ee, f.
- Rejoinder*, Ju'wab-soo'wal'ee, Rud-i-ju'wab.
- Reiterated sound (echo?)* Chut'-a'chut.
- Relapse, return*, Oud.
- Relapse of sickness*, Oud-i-murz.
- Relate*, v. a. to tell, to recite, Tuk'reer-k. By'an-k.
- Related*, a. connected, Nis'-but'ee.
- Relation, recital*, Tuk'reer, f. By'an,—connection, Nis'but, f.—v. *Kindred, Kinsman*.
- Relative, a. having reference, respecting*, Nis'but'ee,—v. *Kindred, Kinsman*.
- Relater*, Nuk'lee, Na'kil.
- Relationship*, Kur'a'but, f.
- Relative pronoun, or the antecedent with respect to the relative*, Mou'sool.
- Relax*, v. a. Soost-k.
- Relaxation*, Soos'tee, f.
- Relaxed*, a. Soost, Dhee'la.
- Release, freedom*, Khul'as, Khul'a'see, f. Chhoot'-ka'ra, Chhoot'tee, f. Chho'ra, Chho'ra'o, Chho'ra'wa, A'-za'dee, f. A'za'du'gee, f. Ri'ha'ee, f. Mochh, Moksh, Mo'chun, Nis'tar,—*acquittance of an obligation in writing*, Far'igh-khut'tee, f.
- Release*, v. a. Khul'as-k. Chhoot'ka'na, Chhor'na, Moch'na, Nis'tar'na.
- Released*, a. Khul'as, A'zad, Far'igh, Ri'ha.
- Relent*, v. n. Moo'la'im-h.—v. a. M-k.
- Relentless*, a. Sukht.
- Reliance*, Bhur'o'sa, It'i'mad.
- Relict*, v. *Widow*.
- Relier*, Moos'tun'id.
- Relief, alleviation*, Tukh'feef, f. A'ram,—*change of guard*, Bud'lee, f.
- Relieve*, v. a. to alleviate, Tukh'feef-d. A'ram-d.—to aid or succour, Be'ra-par-k. Be'ra-par-lug'a'na.
- Religion, a system of faith and worship*, Deen, Muz'hub, Tur'ee, f. Tur'ee'ku, Tur'-ee'kut, f. Um'a'nul, f.
- Religions*, 124.
- Religious, a. pious*, Deen'dar.
- Religiousness*, Deen'dar'ee, f.
- Relinquish*, v. a. Mou'koof-k. Hath-oo'tha'na, Ty'ag'na.
- Relinquished*, a. Mou'koof.
- Relinquishment*, Ty'ag.
- Relinquishing*, p. a. Ty'a'gee.
- Relish, taste with delight, delicacy, any thing agreeable*

- to the palate or mind,  
Muz'u, Su'wad, Swad,—  
v. a. Chakh'na, Chukh'na.  
*Relishable*, a. Muz'a-dar, Swa'-  
duk, Swa'dul.  
*Reluctance*, Dur'egh, Kheech.  
*Reluctant*, a. Na-khwah.  
*Rely*, v. n. Bhur'o'sa-k, It'i'-  
mad-ruk'na, I-k.  
*Remain*, v. n. to continue, to  
tarry, Ruh'na, Tik'na,—to  
be left out of a certain num-  
ber, Ba'kee-ruh'na, Buch'-  
na, Chhoot'na.  
*Remainder*, any thing left, Ba'-  
kee (pl. Ba'ki'yat), Buch'-  
tee, f. Buk'ee'yu (pl. Buk'-  
a'ya), Fuz'lu, Fooz'lu, Foo'-  
za'lu, Ma-buk'ee, Ma-buk'-  
ee'yu.  
*Remaining*, p. a. Ba'kee.  
*Remains*, v. *Remainder*, *Corpse*.  
*Remark*, observation in words,  
Buch'un, Koul,—v. Word,  
Saying; Say, Observe.  
*Remarkable*, a. Ni'ha'yut.  
*Remediable*, a. Du'wa-puz'eer,  
Is'lah-puz'eer, Cha'ru-puz'-  
eer.  
*Remediless*, a. Be-cha'ra,  
Bich'a'ru, La-il'aj, La-du'wa,  
Na-char.  
*Remedy*, that which cures dis-  
ease, Du'wa, Cha'ra, Cha'ru,  
Il'aj, m. f. Shif'a, f. Dur'-  
man, Dur'mun,—v. a. to  
cure, Du'wa-k. Il'aj-k.—v.  
Cure, Reparation, Repair.  
*Remember*, v. a. Yad-k. Chet'-  
na.  
*Remembrance*, Yad, f. Yad-  
a'wur'ee, f. Chet.  
*Remembrancer*, one that re-  
minds, Yad-dih.  
*Remind*, v. n. Yad-dil'a'na.  
*Reminiscence*, Yad, f. Yad-  
dih'ee, f.  
*Remiss*, a. Dhee'la, Soost.  
*Remissness*, Dhee'la'ee, f.  
Soos'tee, f.  
*Remission*, abatement, Tukh'-  
feef, f.—v. Release, Pardon.  
*Remit*, v. a. to relax, Tukh'-  
feef-k.—to pardon, Moo'af-  
k.—v. Send, Slacken.  
*Remittance*, v. Bill.  
*Remnant*, Ba'kee, Ma-buk'ee,  
Ma-buk'ee'ya, Wusl'cha.  
*Remonstrate*, v. Represent.  
*Remorse*, Mus'os'a, Puchh'-  
ta'wa.  
*Remorseless*, a. Kut'ar.  
*Remote*, a. distant in place,  
Door, Bu'eed, Pur, Tuf'a'-  
woot.  
*Remoteness*, Door, f. Doo'ree, f.  
*Removable*, a. Jun'gum.  
*Removal*, dismissal from a  
post, Tugh'ee'ree, f. Tugh'-  
yee'ree, f. Uzl.  
*Remove*, v. a. to place or keep  
at a distance, Door-k.—to  
put away, Chhoo'ra'na,—to  
place away or put aside,  
Sur'ka'na,—to take away,  
Oo'tha'na, Oo'tha-d.—to dis-  
miss, Tugh'eer-k.—v. De-  
part, Move.  
*Removing*, going from one  
place to another, Nukl.  
*Remunerate*, v. Reward.  
*Remuneration*, Juz'a, f. Ujr.  
*Rencounter*, v. Combat, Oppo-  
sition.  
*Rend*, v. a. Tor'na, Bid'ar'na,  
Cheer'na, Phar'na, Chak-k.  
*Render*, v. Return, Give,  
Translate.

- Rendezvous*, Muj'mu, Mur'ju,  
 —v. *Meet*.  
*Renegade*, *renagado*, Moor'-  
 tud.  
*Renew*, v. a. *to renovate*, Ta'-  
 zu-k.—*to begin again*, Sur'-  
 i'nou-k.  
*Renewal*, Sur'i'nou.  
*Renewer*, Ta'zu-kar.  
*Renovation*, Tuh'weel, f.  
*Renounce*, v. a. Hud'ees-k.  
 Ty'ag'na.  
*Renouncement*, Ty'ag.  
*Renouncing*, p. a. Ty'a'gee.  
*Renown*, Nam-wur'ee, f. Nam-  
 a'wur'ee, f. Nam-da'ree, f.  
 —v. a. Nam-k.  
*Renowned*, a. Nam-wur, Nam-  
 a'wur, Nam-dar, Nam'ee.  
*Rent*, *revenue*, Kir'a'yu, Ij'a'-  
 ru, Khir'aj, Muh'sool,—v.  
 a. *to hold*, Kir'a'yu-le'na,  
 K-k.—*to let*, K-d.—v. *Rend*.  
*Rentage*, Mal-goo'zar'ee, f.  
*Rental*, Jum'a-bun'dee, f.  
*Renter*, Kir'a'yu-dar.  
*Renunciation*, Ty'a'gee, f.  
*Repair*, *restoration after in-*  
*jury*, Mur'um'mut, f.—v. a.  
*to mend*, M-k.—v. *Mend*,  
 Go.  
*Reparation*, *amend*, Tud'a'-  
 rook, Tul'af'ee, f.—v. *Re-*  
*pair*.  
*Repartee*, *a smart reply*, Ha'-  
 zir-ju'wab'ee, f.  
*Repast*, Kha'na, Nash'ta.  
*Repay*, v. a. *to return*, Pher-d.  
 Bhur-d.  
*Repeal*, *abrogation*, Nuskh,—  
 v. a. Mou'koof-k.  
*Repeat*, v. a. *to iterate*, Doh'-  
 ra'na, Moo'kur'ur-k.—v.  
*Recite*.  
*Repeated*, a. Moo'kur'ur.  
*Repeatedly*, ad. Moo'kur'ur.  
*Repeating, reciting* (in compos.)  
 Khwa'nee, f.  
*Repel*, v. a. Duf'u-k. Pul'ta'na,  
 Rud-k. Hut'a'na,—v. n.  
 Hut'na.  
*Repelling*, p. a. Ra'fi.  
*Repent*, v. n. Push'e'man-h.  
*Repentance*, Push'e'man'ee, f.  
*Repentant*, a. Push'e'man.  
*Repurcuss*, v. a. Hut'a'na.  
*Repurcussion*, Jhir'kee, f.  
 Jhur'kee, f.  
*Repetition*, Doh'ra'o.  
*Repine*, v. n. Koorh'na.  
*Replace*, v. a. *to restore*, Bu'-  
 hal-k.  
*Replete*, a. Bhur'a, Poo'ra.  
*Repletion*, Poo'ra'ee, f. Poor'-  
 ee, f. Ser'ee, f. [der.  
*Replication*, v. *Reply*, *Rejoin*.  
*Reply*, Ju'wab,—v. a. J-d.  
*Report*, *rumour*, *repute*, *sound*,  
 A'waz, f. A'waz'u,—*rumour*,  
*repute*, *account*, Khub'ur, f.  
 —*rumour*, *account*, Bat, f.  
 —*statement*, Ky'fee'yut, f.  
 —v. a. *to give an account of*,  
 Khub'ur-k. K-d.  
*Reported*, a. *rumoured*, Uf'-  
 wa'hee.  
*Reporter*, Na'kil, Mookh'bir.  
*Repose*, *rest*, A'ram, Chyn,  
 A'sa'ish, f. Bis'ram, Tum'-  
 a'ni'yut, f.—v. a. *to rest*,  
 A'ram-k.—v. *Sleep*.  
*Reposit*, v. a. Rukh'na.  
*Repository*, Khiz'a'nu (*impro-*  
*perly Khuz'a'nu*), Kha'nu.  
*Reprehend*, v. a. Mul'a'mut-k.  
*Reprehensible*, a. Mul'a'mut'ee.  
*Reprehension*, Mul'am, Mul'-  
 u'mut, f.



- Represent*, v. a. *to exhibit*, Dikh'la'na, Dik'ha'na,—*to describe*, By'an-k.—*to show dramatically*, Nukl-k, Su'-wang-la'na,—*to show by respectful narration*, Urz-k. Goo'za'rish-k. Il'tim'as-k.—*to stand vicariously*, Wuk'-eel-k.
- Representation*, likeness, Tuk'-leed, f. Ki'ya'fu,—*dramatic exhibition*, Nukl, f. Su'-wang, Swang,—*respectful declaration*, Urz, f. Urz'ee, f. Goo'za'rish, f. Il'tim'as, m. f.
- Representative*, agent, Wuk'-eel, Ka'im-muk'am.
- Repress*, v. a. Dub'a'na.
- Reprieve*, v. *Respite*.
- Reprimand*, Ghoor'kee, f. It'-ab.—v. a. Ghoo'ruk'na, It'-ab-k.
- Reproach*, Mul'am, Mul'a'-mut, f.—v. a. Mul'a'-mut-k.
- Reproachable*, a. Mul'a'mut'-ee.
- Reprobate*, Mur'dood,—a. Bud-tee'nut,—v. a. *to reject*, Rud-k.
- Reprobated*, a. *rejected*, Mur'-dood.
- Reproof*, Mul'am, Mul'a'mut, f.
- Reprove*, v. a. Mul'a'mut-k.
- Reptile*, worm, leech, snake, maggot, creeping insect, Kee'ra, Keet.
- Reptiles*, Hush'rat, Hu'wam, 14.
- Reptiles of the earth*, Hush'-rat-ool-urz.
- Republic*, community, the public, Joom'hoor.
- Repudiate*, v. a. *to cast away*, Rud-k.—*to divorce*, Tul'ak-d.
- Repudiated*, v. *Rejected*.
- Repudiation*, rejection, Rud,—*divorce*, Tul'ak, f.—v. Zi'-har.
- Repugnance*, contrariety, Moo'-gha'yur'ut, f.—*reluctance*, Dur'egh, Kheech,—*aversion*, Nuf'rut, f.
- Repugnant*, a. *contrary*, Moo'-gha'yir,—v. *Disobedient*, Loath.
- Repulse*, v. a. Duf'u-k. Pus-pa-k.—v. *Refusal*.
- Repulsion*, Duf'u, Duf'u'ee'yu, In'dif'a, Rud.
- Repulsed*, a. *refused*, Mun'fee.
- Reputable*, a. Moo'tub'ur, Nek-nam, Nik'o-nam.
- Reputation*, character, Wuf,—*good character*, Ab'roo, f. Nek-nam'ee, f. Nik'o-nam'ee, f.
- Repute*, v. *Reputation*, Thint.
- Request*, entreaty, Urz, f. Dur'-khwast, f. Il'tim'as, m. f. Su'wal,—*demand*, Tul'ub, f.—v. a. D-k.—v. *Ask*.
- Require*, v. a. Mang'na, Chah'-na, Dur'khwast-k.
- Required*, a. Mut'loob.
- Requirer*, Baz-khwah.
- Requiring*, v. *Wishing*.
- Requisite*, La'zim'ee,—a. La'-zim, La'zim'a, Dur'kar.
- Requisiteness*, Loo'zoom.
- Requisition*, Ik'tiz'a, Mook'-tuz'a.
- Requit*, Bud'la, Juz'a, f.
- Requite*, v. a. *to retaliate*, Bud'la-d.—v. *Repay*.
- Rescind*, v. a. Muhv-k.



- Rescission*, Muhv.  
*Rescue, deliverance*, Khul'a'-see, f.—v. a. *to set free*, Khul'as-k.  
*Research*, Poochh, f. Tuf'teesh, f.—v. a. Janch'na.  
*Resemblance*, v. *Likeness*.  
*Resemble*, v. a. *to be like*, Moo'sha'bu'hut-rukh'na,—v. *Compare*.  
*Resembling*, a. Moo'sha'bih.  
*Resent*, v. a. *to take ill or amiss*, Boo'ra-man'na.  
*Resentment*, v. *Anger*.  
*Reserve*, v. a. Rukh'na, Lerukh'na, Buch'a'na,—v. *Modesty, Caution*.  
*Reservoir, cistern*, Tul'a'o, Tal'a'o, Ta'lab, Choo'an, f. Houz,—*quadrangular*, Dig'hee, f.—*for collecting rain-water to irrigate the fields*, Uh'ru.—v. *Tank*.  
*Reside*, v. n. *to dwell*, Ruh'na, Bus'na.  
*Residence, abode*, Muk'am, Muk'an. Thik'a'na, Bas, Ba'sa, Kur'ar, Us'than.  
*Resident, dweller*, Ruh'ne-wa'la, Moo'keem,—v. *Ambassador*.  
*Resident*, } a. Muk'am'ee,  
*Residing*, } Mook'am'ee, Moo'-keem.  
*Residue*, Ba'kee, Buch'tee, f.  
*Resign*, v. a. *to yield*, Chhor'na, De'na, Dee'na, Ty'ag'na, Turk-k. Tus'leem-k.  
*Resignation*, Ty'ag, Turk, Tus'leem, f.  
*Resigned*, a. *submissive*, Moo'-tu'wuk'kil.  
*Resigning, committing (in composition)*, Sip'ar, Sip'ar'ee, f.  
*Resin, rosin*, Da'mur Dhoo'na. Kur'a'yul, Ral, f.—*acid, of fruits and trees*, Chemp.  
*Resist*, v. a. *to oppose*, Moo'ka'bil'u-k. Huth-k.—v. n. Huth-kee-tek-pur-h.  
*Resistance, standing against*, Is'ta'du'gee, f.—v. *Opposition*.  
*Resolve*, v. a. *to reduce, to melt*. Gul'a'na,—*to determine*, Than'na,—v. *Clear, Inform, —Resolution*.  
*Resolvable*, a. *soluble*, Gul'a'oo.  
*Resolvent*, Gul'a'oo.  
*Resolute*, a. Oos'too'war, Sa'bit-kud'um.  
*Resolution, determination*, Juzm, Uzm,—*firmness*, Oos'too'wa'ree, f. Subt, f. Him'mut, f.  
*Resort*, v. n. *to have recourse*, Roo'joo-k.—v. *Go, —Assembly, Meeting*.  
*Resound, echo*, Goonj, f.—v. a. *to echo*, Goonj'na,—*to celebrate*, Buj'na.  
*Resource, source of aid*, Cha'ru.  
*Resourceless*, a. Be-cha'ru.  
*Respect, courteous attention*, Ta'zeem, f. Tuk'reem, f. Ud'ub, A'dur,—*relation, reference*, Nis'but, f.—*estimation*, Un'daz. Un'da'zu,—v. a. *to regard*, Man'na,—v. *Regard, Reverence*.  
*Respected*, a. Moo'wuk'kur, Moo'kur'rum.  
*Respectable*, a. Moo'tub'ur.  
*Respectability*, Muk'rum'ut, f.  
*Respectful*, a. Sun'man'ee.  
*Respectfully*, ad. Ud'ub'se.  
*Respects, devoirs*, A'dab (pl. of Ud'ub), Mooj'ra.

- Respiration, act of breathing*,  
Nul'us, Tun'af'foos, Oo'sas,  
f.—v. *Respite*.
- Respire, v. n. to breathe, to*  
*inspire, to take breath*,  
Dum-le'na,—v. a. *to breathe*  
*out*, Dum-phoonk'na.
- Respite, delay, pause, interval*,  
Moo'h'lut, f.—v. *Delay, Sus-*  
*pension*.
- Resplendence, Shoo'a, f. Noor.*  
*Resplendent, a. Noor'a'nee.*
- Respondent, answerer, Ju'wab'-*  
*dih, Ju'wa'bee.*
- Respond, v. n. to answer, Ju'-*  
*wab-d.—to suit, Mil'na.*
- Response, answer, Ju'wab.*
- Responsibility, Kuf'a'lut, f.*
- Responsible, a. answerable*  
Ju'wab'dih.
- Rest, quiet, repose, A'ram,*  
*A'sa'ish, f. Fur'agh, Fur'-*  
*agh'ut, f. Bis'ram,—place of*  
*repose. A'ram-gah, f.—sup-*  
*port, Tham,—v. n. to repose,*  
*A'ram-k. Bis'ram-le'na,*  
*Let'na, Soos'ta'na,—to be*  
*fixed in any state or opini-*  
*on, Thu'hur'na,—v. Sleep,*  
*Death,—Die, Place.*
- Rest, that which remains, Ma-*  
*buk'ee, Ma-buk'ee'ya.*
- Restiff, a. restive, resty, obsti-*  
*nate, Chul'bidh'ra.*
- Restifness, Chul'bidh'ra'hut, f.*
- Restless, a. unquiet, unsettled,*  
*unconstant, Be-kur'ar.*
- Restlessness, Be-kur'ar'ee, f.*
- Restitute, v. a. Bu'hal-k.*
- Restitution, } Wa'pus, Bu'-*  
*Restoration, } hal'ee, f.*
- Restorative, Poosht'ta, f.—a.*  
*Poosht.*
- Restore, v. a. to give back,*  
*Pher-de'na,—to bring back,*  
*Pher'na,—to renew, Ta'zu-*  
*k.—to recover from injury,*  
*Doo'roost-k.—v. Cure*
- Restrain, v. a. to hold back,*  
Baz-r. Tham'na, Thambh'-  
na, Chhenk'na, Dub'a'na,  
Rok'na, Ut'ka'na,—v. *Se-*  
*quester.*
- Restraint, Rok, f. Ut'ka'o.*
- Restrict, v. a. to limit. Muh'-*  
*dood-k.*
- Restriction, limitation, Hud, f.*  
In'his'ar, See'ma, f.—v. *Re-*  
*straint.*
- Result, consequence, Nuf'ee'-*  
*ju, Ha'sil,—v. n. H-h. Ni'-*  
*kul'na (lit. to issue), Phul'na*  
*(lit. to fructify).*
- Resumption, Baz-yast, f.*
- Resurrection, the general ri-*  
*sing of the last day, Ki'ya'-*  
*mut, f. Hushr, f. Nushr (?),*  
*Rust-khez.*
- Resuscitate, v. a. Jil'a'na.*
- Retail, v. a. Khor'da-fur'osh'-*  
*ee-k.*
- Retailer, Khor'da-fur'osh,—v.*  
*Pedler.*
- Retain, v. a. to keep, Rukh'na,*  
*Tham'na, Thambh'na.*
- Retaliate, v. a. to requite,*  
Bud'la-le'na, Dand'na.
- Retaliation, requital, Bud'la,*  
Bud'ul, Dand, l'wuz, Juz'a,  
f. Pa'dash, Pa'dasht, Tud'-  
a'rook,—the law of—(lex  
talionis) Kis'as (which term  
is used in contradistinction  
to the two following terms)  
—Ta'wan, the price paid for  
blood.—Di'yut, f. the price  
of blood; the price paid for  
wounding or maiming, and

- homicide when that is committed in any other way than with sword, dagger, &c.*  
*Retard*, v. a. *to delay*, Der'ee-k. Ta'kheer-k.  
*Retarded*, p. p. Der'ee-kee'ya.  
*Retention*, act of retaining, Hubs,—v. *Memory*.  
*Retentive*, a. *having power of retention*, Moom'sik.  
*Reticulated*, a. Jal'dar, Moo'-sbug'buk.  
*Retinue*, train, Jil'ou, f. Khud'-um, Pa'e-rik'ab, Hush'-mut, f. Hush'um, Tuj'um'-mool, Zyl.  
*Retire*, v. n. *to withdraw*, Dub-ja'na,—*to retreat*, Hut'na, Pus'pa-h. Ruf'oo-h.—*to relinquish service*, Dust-bur-dar-h.—v. *Go*.  
*Retired*, a. Khul'wut-nish'een.  
*Retirement*, Khul'wut, f.  
*Retort*, v. *Rejoinder*.  
*Retract*, v. n. *to unsay*, Zub'-an-pul'ut'na.  
*Retreat*, place of privacy, Khul'wut-gah, f.—*act of retiring before a superior force*, Pus'pa,—v. *Retire*, *Retirement*.  
*Retrench*, v. a. *to cut off, pare away*, Chhant'na,—*to lessen*, Kum-k, Ghut'a'na.  
*Retrenchment*, lessening, Chhant-chut'a'o,—*fortification*, His'ar.  
*Retribution*, Bud'la, l'wuz, Juz'a, f. Pa'dash, Ujr.  
*Retribute*, v. a. Bud'la-d. Ujr-d.  
*Retrieve*, v. a. *to recover*, Pher-pa'na,—v. *Repair*.  
*Retrocession*, Bur'gush'tu'gee, f.  
*Return*, act of coming or going back, Phir'ao' Phir'tee, f. Roo'joo, m. f.—*revolution*, Pher'a, Phir'na,—*restitution*, Phir'a'o, Rud,—*relapse*, Oud,—v. *Profit*, *Requital*, *Report*.  
*Return*, v. n. *to come or go back*, Phir'na, Pher'na (d), Roo'joo-k.—*to come back*, Pher-a'na,—*to go back*, Pher'ja'na,—v. a. *to give back*. Phir'a'na. Pher-d. Wa'pus-d. W-k. Lou'ta'na,—v. *Retort*, *Answer*, *Report*.  
*Return hire*, of a boat, carriage, &c. Phir'tee-ka-bha'ra.  
*Return of compliments*, Rud-i-sul'am.  
*Returning*, p. a Phir'tee, f.  
*Reveal*, v. a. *to disclose*, Za'-bir-k. Khol'na, Fash-k. Iz'-har-k.  
*Revealed*, a. disclosed, Fash, Koosh'a'du, Kushf'ee, Ash'-kar, Ash'ka'ra, Moon'kush'-if.  
*Revealer*, Ka'shif, Pruk'a'see.  
*Revel*, v. n. Chuk'ur'ba-much'-a'na.  
*Revelry*, Chuk'ur'ba, Chugh'-ur'ba.  
*Revelation*, discovery, Iz'har, Kushf, Pruk'as,—*communication from heaven*, Wu'hee, f. A'kash-ban'ee, f.—*Tun'-zeel*, f. (and hence, distinctively, *the Koran*.)  
*Revenge*, Bud'la, Byr, Dand, In'tik'am, Pul'ta, Wal,—v. a. B-l. I-l. P-l. Dand'na.  
*Revengeful*, a. Kee'nu-kush, Kee'nu-wur, Ghoo'na, Kun'-i'ha.

- Revenger*, Jub'bar.
- Revenue*, income, Am'du'nee, f. Ha'sil, Khir'aj (more correctly) Khur'aj, Muh'sool, Mud'a'khil, Fo'tuh, Tar'an, Tuh'seel, f.—v. *Tax*.
- Revenue collector*, A'mil, Tuh'seel-dar,—v. *Tax gatherer*.
- Revenue of 10 per cent. on the agricultural produce allowed, in some parts of India, by the cultivators of the soil to their land-holders*, Mush'-root.
- Reverberate*, v. n. Goonj'na.
- Revere*, v. a. Ta'zeem-k.
- Reverence*, veneration, Ta'zeem, f.—bow or courtesy, Pa-bos, Pa-bos'ee, f. (lit. *Kissing the feet*.)—v. *Salam*.
- Reverence*, v. a. Ta'zeem-k.
- Revered*, a. Moo'uz'zuz.
- Reverend*, a. venerable, Boo'-zoorg.
- Reverse*, a contrary, an opposite, Ool'ta, Uks,—a. Ool'ta,—v. a. to turn, to overturn, to turn to the contrary, Ool'ta'na,—v. *Vicissitude*.
- Reversed*, p. p. Ool'ta.
- Reversion*, Gur'dish, f.
- Revert*, v. a. to turn back, Pher'na,—v. n. to return, Age'-a'na.
- Review*, inspection of soldiers by field officers, Mu'hul'lu, San,—or second inspection of recruits, at which they are finally past, Nuz'ur-sa'nee, f.—v. a. to examine an army, M-dekh'na, San-k. N-k,—v. *Examination*, *Examine*.
- Revile*, v. a. Ga'lee-d. Nind'na.
- Revise*, v. a. to correct a book or writing, Nuz'ur-sa'nee-k.
- Revisal*, correction, Nuz'ur-sa'nee.
- Revive*, v. a. to bring to life, Jil'a'na.
- Revocation*, Nuskh.
- Revoke*, v. a. to repeal, Mou-koof-k.—v. *Reverse*.
- Revolt*, v. n. to turn against, Phir'na, Phir-ja'na,—v. *Rebellion*.
- Revolt or treachery, in an army* (is implied in the word) Sip'ah-phir-ja'nee.
- Revolve*, v. n. to turn round, Ghoom'na, Bhum'na, Bhoun'na,—v. a. Ghoom'a'na.
- Revolution*, rotation, circular motion, motion back; return to the point of commencement, vicissitude, Dour, Gur'dish, f.
- Revolutions, periods, ages*, Ud'-war.
- Reward*, a gift in token of desert or approval, Bukh'shish, f.—requital, l'wuz, Juz'a, f. Ujr,—v. a. to gratify by a gift in token of desert or approval, B-d.—to requite, Ujr-d.—v. *Requital*, *Requite*.
- Rewarder*, Bukh'shin'du.
- Rewarding*, p. a. Bukh'shin'du.
- Rhetoric*, Ilm-i-kulám, Ilm-i-bu'yan, Ilm-i-bul'a'ghat, Ilm-i-mu'a'nee.
- Rhetorician*, Soo'khun-dan, S-jan, S-sunj.
- Rheum*, Reem, f. Nuz'lu, Zoo'kam.
- Rheum of the eyes*, Lee'bur.
- Rheumatism*, Wuj'u-i-muf'a'-



sil, lit. *Disease of the joints*.—(by the Hindoos the disease is ascribed to *flatulency*, and hence the following names) Gut'hi'ya-ba'o (from Gut'hi'ya, *pains in the joints*; ba'o, *wind*), Bad, f. or Bat, f. (*wind*), Ba'e, f. or Ba'ee, f. (*wind*), Baee'ha (from Ba'ee *wind*).

*Rhinoceros*, Gyn'da (sungskrit), Kurg, Kur'gud'un (persian).

*Rhinoceros hide*, Chuk'tee, f. (from the sungskrit Chukr, *a circle*, the form of the shields into which the hide is commonly converted?)

*Rhinoceros horn*, Khag (sungskrit).

*Rhododaphne*, v. *Oleander*.

*Rhubarb*, Ra'wund, f. Re'wund, f.—*chinese*, R-ichee'nee, f.

*Rhus coriaria*, v. *Sumac*.

*Rhyme*, poetry, Suj'u,—in oriental literature the last letter of a verse, to which all the other distiches rhyme, Ka'fi'yu (arabic).—In poems which terminate in a double rhyme, the penult syllable is Ka'fi'yu, the last being called Rud'eef. (Sh. Hin. Dic.)—v. *Poetry*, *Poem*, *Metre*.

*Rhymer*, v. *Poet*.

*Rib*, costa, Pus'lee, f. Pun'jur, Pan'jur.

*Ribbon*, a fillet of silk, Fee'ta (portuguese, *Fita*), Kor, f.—v. *Fillet*.

*Rice*, the plant or husked grain, Dhan, 39, Sha'lee, Bir'unj, Bir'inj, Oorz, Oo'rooz,—ripening in the rains, early

produce. A'soo,—species or varieties of, Bug'ur, But'sa, Dha'nee, f. Do-zee'ru, Jhnu'wan, Kun'ik'a, f. Pe'shou'ree (? from Pe'shour or Pesh'a'wur), Pus'u'ee, f. Rae'mun'ee, Ra'e'mun'i'ya, Rut'ni'yan, Soo'us, Sook'h-das, Tin'nee, f.—a species or variety cut in march, Bo'ro,—wild, Dul,—a species or variety from the East of bengal, Poor'bee (i. e. *Eastern* or *from the East*),—a wild species growing in shallow ponds, Pus'hee, f.—a species or variety produced in the rains. Sath'ee (so called from Sath, *Sixty*; because it ripens in 60 days),—varieties or species (on the authority of DaCosta's "Deewan Pusund"), As'nee, Bans'mut'tee, Dootheea, Gur'gu'wa, Huns-raj, Kumode, Koondere, Moonghee, Na'run'gee, Oos'was, Piranpoke, Sela, Sam'jee'ra, Soon'khureha, Unjuna, Urwa,—burnt by the sun's rays, Sook'ha-dhan, — unhusked and undressed, Cha'wul, Chan'wul, Roonz (?), Tun'dool,—the finest, Is'ti'a'mal'ee,—ground (or the particles that fly off in pounding the grain to separate it from the husk), Kun'kee, f.—prepared by a process of boiling, Oos'na ("Deewan Pusund"),—boiled, Bhat, Khoosh'ku,—boiled, kept in cold water over night, and used in the morning, by



- which time it acquires an acid taste* (a common diet among the poorer classes), *Too'ra'na* ('Qanoon-e-Islam'), —*paddy, well soaked in water, dried in the sun, parched till the grains begin to open, then pounded, and finally winnowed for eating*, *Choo'ra*, *Choo'roo'a*, *Choor'wa*, (Q-e-I.), —*soaked in water, and thus swollen, then mixed with molasses, and formed into balls for eating*, *Gool'-gool'ee* (d.), —*parched in its husk and thus eaten*, *Kho'ee*, f. 224, —*pressed flat and eaten raw*, *Moor'moor'a* (so named from the sound it gives in chewing, —*unhusked, swollen by soaking, and then parched*, *Moo'ree*, f. 225. —*prepared like Kho'ee, then covered with sirup, and dried for eating*, *Ookh'ra*, —v. *Paddy*.
- Rice-gruel*, *Gunjee* (from which the english corruption *Conjee*), *Ja'wa*, *Peechh*, f. *Seeth*, *Mand*, *Ogh'ra* (d.), *Mand*, —*thick, with the addition of salt, or salt and ghee*, *Gool'hut'tee*, f.
- Rice-milk*, *Sheer-bir'inj* (lit. *milk-rice*), —*rice parboiled in water, and then boiled in milk, with the addition of sugar, spices, and kernels*, *Kheer*, f. —*of a thicker consistency than Kheer*, *Fit'nee*, —*usually spiced and sugared*, *Hu'-wak-fir'nee*, f. —*a thin kind of*, *Dul'i'ya*, —*spiced and sugared, and thickened by boiling*, *Fir'nee*, f. —(v. "Qanoon-e-Islam.") 223.
- Rich*, a. *wealthy*, *Don'lut-mund*, *Ghun'ee*, *Dhun'ee*, *Mal'dar*, *Moos'tugh'nee*, *Moo'tum'ow'wil*, *Tuw'ung'ur*, *Zur'dor*, —*valuable, sumptuous*, *Fa'khir*, —*plentiful*, *Fur'akh*, —v. *Fertile*.
- Riches*, *Dou'lut*, f. *Ghun'a*, f. *Dhun*, *Mal*, *Tuw'ung'ur'ee*, f.
- Ricinus communis*, *castor-oil plant*, *Ren'dee*, f. *Ur'und*, *Und*, —*the fruit*, *Ur'un'dee*, f.
- Rick*, *pile*, *Ut'al*, f. *Tal*, f. *Ta'la*, *Koon'dra*, *Khur'hee*, f. *Gad'ur*.
- Ricochet*, v. a. *Tup'pa-kha'na*.
- Rid*, v. a. *Chhoo'ra'na*, *Gun'wa'na*, —v. *Deliver*.
- Riddance*, v. *Deliverance*.
- Riddle*, *sieve*, *Ghir'bal*, f. *A'kha*, —v. *Sift*.
- Riddle*, *enigma*, *Pu'hel'ee*, f. *Chees'tan*, *Drisht-koot*, *Loogh'z*, *Loo'ghuz*, *Moo'um'ma*, *Rumz*, f. —v. *Solve*.
- Ride*, *an excursion on the back of an animal or in a vehicle*, *Su'war'ee*, f. —v. n. *Su'war-h*. *Churh'na*, —v. *Road*.
- Rider*, *he who rides*, *Su'war*, *Ra'kib*, *Us'war*, —v. *Jockey*.
- Riding*, *a ride*, *Su'war'ee*, f. —a. or p. a. *borne on an animal, in a vehicle, or vessel*, *Su'war*, *Ra'kib*, *Us'war*.
- Ridge*, *the back, or top of the back*, *Kung'ror*, —*the top or summit of a mountain*,

- Khy'shoom*,—*angle of a roof*  
*Bun'der'ee*, f. *Mung'ra*,  
*Mur'kuch'a*,—*of a thatched*  
*roof*, *Khuj'oo'ra*, *Mat'ha*,  
*Moo'kha*.  
*Ridge-pole*, *Bun'der'ee*, f.—*of*  
*a cottage*, *Bul'en'da*.  
*Ridicule, derision*, *Hun'sa'ee*,  
 f. *Hun'see*, f.—v. a. *Huns'*  
*na*.  
*Ridiculer*, *Za'hik*.  
*Rifle*, v. *Musket*, *Pillage*,  
*Plunder*.  
*Rift, fissure*, *Chak*, *Dur'ar*.  
*Rigging, or implements of a*  
*boat or ship*, *Ou'zar*.  
*Right, justice, just claim*, *Huk*,  
 —*property*, *Milk*, f. *Mil'*  
*kee'yut*, f. *Mil'kut*, f.—a.  
*true, just*, *Huk*, *Rast*,—*just*,  
*fit, proper*, *Theek*,—*contra-*  
*ry to left*, *Da'hin'a*, *Duh'*  
*na*, *Rast*,—v. *Straight*, *Di-*  
*rect*, *Upright*, *Honest*.  
*Right-hand*, *Da'hin'a-hath*.  
*Right-handed*, a. *Ras'tu*.  
*Right or wrong*, *Huk-na-huk*.  
*Rights, just claims*, *Hoo'kook*.  
*Righteous*, a. *Rast-baz*, *Nek-*  
*bar*.  
*Righteousness*, *Rast-baz'ee*, f.  
*Nek'ee*, f.  
*Rightful*, a. *Huk-dar*, *Moos'*  
*tu'hik*.  
*Rightness*, *Huk'ee'kut*, f.  
*Rigid*, a. *Sukht*, *Doo'roosht*,  
*Kur'a*.  
*Rigidness*, } *inflexibility*, se-  
*Rigidity*, } *verity*, *Sukh'*  
*tee*, f. *Doo'roosht'ee*, f.  
*Rigour, severity*, *Sukh'tee*, f.  
*Doo'roosht'ee*, f.  
*Rigorous*, a. *severe*, *Sukht*,  
*Doo'roosht*.  
*Rill*, *Nuhr*, f. *Na'la*, *Pyn*,—  
 v. n. *Jhir'jhir'a'na*.  
*Rim*, *Lub*, *Kor*, f. *Kin'a'ra*.  
*Rind*, *Buk'kul*, *Buk'la*, *Kho'-*  
*sa*,—v. *Bark*, *Husk*.  
*Ring, circle*, *Gir'da*, *Gun'da*,  
*Goond'la*, *Koond'lee*, f.—*a*  
*circle, a circle of persons*,  
*Hul'ku*,—*anklet*, *Py'kur'ha*,  
*Py'kur'ee*, f.—*anklet, of gold*  
*or silver, with bells attached*,  
*Khul'khal*,—*anklet, about*  
*an inch in breadth, hollow-*  
*ed and charged with shot or*  
*bits of metal, which occasion*  
*a musical tinkling as the*  
*wearer walks*, *Noo'poor*, f.—  
*anklet or bracelet, of gold or*  
*silver*, *Kur'a*, 104.—*brace-*  
*let*, *Kuk'na*, *Kuk'nee*, f.—  
*bracelet, large, thick*, *To'rul*,  
 —*bracelet, of coloured glass,*  
*worn by women*, *Bung'ree*,  
 f.—*bracelet, of glass, lac,*  
*ivory, shell, &c.* *Choo'ree*,  
 f.—*bracelet of gold or*  
*gilt metal, a quarter of an*  
*inch broad, worn by women*,  
*Put'ree*, f.—*of silver, worn*  
*on the neck*, *Gur'-dun'ee*, f.  
 —*a girdle, an inch and a*  
*half broad, worn by women*,  
*Sa'du-put'-tee*, *Kum'ur-put-*  
*ta*,—*inserted in the hilt of*  
*a sword*, *Nuth'nee*, f.—*ear-*  
*ring, bearing two pearls,*  
*worn in each ear*, *Chou-*  
*kur'a*; *worn by men*, *Chou-*  
*kur'ee*, f.—*a small ear-ring,*  
*worn on the border of the*  
*ear*, *Bu'ha'door'ee*, f.—*of*  
*twisted grass or straw,*  
*placed under a round bot-*  
*tomed jar, to keep it erect,*

- Joo'na**,—*finger-ring*, Un'-goosh'tur'ce, f. Mood'ree, f. Moon'dice, f.—*finger-ring, of poa cynosuroides, or of gold, silver, or copper, worn by certain classes of hindoos during worship*, Pub'it'ree, f.—*finger or toe-ring*, Chhul'-la, 104.—*ring for the nose*, Nuth'na,—*small ring worn in the nose*, Be'sur, f. Nuth'nee, f.—v. *Circle, Bracelet, Ear-r. Finger-r. Nose-r. Seal-r. Thumb-r. Toe-r.*
- Ring**, v. n. *to tinkle*, Jhun'-jhun'a'na, Ghun'ghun'a'na, Khun'uk'na, Tank'na,—v. n. Buj'a'na, Tun'ka'na,—v. *Lounge.*
- Ring-dove**, Koom'ree, f.
- Ringling**, Jhun'kar, f. Jhunjh'-kar, f.
- Ringlet**, curl, Ka'kool, f. Zoolf, f. Khum, Ul'uk, f. Toor'ru, Ges'oo, Lam (from the figure of the arabic and persian letter *J* of that name).
- Rings or hoops**, of baked brick-clay, for forming or lining a well, Chak.
- Ring-worm**, herpes, tetter, Dad, Din'a'ee, Chuk'a'wee, f.—*a variety of*, Bhyn'sa-dad.
- Ring-worm plant** (of the natives), *cassia alata*, Dad-mur'dun (the leaves bruised and mixed with lime juice, being "deemed a powerful specific in ring-worm; we have often tried them [adds Dr. O'Shaughnessy], and with decided advantage." Ben. Dispens. 1841.)
- Rinse**, v. a. Khun'gal'na, Kuch'har'na, Jhup'la'na, Mich'kar'na
- Riot**, tumult, Dun'ga, Fus'ad, Hun'ga'mu, Hur'bur'ee, f. Hul'chul, f. Hoo'lur,—*loose, festivity, revelry* Chuk'ur'ba,—v. a. *to revel*, C-much'a'-na.
- Riotous**, a. turbulent, Dun'ge-baz, Dun'gyt, Fus'a'dee.
- Rip**, v. a. *to tear*, Chak-k. Cheer'na, Phar'na,—v. *Tear.*
- Ripe**, a. mature, as fruit; fit for use, Puk'ka, Pookh'tu,—*finished*, Poo'ra.
- Ripen**, v. n. Puk'na,—v. a. Puk'a'na, Pookh'tu-k.
- Ripeness**, Puk'a'ee, f. Pookh'-tug'ee, f.
- Rise**, Chur'ha'o,—v. n. *to ascend*, Churh'na, Boo'lund-h.—*to get up, to spring*, Ooth'na,—*to grow, to increase*, Burh'na,—(in reference to the ascension of the sun) Too'loo-h.—(the moon) Oog'na,—(the sun, moon, &c.) Oo'dy-h.
- Rising**, act of getting up, Oot'-than,—*appearance of a planet in the eastern horizon*, Oo'-than, f. Ta'li, Too'loo, Oo'-dy,—*insurrection*, Fus'ad, Bul'wa,—v. *Tumor, Resurrection.*
- Rising of a sign of the Zodiac**, Lug'un, Lug'nu.
- Rising ground**, Dhee'ha, Pend, f. Pynd, f. Tek'ra, Tek'ur, Teg'ra.
- Risk**, v. Hazard.
- Risker**, Jo'khim'ee.
- Rite**, Reet, f. Rasm, f.

*Rival, antagonist, Hur'eef, Ruk'eeb,—v. a. Bur'a'bur'-ee-k.*

*Rivalry, } Hur'eef'ee, f. Bur-Rivalship, } a'bur'ee, f.*

*River, Dur'i'ya. Dur'ya, Nud, Nud'ee, f. Wa'dee, f. (hence Irra-waddy, the river so named), Rod, Rood, Sur'it, f. Jo, f. Joo, f.*

*River travelling in India, App. 405.*

*Rivulet, Na'la, Nuhr, f. Sul'-na, Jo'e, f.*

*Road, highway, Ras'ta, Rus'-tu, Rah, f. Ruh, f. Sur'uk, f. Bat, f. Dug'ra, Dug'ur, f. Gyl, f. Puth, Punth, Pyn'-da, Sub'eel, f. Ma'rug, Soo'-look, Tur'eeek, f. Ja'du.*

*Road dividing into two, leading different ways, Do-rah'a, Do-ruh'u.*

*Roam, v. n. Rum'na, Dol'na.*

*Roaming, Syr, f. Dol'dol.*

*Roamer, Syr-baz.*

*Roan, a colour peculiar to horses, Chal, f.*

*Roar, a loud noise, the cry of a tiger or other wild beast, Gaj'un, Gurj f.—the noise of waves, or, of rain and wind, Sun'na'ta,—v. n. to cry as a wild beast, Gur'gur'a'na, Ghoor'ra'na, Du'har'na.*

*Roaring, a. Ghoor'rin'du.*

*Roast, Kub'ab,—v. a. to cook by placing or turning before fire, K-k.—v. Parch, Jeer.*

*Roasted, a. Kub'ab, Bir'yan.*

*Rob, (cor. of the persian) Roob, juice, sirup, ielly; "in-spissated juice of any ripe fruit." (Walker).*

*Rob, v. a. to steal, to commit theft, Choo'ra'na, Thug-la'-na,—to steal by taking from the person forcibly, Chheen'-na,—by force and blows, Mar-la'na,—on the highway, Rah-mar'na, Rub-zun'ee-k. Pyn'da-mar'na,—in a gang, Da'ka-pur'na, D-de'na, D-dal'na.*

*Robber, plunderer, Da'koo, Dak'i'ya, Du'kyt, Thug, Kuz'zak,—female, Thug'-nee, f. Thug'in, f.—v. Thief, Plunderer, Highway-man.*

*Robbery, Du'kyt'ee, f. Thug'-a'ee, f.—v. Theft, Night-r.*

*Robe, gown, Ja'ma, 101, Kis'-wut, f. Soub, Hool'lu,—kind of, tied under the arm-pits, Bugh'ul-bund,—short, Bun'dee, f.—long, Py'ra'-hun,—of flowered muslin, &c., Chand-ta'ra;—dress of state, bestowed by native Princes, and by British Officers of rank, on state occasions, in the name of their government, on subjects, as a mark of honour, Khil-ut, m. f. Khul'ut, m. f. Kuf'tan,—long, Sur-o-pa (lit. from head to foot),—adorned with sable-skin, Ka'tib'ee-sum'-oor.*

*Robust, a. strong. Muz'boot, Ku'wee. See'na-zor,—sinevy, Ku'wee-py.*

*Robustness, Muz'boo'tee, f. See'na-zor'ee, f.*

*Rock, stone, Sil, f. Sil'a, f. Pak'han, Pash'an,—v. Strength, Protection.*



- Rock**, v. a. *to move as a cradle, or as in a cradle*, Jhoo'la'na.
- Rocket**, Ban, f. Hook'ku,—*with a short staff*, Hm'gun (d.),—*with a sword attached to its tail*, Syf-ban,—v. Sky-r.
- Rocket-maker**, Hu'wa-geer.
- Rocket-thrower**, Ban-dar.
- Rock-salt**, Send'ha,—*a species of, impregnated with sulphur and bitumen, which leaves an hepatic flavour in the mouth*, Kala-nun'uk (lit. *Black-salt*): much used medicinally. (Sh. Hind. Dic.)
- Rocky**, a. stony, Sung-lakh.
- Rod**, shoot or long twig of a plant, Kuz'eeb,—wand, Chhur'ee, f. Soot'koon, f.
- Roe**, v. Deer, Egg.
- Rogue**, a sly fellow, Nut'khut,—v. Knave.
- Roguery**, waggery, arch-trickery, Nut'khut'ee, f.
- Roguish**, a. waggish, Nut'khut.
- Roll**, act of rolling, Gur'dish, f. Pher'a,—scroll, Been'da,—writing, register, Furd, f. Fur'dee, f. Too'mar,—*a cylindrical loaf of bread*, Pi'ya'lu-kee-ro'tee.
- Roll**, v. a. *to cause to turn circularly*, Phir'a'na, Ghoom'a'na,—*to revolve, to involve*, Lup'et'na, Ty-k.—*to flatten by a roller*, Rol'na, Rool'na,—v. n. *to move or turn circularly, to wheel*, Phir'na, Ghoom'na,—v. Wallow.
- Roller**, rolling-stone, Peend,—*or axis, of an oil or a sugar mill, which presses the grain or canes*, Jath,—*or reel, on which the string of a kite is wound*, Lut'a'ee, f.—*on which cloth is wound in the loom*, Lup'et'un, f.
- Rolling**, Be'loo,—a. tumbling, tossing, Lot-por.
- Rolling-pin**, Bel'na.
- Roman-candle**, Nul'a.
- Romance**, v. Tale.
- Romping**, Khirs-baz'ee, f. (lit. *Bears-play*.)
- Roof**, the top of a building, Chhut, f. Chhut, f. Pa'tun, f. Sukf, f.—flat, Suth, f. Bam,—v. a. Pat'na,—v. Thatch, Thatched-r.
- Roo'buk'a'ree**, f. (from Roo'buk'ar—lit. *Face to business*) the written proceeding of a public office.
- Roodr**, a name of Shiv or Mahadev.
- Rook**, a castle at chess, Rookh (persian,)—v. Crow.
- Room**, space, Jug'uh, f. Sum'a'o, Woos'ut, f.—place, Kha'nu, Muk'an, Ja'e, f.—station, Muk'an, Muk'am,—apartment, Kum'ur'a (port. *Camara*), Koth'ree, f. Kha'nu, Muk'an,—to leave room, v. a. Jug'uh-chhor'na.
- Roomy**, a. Wus'ee, Khoo'la'sa.
- Roopee**, v. Rupee.
- Roost**, Bus'er'a,—(particularly for falcons) Chuk'kus.
- Root**, radix (of a plant), origin, Jur, f. Bekh, f. Mool,—of a medicinal herb, Jur'ee, f.—bulbous, tuberous, or esculent, Kund,—nutritious, of any kind, Gud'du,—of onion, turmeric, &c. Gut'.



- tha,—*of a grass of which rope is made*, Buk'el'oo.
- Root up*, v. a. Oo'khar'na, Oo'par'na.
- Rope, thick cord*, Rus'see, f. Dor, f. (dukh. m.), Do'ra, Do'ree, f. Rus'un, Dam, Hubl, Res'man, f.—*cable, halser*, Hum'ar, Rus'sa, Rus'ra,—*boats cable*, La'o,—*of three strands*, Sit'ar'ee, f.—*new, of fine cotton*, Kor, f.—*of grass*, Joo'na,—*a kind of, made of the Sacharum munja, used to form the bottoms of beds, &c.* Ban, f.—*with which a string of cattle are bound together*, Dou'ree, f.—*passed through the nostrils of a draught ox*, Nuth, m. f.—*which fastens an elephant to a post (or the post itself)*, Al'an,—*fixed round the neck of an elephant, in which the driver puts his feet, as in stirrups* Ul'tun'ee, f.—*with which the fore-feet of a horse are bound*, Pa-bund, Pa'see, f.—*with which a horse's hind legs are bound*, Pich'har'ee, f.
- Rope-dancer*, Rus'un-baz,—(the Nuts, as a tribe, very commonly practise rope-dancing as a branch of their profession as jugglers and tumblers, 234.)
- Rope-maker*, Rus'un-saz.
- Ropiness*, v. Viscosity.
- Ropy*, a. Lus-dar,—v. Viscous.
- Rosa chinensis, chinese rose*, Kan'ta-gool'ab, Kuth-gool'ab.
- Rosa glandulifera, asiatic white rose*, Se'o'tee, f. Sud-burg, Nus'tur'un.
- Rosary*, Tus'beeh, Soob'ha (ar.),—Shoo'mar'ee, f. (per.)—*hindoo*, Mal'a, f. Jup-mal, f. Jup-mal'u, f. (sungskrit.)—Mun'ka (hindee),—Zoon'nar, f. (gr. and ar.)—*of large beads of silver, crystal, or the earth of Kurbula*, Kun'tha (sungskrit),—*small*, Soom'run, f. (sungskrit.)
- Rosary tassels*, Shum'su (ar.).
- Rose, common or provins*—Gool, Gool'ab, Wurd,—*persian*, Gool-i-soo'ree, f.—*a species of (?)*, Koo'za,—*a species without fragrance*, Gool-pi'ya'du,—*wild*, Nus'reen,—v. Rosa.
- Rose-apple, jambos*—Jam, Gool'ab-ja'mun, f.—40.
- Rose-bay*, v. Oleander.
- Rose-bud*, Ghoon'chu.
- Rose-colour*, Gool'a'bee, Pa'tul.
- Rose-coloured*, a. Gool-rung, Gool-fam, Gool-goon.
- Rose-garden*, Gool-is'tan, Gool-shun, Gool-sit'an, Gool-zar.
- Rose-gatherer*, Gool-cheen.
- Rose-gathering*, Gool-cheen'ee, f.
- Rose leaf*, Gool-burg.
- Rose-tree*, Gool-boon.
- Roseate*, a. Gool-goon.
- Rosemary*, Ik'leel-ool-jub'ul.
- Rose scattering*, Gool-rez.
- Rose-water*, Gool-ab, Gool-ab-neer.
- Rose-water bottle*, Gool-ab-push, Gool-ab'ee, f.
- Rose-water sprinkling*, Gool-ab-push'ee, f.

- Rosin, resin*, Dhoo'na, Ral, f. Kur'a'yul.
- Rosinante, a lean, long-legged horse*, Dug'ga.
- Rosy*, a. Gool-roo, Gool-goon.
- Rosy-faced*, a. Gool-chih'ra.
- Rot, putrefaction*, Sur'un, f.—*a disease of sheep*, Khou'ra, —v. n. Sur'na,—v. a. Sur'a'na.
- Rotten*, a. Sur'a, Sur'i'yul,—p. p. Bo'see'du.
- Rottenness*, Sur'un, Bo'see'du'gee, f.
- Rotation, act of turning*, Phir'a'o,—v. Vicissitude.
- Rottlera indica, indian rottlera*, Pin'da'loo.
- Rottlera tinctoria, or the dyeing drug which it yields*, Kum'ood.
- Rough*, a. harsh, austere, coarse, severe, rude, Doo'roosht,—rugged, Khur'chhur'a, Khor'khor'a.
- Roughly*, ad. Doo'roosht'a'na.
- Roughness, coarseness*, Doo'roosht'ee, f.
- Rough draft*, Khus'ra, Moo'sou'wud'u.
- Round, revolution*, Dour,—*discharge of musketry*, Shulkh, f.—*rounds, walk of a guard or an officer*, Til'a'wu, Til'a'yu,—v. Circle, Sphere.
- Round*, a. circular, cylindrical, spherical, Gol, Gir'da, Gher, Chuk'rel'a, Chuk'ra'kar, Moo'dou'wur,—ad. circularly, on all sides, Chou-bheer, Chou-pher,—pre. about, Gird,—v. Smooth, Whole.
- Round*, v. a. to make circular, Gol-bun'a'na,—v. Surround.
- Round cake, bun*, Gir'da.
- Roundish*, a. Gol'aa.
- Roundness*, Gool'a'ee, f.
- Rouse*, v. a. to wake, Jug'a'na, —v. n. Jug'aa.
- Rout, defeat or flight of troops*, Kusr, f. Huzm, Huz'ee'mut, f.—*assembly*, Muj'lis, f.—v. Defeat, Crowd, Search.
- Route, road, way*, Rah, f.
- Rove*, v. n. Tu'hul'na, Dol'na, Dha'o'na,—v. a. Syr-k.
- Roving*, Syr, f. Dol-dol, Kha'-nu-bu'dosh'ee, f.
- Rover*, Khanu-bu'dosh.
- Row, rank, file, line*, Kut'ar, f. Kit'ar, f. Dar, f. Suf, f. Sut'ur, f. Tan'ta.
- Row*, v. a. to paddle, Chup'poo-mar'na, Khe'o'na.
- Rower, oarsman*, Dan'dee, Khe'wuk, Khe'wut, Khe'wut'i'yu.
- Row, riot*, Dun'ga.
- Rowel, tent, seton-silk*, Ba'tee, f. Nath, f.—v. Spur.
- Royal*, a. kingly, royal, Bad-sha'hee, Bad-shah's'na, Shah-baz, Sha'hee, Sha'ba'na, Shah'wa, Shuh'a'na, Shuh'a'nee, f.—v. Princely, Noble.
- Royal closet or chamber*, Mih'rab, f.
- Royal mark on the forehead of a hindoo prince*, Raj-til'uk.
- Royal residence or capital*, Tukht-gah, f. Pa'e tukht, Dar-ool-khil'af'ut, Dar-ool-sul'tun'ut, Dar-ool-im'a'rut, Dar-ool-hoo'koo'mut,—hindoo, Raj-bhoo'bun.
- Royal palace*, Dou'lut-kha'-nuh-e-khas.

- Royal tent, court or palace*, Khur'gah, f.
- Royal tent, or curtain hung before the apartment of a sovereign*, Sur'a-pur'du.
- Royal titles prefixed to public papers*, Toogh'ra.
- Royally*, ad. Bad-shah'a'na.
- Royalty, kingship*, Bad-sha'hee, f. Bad-sha'hut, f. Sha'hee, f. Shuhr-yar'ee, Taj-wur'ee, f.—h. Raj'a'ee, f.
- Roylea elegans*, Put'kur'oo.
- Rub, act of rubbing, friction*, Ghis'a'o, Ghis'a'wut, f. Ma'lish, f. Rug'ur, f.—v. a. to move with friction, Mul'na, Ma'lish-k. Rug'ur'na,—v. Scour, Wipe.
- Rubber, an instrument for rubbing or polishing*, Ghot'nee, f.—of shell or stone, Mooh'ru,—or hair-glove for horses, Hul'hee, f.—or flesh-glove, used in baths, Khee'sa.
- Rubbish*, Koo'ra, Khus'uk, Kha'shak, Koor'koot, f. Mul'ba.
- Rubia manjista, bengal madder*, Muj'eeth, f.
- Ruby, pyropus*, Lal, Ya'koot, Man'ik,—small, Choon'nee, f.—false, Lal'ree, f.—redness, La'lee, f.
- Ruby-coloured*, a. Lal-fam.
- Ructation*, A'rogh, Duk'ar, f.
- Ruddle, red earth*, v. Red'ochre.
- Ruddy*, v. Rosy.
- Rudder*, Sook'kan, Put'war, f. Put'wal, f. Kur'wal, Kur'wa'ra, Kun'hur.
- Rude*, a. unmannered, Be-im'ti'az, Be-ud'ub,—v. Ignorant, Rough, Inelegant.
- Rudeness*, Be-im'ti'az'ee, f. Be-ud'ub'ee, f.
- Rue, common rue, or herb of grace*, A'roo'da,—narrow-leaved, Soo'dab, Fy'jun.
- Rue*, v. a. Uf'sos-k.—v. Regret.
- Rueful*, a. Ghum'geen.
- Ruellia longifolia* (or *Tribulus lanuginosus* ?), Gokh'roo.
- Ruffian*, Mooth-murd.
- Ruffle*, v. Tumult, Plait.
- Rug*, Kum'mul.
- Rugged*, a. shaggy, Be'hur, Na-hum'war.
- Ruggedness*, Na-hum'war'ee, f.
- Ruin, destruction, mischief*, Khur'a'bee, f. Hul'ak, Hul'a'kee, f.—v. a. K-k. H-k.—v. Ruins.
- Ruins, remains of buildings or cities destroyed*, Khun'dur, Khur'ab'uh.
- Ruined*, a. destroyed, Khur'ab.
- Ruinous*, a. destructive, Khur'ab.
- Ruiner*, Ghal'uk.
- Ruj'ub Sa'lar kee kun'doo'ree*, an annual m. festival in honour of Sa'lar Gha'zee, a saint whose tomb is at Bhurainch, a town about 30 miles N. E. of Lucknow; observed on any thursday or friday, in the m. seventh month of Ruj'ub.—314.
- Rule, government*, Hoo'koo'mut, f.—control, Um'ul,—precept, Hookm, Ka'i'da, Dus'toor,—v. a. to govern, Hoo'koo'mut-k.—to mark with lines, Mis'tur-khynch'na.
- Ruler, governor*, Ha'kim, Wa'-

- lee,—*an instrument for drawing lines*, Jud'wul-kush,—*v.* *Lines of thread*, 598.
- Rulers, governors*, Hook'kam.
- Ruling*, *p. a. governing*, Hookm-ran.
- Rum, spirit distilled from sugar or molasses*, As'uv.
- Rumble*, *v. n.* Gur'gur'a'na.
- Rumbling*, Sun'na'ta.
- Rumex vesicarius, bladder dock*, Choo'ka.
- Ruminate*, *v. n. to chew the cud*, Pa'goo'ra'na, Pu'goo'ra'na,—*v.* *Think*.
- Rumination, act of chewing the cud*, Pa'goor.
- Rummage*, *v. a.* Chhan-mar'na.
- Rumour*, Uf'wah, *f.* (lit. *Mouths*) Shoo'h'rut, *f.*—*v.* *Report*.
- Rumoured*, *a.* Uf'wa'hee.
- Rumourer*, Mookh'bir.
- Rump, buttock*, Choo'tur.
- Rump of a horse*, Men'duk, Mend'kee, *f.* (*Frog*.)
- Rumple*, Choo'nun,—*v. a.* Mee'sna, Dul-mus'ul-k.
- Rum'uz'an*, the 9th m. month, called also Rum'uz'an'ool-moo'ba'ruk (*i. e. sacred or blessed*), throughout which, from dawn till sunset of each day, in honour of the asserted descent of the Koran in this month, all Moohum-mudans, male and female (the young, aged, sick, en-ciente, nurses and travellers excepted) are enjoined to observe a strict fast, and refrain from all carnal indulgence. The 20th or 21st of the same month is the anniversary of the death of Ulee, whose votaries in remembrance of that event, perambulate the streets with paper and bamboo models of a bier (Ta'boof) beating their breasts in expression of grief; after which they distribute food to the poor.—315.
- Rum'uz'an-kee-eed*, the Rum'-zan festival, called also the eed-ool-fitr, or *Festival of alms*, held on the 1st day of the m. 10th month, Shou-wal, in celebration of the breaking up of the fast of the last month, described in the foregoing article; and observed as a holiday in all Government offices; the day, after prayer and alms to the poor, ending with a feast of vermicelli, usually prepared with milk, sugar, and dates, of which, in compliment, portions are commonly sent to relatives and friends.—*v.* *Eed-ool-fitr*, 316.
- Rum'uz'an-ka-roz'uh*, the Rum-uzan fast.
- Run, act of running, course*, Dour, *f.*—*process, flow*, Ja'-ree, *f.*
- Run*, *v. n. to move swiftly*, Dour'na, Dha'na,—*v. a.* Dou'ra'na,—*v. n. to flee*, Bhag'na,—*v.* *Flow, Melt*.
- Runaway*, *v. n. to flee*, Bhag'na.
- Run away with*, *v. a.* Le-bhag'na.
- Run-away*, Bhug'goo, Bhug'-o'ra, Bhug'el,—*a.* Goo'rez-pa.
- Runner, racer*, Dou'rak, Da'-





wind,—messenger, *Dou'ra'-ha*.

*Running, act of moving swiftly*, *Dou'ra-dou'ree*, f. — *discharge, flux*, *Jir'i'yan*, *Jur'-ya'ni*.

*Running away, flight*, *Bhag-a-bag*, *Bhag'ur*, f.

*Running over, overflow*, *Chhul'-uk*, f.

*Running through fire, by moolman fukeers on certain religious occasions*, *Dhum'-mal*.

*Runnet*, } *Choos'tu*, *Jo'run*,  
*Rennet*, } *Pun'eer-ma'yuh*.

*Rupee*, (cor. of) *Roo'pi'yu* (from the sungskrit *Roop* or *Roo'-pa*—*Silver*), *an indian silver coin, of 180 grs. wt., forming the unit or standard measure of value and weight throughout the E. I. Co's possessions in India; the local Government Act No. xvii, of Aug. 17th, 1835, (taking effect from the 1st of Sept.), enacting that the new coinage for which that Act provides, shall be equivalent to the Bombay, Madras, Furakhabad, and Sonat (or Sun'wut) Rupees then current in the two junior Presidencies and their dependencies, and to 15-16ths of the Moorshedabadee or Sicca Rupee (halves and quarters in proportion) then current in Bengal proper, Behar, and Orissa. This new coin, bearing, on the obverse, the head and name of the reigning sovereign of the United*

*Kingdom, and, on the reverse, its designation in English and Persian, and the words "EAST INDIA COMPANY," in English, is called the Company's Rupee, in contradistinction to the Sicca and other rupees, which, under prior Regulations of the Co's Government (out of respect to the prejudices of the natives), continued the devices and inscriptions of Shah Alum, and other native rulers, whose coins were current previous to the subjection of their Territories by the British. The standard of the Company's Rupee is—*

*165 grs. or 11-12ths, pure.*

*15 grs. or 1-12th, alloy, with halves and quarters in proportion. This Rupee is legal tender in satisfaction of all engagements within the Co's Territories, provided the coin have not lost more than 2 per cent. in weight, or be not clipped, filed, or defaced otherwise than by use. The quarter Rupee (the Act not naming halves) is legal tender only in payment of the fraction of a Rupee. The equivalent of the Co's Rupee, in the Government copper currency, is 16 annas or 64 pice. Though the silver (like the gold and copper) currency, is, at this time, the same throughout the E. I. Co's Territories, each Presidency coins its own supply. The ordinary course of exchange, in the settle-*



- ment of Accounts, between Calcutta and London, on the Co's Rupee, is 2 Shillings, though mercantile bills vary in their rates with the state of the money market, from 1s. 10d. to 2s. 2d., the more common course, however being about 1s. 11d. or 10rs. 7ans. per pound stg.; and between London and Calcutta about 2s. 2d. per Co's Rupee, or 9rs. 3ans. 9pie per pound stg. (v. page 204.) The term *Sonat*—correctly *Sun'wat* (lit. Years), was commonly applied to *old Sicca rupees*, which, after three or more years, circulated at a depreciated rate of value. Prinsep's "Useful Tables" include an alphabetical table of "Silver coins of India," in which 188 distinct varieties of the Rupee are described, exclusive of sub-varieties, "old" and "new," issued from the same Mints, and varying in weight from 134 to 192 grains. From that Table the following abridged particulars of the Coins which obtained currency in the Presidencies and their dependencies prior to the issue of the Co's Rupee now current, may be acceptable.
- *Bombay*, old, wt. 178. 33. pure contents 172.39 tr. grs. old *Surat rupee*.
  - „ wt. 178.75, pure contents 161.99 tr. grs. ditto debased.
  - Rupee, Bombay, continued.*
  - „ 1800, wt. 179.00. pure contents 164.68 : coined at *Bombay* and *Calcutta*.
  - „ 1829-35, wt. 180.00. pure contents 165.00.
  - *Calcutta*, old, wt. 179. 666. pure contents 175.923. tr. grs. the *old Moorsheda-bad 19th sun sicca rupee*. (v. page 199.)
  - „ new, wt. 191.916. pure contents 175.923 tr. grs. by Reg. 14. 1818.
  - „ 1833-35, wt. 192.00. pure contents 176.00 tr. grs. by Reg. 7. 1833. (v. page 201.)
  - *Furukhabad*, 39th sun, wt. 169.40. pure contents 153.23. old native currency average.
  - „ Co's, wt. 173.00. pure contents 165.215.—45th sun *Lucknow* (Rik'ab'ee, f. ?) *rupee*, of Reg. 45. 1803.
  - „ new std. wt. 180.234, pure contents 165.215 tr. grs. by Reg. 11. 1819. (v. page 200.)
  - 1833-35, wt. 180.00. pure contents 165.00 tr. grs. by Reg. 7. 1833. (v. page 201.)
  - *Lucknow*, old, wt. 172. 33. pure contents 166.58 tr. grs. coined by the *Nou-wab-wuzeer*, A. H. 1201-34.
  - „ 45th sun, wt. 173.00. pure contents 165.21 tr. grs. *Furukhabad* std. called "Mucblee-sahy."
  - „ "Sher-shahy," wt. 172. 12. pure contents 165.67 tr. grs. by king *Gazee-ood-deen Hydur*.

*Rupee, Lucknow, continued.*

— „ 1824, wt. 172.12. pure contents 162.08 tr. grs.

— „ 1831, wt. 172. 10. pure contents 165. 69. tr. grs.

— *Madras, old*, wt. 176.40. pure contents 166.48 tr. grs. old Arcot rupee by law.

— „ *Rajapooree*, wt. 175.00. pure contents 165.52 tr. grs. coined at Rajapoor.

— „ of 1811, wt. 186.70. pure contents 166.48 tr. grs. coined from Sp. dollars.

— *Moorshedabad, v. "Calcutta, old."*—Most of the Rupees issued from the native mints of central India, like the Co's old currency, bear the same persian inscription of Shah Alum, but are distinguished, in the majority of cases, by symbols which they bear in addition to their inscriptions. Thus, the coins of Lucknow, Futtehgur, Azimgur, Bareilly, Nujeebabad, Benares, and other places under the Soubuh of Oude, bear the symbol of a fish; of Rohilkund, Bhurt-poor, Nurwur, &c. a dagger: of Nagpore, Chanda, Hyderabad, Aurungabad, &c. a sword (hence called Shum'-sher'ee, f.)— of Saugur, Jaloun, Srinagur, Culpee, Tehree (the Balasahy), a *trident* (tri-sool), with a cross-bar: of Bhopal, Bhilsa, and Rathgurh, a rude figure resembling a coat of Mail: of Kota, Boondee, and Pertabgurh, a triple bow or knot; the inscription of the latter

rupee is in Nagree: the Seronj, Vizirsahy, Jhansi, Gokul, Baloogurh, and Gwalior coins bear a cinque-foil, placed, as most of such devices are, in the loop of the last letter in the word *joo'loos*: the Ajmeer, Oudipoor, Salim-sahy, old Chitore, Bhilara, and Krishnagur coins, and, with some modification, those of Jypoor and Muttra, a sprig or six-leaved branch: of Madras, Arcot, Chandore, and Shah-poor a small lotus or trefoil: the Jodhpoor, Kochamun, Bapoosahy, and Palee rupees bear a kind of small sceptre following the alif of the word *Shah*: the Indore rupee is characterized by the solar effigy of the Soorujbansee princes; the Mueswary of Holkar by the symbol of Muha-deo: the Sreesahy of Ajmeer has the word *Sree* on the field; the Jubulpoor rupee bears the Sun or year of reign in Nagree; that of Oujein has merely four squares or a kind of checquer: and the crescent and star are common emblems on many coins.—During the circulation of the old silver currency, it was a common fraud to perforate the rupees, horizontally through their rims, and fill the holes with base metal; such rupees were called *Mekh'ee-roo'pi'ya* (from *Mekh*, the *pin* or *drill* with which the perforations were made).—With the pre-

sent Co's Rupee the more common and more profitable means of fraud are by the circulation of forged rupees of base metal. — v. *Indian Monetary System*, p. 197. *Sicca rupee*, *Sonat rupee*, *Mohur*, *Pice*, *Pie*.

*Rupture*, act of breaking, breach, Toot, f.—v. a. *Tor'na*,—v. *Hernia*.

*Ruptured*, p. p. broken, Too'ta.

*Rural*, a. rustic, Deeh'ee.

*Rush*, a. driving forward, Rel'a, —v. n. *Dour'na*.

*Russet*, a. reddish-brown, Gun'-doom-rung.

*Rust*, oxide of a metal, gathered on its surface, Zung, Zun'gar, Mor'chuh,—any foul matter contracted, Myl, f.—v. n. *Zung-lug'na*.

*Rustic*, an inhabitant of the country, clown, boor, Gun'-war,—a. Gun'wee, Gun'ween, —v. *Rural*, *Villager*.

*Rusticity*, Dih'kan'i'yut, f.

*Rustle*, v. n. *Khur'uk'na*.

*Rusty*, a. Zung-a'lood, Zun'-ga'ree.

*Rut*, track of a wheel, Leek, f.

*Rut*, coition, Rut, f. Rut'i, f.—v. n. *Rut'a'na*. (sungs.)

*Rut'ee*, f. the hindoo Venus, the consort of Kum, the hindoo Cupid or God of Love.—276.

*Ruth*, f. a car or chariot, running on four or more wheels.

*Ruth-ja'tra*, the hindoo car festival, held annually on the 2d day of the moon's wane in Usarh (June-July), in honour of Jugurnath, and in commemoration of the diver-

sions in which, under the form and name of Krishna, he is said to have indulged with the milk-maids, with whom, adds the legend, he used to ride out in his Ruth.—299.

*Rut'un'tee*, f. a name and form of the hindoo goddess Kallee.—276.

*Rut'un'tee-chut'oor'dus'ee*, f. the fourteenth day of *Rutuntee*; an annual hindoo festival observed in honour of that goddess, on the 14th night of the moon's wane in Poos (Dec.—Jan.), the sacrifices, offerings, and ceremonies being very similar to those of the Kallee-pooja.—309.

## S.

*Sabbath*, v. *Rest*, *Saturday*, *Sunday*.

*Sable or weasel*, Sum'oor,—a. black, Ka'la, Ka'lee, f.

*Sable-skin*, Sum'oor.

*Sabre, scimitar*, Shum'sher, f.

*Sable-fish, clupanadon ilisha*, Hil'sa, 26.

*Saccharum cylindricum*, Oo'loo, f. Oo'loo, f. Ool'wa, f. (in Bengal much used in thatching.)

*S. fuscum*, Pa'ta-khur'ee, f. (the reeds or culms, used for pens, screens, and light fences.)

*S. munja*, Moonj, f. (of which, in and near Benares, rope is made.)

*S. procerum*, Sir'kee, f. Sur'put, Sur'put'a, Teng. (the culms used for screens, and other economical purposes.)

- S. sara*, Sent'ha, Sent'hee, f.  
*Sur*, Sur'ee, f. (from the reeds of which arrows, and basket-work seats are made.)  
*S. semidecumbens*, Khur'ee, f. (the reeds applied to the same uses as those of *S. fuscum*.)  
*S. spontaneum*, Kas, f. Kag'a'-ra. (made into mats, rope, &c. and used for thatching.)—v. *Sugar-cane*, *Reed*.  
*Sack*, a large bag, Gon, f. Gon'ee (d.), Ghur'a'ru, Tung, —for holding the walls of a tent, &c. Gur'a'ra.—particularly for holding two muns of rice, Bo'ra,—v. *Plunder*.  
*Sack-cloth*, Tat, Pul'as.  
*Sacred*, a. Moo'kud'dus, Moo'-ba'ruk.  
*Sacred-bean*, indian—(*nelumbium speciosum*) Pud'um, Pud'-mu, Kum'ul, Lal-kum'ul, Pud'mu-po'doo.—45.  
*Sacredness*, Koods.  
*Sacrifice*, act of offering to God by killing some animal, Zubh, f.—the victim sacrificed, Koor'ban,—surrender of one person to save another, Fid'a, f.—v. a. K-k. Koor'ban'ee-k.  
*Sacrificed*, a. devoted, Koor'-ban'ee. [guh, f.  
*Sacrificial altar*, Koor'ban-  
*Sacrificer*, Za'bih.  
*Sad*, a. Ghum-geen, Ghum-nak, Oo'das.  
*Sadness*, Ghum'geen'ee, f. Ghum-nak'ee, f. Oo'da'see, f.  
*Sadly*, ad. Ghum-geen'ee-se, Oo'das-ho'keh.  
*Saddle*, Zeen. Surj, Kat'hee, f. —a kind of, without a tree, Char-ja'mu,—a camel's, Kuj'-a'wu,—an elephant's, Gud'a'-la (d.),—v. *Pack-saddle*.  
*Saddle*, v. a. Zeen-bandh'na, Pul'an'na.  
*Saddle-cloth*, housing, Zeen-posh, Da'mun'ee, f. Gha'-shi'yuh, Myl-kho'ruh,—or pad or pillow placed under a saddle, Soond'ka,—adorned with fringes, &c. U'wa'ee, f.  
*Saddle-padding*, Kho'geer, Tuh'roo,—v. *Pack-saddle*.  
*Saddle-tree*, camel's—Ju'haz.  
*Saddle-tree*; the leather fixed to the vacant part of the —Chil-mur'dan.  
*Saddle-straps*, or cords fixed to a saddle behind, intended for hanging game by, Fit'rak.  
*Saddler*, Zeen-gur, Kho'geer-doz, Mo'chee.  
*Safe*, a. Sa'lim, Sul'um, Doo'-roost.  
*Safe-guard*, defence, Ni'guh-ban'ee, f.  
*Safety*, freedom from danger, Sul'am, Sul'am'ut, f. Sul'am'ut'ee, f. Buch'a'o, Um'an, f. Um'an'ee. f.—v. *Custody*.  
*Saf-flower*, officinal carthamus, bastard saffron, Koos'oom, Koor'toom, Oos'loor, Moo'-us'fur.—42.  
*Safflower-coloured*, a. dyed with saf-flower, Koos'oom'bhee.  
*Saf-flower dye*, Koos'oom'bha.  
*Saf-flower seed*, Kur, f.  
*Saffron*, Za'fur'an, f. Kes'ur, f. Koom-koom, Ub'eer,—bastard, v. *Saf-flower*.  
*Saffron*, a. of saffron, saffron-coloured, Za'fur'an'ee, Kes'-ur'i'ya. [Zu'heen.  
*Sagacious*, a. Nook'tu-dan,



- Sagacity*, Nook'tu-da'nee, f.  
*Sagapen*, persian gum resin, Sik'been'uj (arab.), Kun'dul (sanskrit).  
*Sage*, v. *Salvia*.  
*Sage*, m. philosopher, Huk'eem, —h. Gy'an'ee, —a. Huk'eem, Gy'an'ee, —v. *Wise*.  
*Sages*, Hoo'kum'a.  
*Sago*, Sa'goo-da'na.  
*Sagur*, the Sea (especially of the bay of Bengal).—283.  
*Sagittarius*, Kous, Dhun'oo (lit. a Bow).  
*Said*, p. p. Bo'la, Ku'ha, —v. Gram. xviii.  
*Sail*, ship's canvas, Pal, m. f. Bad-ban, Serh, Sur, —v. n. to float, to swim, Chul'na, —v. a. to make float, to impel, Chul'a'na, —v. *Ship*.  
*Sailor*, Khul'a'see, Ju'ha'zee, Mul'lah.  
*Saint*, m. Peer, Wul'ee, Sa'hib-kum'al, Sa'hib-i-wil'a'yut, —h. Goo'roo, Sunt, Sidh.  
*Sake*, Kha'tir, f. Was'tu, —for the sake, Was'le, —(for) the sake, Ma'reh, —v. *Cause*.  
*Sakh'tee*, f. a consort deity of any h. god, —277.  
*Salacious*, v. *Lustful*.  
*Salacity*, Kam, Mus'tee, f.  
*Salam*, (cor. of) Sul'am, lit. *Salutation*, *Peace*, *Safety*: the word, as a salutation, being usually accompanied with a bow, the gesture is hence commonly known under the same name.—218.  
*Salamander*, Sum'un'dur.  
*Sal ammoniac*, Nou-sa'dur, Nou-sha'dir.  
*Salary*, stipend, wages, Tul'ub, f. Tun-khwah, f. Moo'sha'-hir'uh.  
*Sale*, act of selling, Bik'ree, f. Fui'okht, f. By, f.—vent, Bik'a'o, Ru'waj :—the morning first ready-money sale, Boh'nee, f.  
*Sale by commission*, Ar'but, f. Ur'but, f.  
*Saleable*, a. Bik'a'oo, Chul'un'ta,  
*Saleable goods*, Chul'tee-cheez, f.  
*Salep*, saloop, Sa'lub-mis'ree, Gool-un'as-kee-jur, f. — (The tubers of the *Orchis mascula*—or, according to Drs. Lindley and Royle, a species of *Eulophia*. In India the Salep of Cashmere, obtainable at the Hurdwar fair, is considered the best. "Dr. R. states that one drachm of the powdered root requires sixty drachms of boiling water to effect its solution; two drachms afford a sufficient meal for an invalid; good Salep, carefully prepared, is, in truth, one of the best articles of diet a convalescent can use."—O'Shaughnessy's Ben. Dispens. 1841.)  
*Saline*, a. salt, Num'keen.  
*Saline quality*, (salineness?) Shor'i'yut, f.  
*Saliva*, Thook, Lal, Ral, Loo'ab.  
*Salivation*, Moonh-a'na, Moonh'an.  
*Salivate*, v. a. Moonh-la'na.  
*Salivahuna*, a mythological prince of the Dukkhi, from the period of whose assumed birth, 78 years B. C., the



- Sa'ka Era of the hindoos is calculated.*—278, 177.
- Sallow*, a. *Sa'on'la*, *Phee'ka*, *Kul-jub'wan*,—v. *Yellow*.
- Sally*, eruption as from a besieged place, issue, going out or forth, *Khoo'rooj*,—v. n. *K-k.*—flight, levity, *Zugh'und*, f.
- Saloon*, hall, *Da'lan*.
- Saloop*, v. *Salep*.
- Salsuginous ground*, *Shor-zum'een*, *Lo'na-zum'een*.
- Salt*, muriate of soda, or common—*Num'uk*, *Lon*, *Non*,—a kind of, said to promote digestion, *Kuch-lon*,—that effloresces from walls, &c. *Loo'nee*, f. *Lo'na*, *No'nee*, f.—black (containing sulphur); prepared by melting common salt with a small proportion of myrobalans, *Pad'a-non*,—fictitious, containing sulphur, *Beet*, f. — extracted from the *Sambhur* salt lake, near *Ajmeer* (and hence known by the same name) *Sam'bhur*.
- Salt*, a. *Num'keen*, *Sul'o'na*, *Lo'na*, *Loo'ni'ya*.—v. *Rock-salt*, *Sea-salt*.
- Salt-cellar*, *Num'uk-dan*.
- Salt lands*, *Lo'nar*.
- Salt-petre*, nitrate of potash, *Sho'ra*,—(impure) *Ju'wakhar*.
- Salt-petre manufacturer*, *Sho'ra-gur*.
- Salt-pit*, *Num'uk-sar*,—or place where salt is produced, *Lon'ar*.
- Salt-water*, sea-water, *Ab-i-shor*.
- Sa'lug'ram*, a black, hollow, and nearly round species of eagle-stone (*ætites*), or petrified shell, obtained from *Nepal*, and regarded, by the hindoos, as a form of *Vishnoo*, or some other deity, according to the size, shape, &c.—277.
- Salt-work*, the place (in *Bengal*) in which salt is boiled, *Khul'a'ree*, f.
- Salted*, a. *Num'uk'een*, *Sul'on*, *Sul'o'na*.
- Salter*, one who makes or sells salt, *Non'i'ya*, *Loo'ni'ya*,—one who makes salt, *Mul'un'gee*, *Mul'lah*.
- Saltless*, a. *Be-num'uk*, *Ul'o'na*, *Un'o'na*.
- Saltiness*, *Num'kee'nee*, f. *Sho'rish*, f.
- Salubrious*, } healthful, *Sih'*  
*Salutary*, a. } hut-bukhsh.
- Salutation*, salute, greeting (peace, safety); obeisance, expressed by touching the forehead with the right hand, *Sul'am*,—(compliment, service, slavery, devotion, homage, worship) the action differing from the *Sulam* in the additional form of meeting the motion of the hand with an inclination of the head forwards, *Bun'dug'ee*, f.—(homage, adoration) the action differing from that of the *Bundugee* in the further form of bending the body as well as the head, *Kor'nish*, f.—(consignment, delivery, health, security) expressed by touching the ground with the fingers, and then making *Sulam*, which form is some-

*times thrice repeated, Tus'-leem, f. Tus'leem'at, f.—obeisance (kissing the feet) expressed by kissing the foot of the party saluted, or implied by touching it with the right hand, Kud'um-bos'ee, f.—obeisance (kissing the ground) expressed by kissing or implied by touching the edge of the carpet or mat on which the person sits, Zum'-een-bos'ee, f.—h. obeisance (prostration, homage), expressed by prostration on the ground, with the arms stretched out, and the palms of the hands joined together, Usht-ang (from usht—eight; ang—members; i. e. hands, feet, thighs, breasts, eyes, head, speech, and mind);—h. obeisance. Joo'har, f. Prun'-am, Pur'nam,—h. obeisance (homage), expressed by prostration, Dund'wut, f.—h. greeting, Ram-ram (after the seventh incarnation of Vishnoo).—m. salute, between friends, performed by embracing breast to breast, "throwing the arms across each others necks, and in that position inclining the head three times, first on one shoulder, and then on the other, alternately," Gul'e-mil'na (from gul'e, —neck; mil'na—to meet).*

*Salutation, forms of—218.*

*Salute, v. a. to greet, to hail, Sul'am-k. Tus'leem-k.—by raising the hand to the head, Hash-oo'tha'na,—by kissing the hands, Dust-bos'ee-k.*

*Salvadora indica, Pee'loo.—*

*("Jal of the hindoos. Irak-hindee of persian authors, who also give this tree the name of Mis'wak, or tooth-brush tree. The leaves are called Rasuna, resemble those of the lanceolate senna, and, like them, are purgative. The fruit is called Peel and Pinjoo, and is sold in Dehli as an edible fruit under the name of Peeloo.—S. persica is called Khurjal in N. India, and Arak and Irak in the Mat. Med." Dr. Royle.)*

*Salvation, preservation, health, Sul'a'mut, f. Sul'a'mut'ee, f.—preservation from eternal misery, Nuj'at, f. Mochh (s.), Moksh (s.), Mookt, f. Mookt'ee, f. (s.)*

*Salve, ointment, Mul'ham, Mur'-hum.*

*Salver, tray, Tha'lee, f. Tusht, Seen (d.).*

*Same, a. identical, (this very, itself) Yi'hee, Yu'hee,—(alike, even, in the same manner, the same, ditto) Yuk-san,—(in compos.) of the same, Hum (as Hum-a'waz, of the same tone or voice. Hum-buzm, of the same society. Hum-oomr, of the same age. Hum-nusl, of the same breed. Hum-koum, of the same tribe. Hum-muz'-hub, of the same religion. Hum-zat, of the same caste, nature, or kind. Hum-pesh'u, or Hum-kar, of the same trade or calling. Hum-sung, of the same weight).*

*Sameness*, Yuk-san'ee.  
*Sample, specimen, example*,  
 Num'oo'nu, Num'oo'dar.  
*Sanative, a. healing*, Sha'fee.  
*Sanctification, purification*,  
 Tuk'ud'doos, Tuk'dees, f.  
*Sanction*, Ij'a'zut, f.—v. a. I-d.  
*Sanctity*, } Koods, Tuk'dees,  
*Sanctitude*, } f. Tu'ha'rut, f.  
*Sanctified, a.* Tuk'ud'dus'u,  
 Moo'kud'dus, Moo'kud'dis'-  
 a, f.  
*Sanctuary, holy place*, Muk'dis;  
 Hur'um (*the temple of mec-*  
*ca*),—*asylum*, Ja'e-pun'uh.  
*Sand*, Ba'loo, f. Ret, f. Ret'ul,  
 f. Reg, f.  
*Sand-piper (tringa goensis)*,  
 Tut'eeh'ra, Tut'eeh'ree, f.  
 Tut'ih'ree, f.  
*Sandal*, Khur'pa, Ul'ga.  
*Sandal, sanders, santalum*, Sun'-  
 dul, Chun'dun,—*white*, Suf'-  
 ed-sun'dul,—*red*, Sun'dul-  
 soorkh, Rukt-chun'dun.  
*Sandal-coloured, a.* Sun'dul'ee.  
*Sandal grind-stone, a flat cir-*  
*cular stone on which sandal-*  
*wood is ground*, Sund'la'sa,  
 Sun'dul-ou'ta, Hoor'sa.  
*Sandarac, resin of thuya arti-*  
*culata (now called callitrix*  
*quadri-valvis)*, Sun'dur'os.  
 (Zoos of the Arabs. Dr. O'S).  
*Sandy, a.* Bul'oo'a, Ret'ul,  
 Ret'ee'la, Ret'la.  
*Sandy ground*, Ret'ee, f. Ret'ul,  
 f. Bhoor, f.  
*Sandy region* Reg-is'tan, Reg-zar  
*Sanguinary, a. murderous*,  
 Khoo'nee, Khoon-ash'am, K-  
 khwar, K-fish'an.  
*Sanguine, a. abounding with*  
*blood*, Khoon-dar.

*Sanguis draconis, dragon's-*  
*blood, resin of the Calamus or*  
*Pterocarpus draco*, Dum-ool-  
 ukh'wyn.  
*Sanscrit, (cor. of) Sungskrit*,  
 lit. *the polished dialect*; by  
 several argued to be "the  
 parent of all the indian lan-  
 guages"—and, in the opinion  
 of some, "of all others." The  
 ancient or original lan-  
 guages of India appear to  
 have been all comprehended  
 in three classes; 1. *Sanscrit*,  
 the most polished tongue,  
 "which was gradually refined  
 until it became fixed in the  
 classic writings of many ele-  
 gant poets, most of whom are  
 supposed to have flourished  
 in the century preceding the  
 Christian era.—2. *Pracrit*,  
 consisting of provincial dia-  
 lects, which are less refined,  
 and have a more imperfect  
 grammar. In dramas it is  
 spoken by women, benevo-  
 lent genii, &c.—3. *Magadhi*,  
 or *Apabhhransa*, a jargon des-  
 titute of regular grammar.  
 It is used by the vulgar, and  
 varies in different districts.  
 The poets accordingly intro-  
 duce into the Dialogue of  
 plays a provincial jargon,  
 spoken by the lowest persons  
 of the drama." The name  
 "*Sanscrita*, is the passive par-  
 ticipple of a compound verb,  
 formed by prefixing the pre-  
 position *Sans* to the crude  
 verb *cri*, and by interposing  
 the letter *s* when this com-  
 pound is used in the sense

of embellishment. Its literal meaning, then, is *adorned*; and when applied to a language it signifies *polished*.—It is cultivated by learned hindoos throughout India, as the language of science and of literature, and is the repository of their law, civil and religious. It evidently draws its origin (and some steps of its progress may even now be traced) from a primeval tongue, which was gradually refined in various climates, and became *Sanscrit* in India; *Pahlavi* in Persia; and *Greek* on the shores of the Mediterranean. It has nearly shared the fate of all ancient tongues, and is now become almost a dead language; but there seems no good reason for doubting (*though some do doubt*) that it was once universally spoken in India." Such are the opinions as to the origin, &c. of this language maintained by some orientalists—and in particular by the learned author from whose essay "On the Sanscrit and Pracrit languages" the foregoing abridged information (with slight necessary deviations from the original text) is quoted. (vide H. T. Colebrooke's "Miscellaneous Essays," 1837. Vol. 2.)—In the present day the Sanscrit is no where the spoken or current language of the people; its cultivation and use, as already implied,

being confined to the Pandits and the learned. In other words—it is to the hindoo literati of India what the Latin is to the literati of Europe. The study of the Sanscrit language is now open to the English student in Grammars by the late Mr. H. T. Colebrooke, the late Rev. Dr. W. Yates (pub. in 1820), and Dr. H. H. Wilson, (pub. in 1841): Dictionaries by Dr. Wilson (2d ed. 1822), and the late Dr. Yates (posthumous in 1846): and Rajah Radhakant Deb, of Calcutta, is now (Dec. 1846) passing through the Press an Encyclopædia, in Sanscrit, of which the first 5 vols. are already published.

*Santalum*, v. *Sandal*.

*Sap*, juice of plants, Ur'uk, Rus.

*Sap*, trench for undermining, Nuk'ub, f.—v. a. N-lug's'na.

*Sapindus saponaria* (or *S. emarginatus* ?), Reet'ha, 46.

*Sapless*, a. Ur'us.

*Sapling*, Cha'ru, Ker'a, Poud'ha, Nu'wul, Ni'hal.

*Sappan wood*, Buk'um.

*Sapphire*, Suf'eer, f. Nee'lum, Neel-mun'ee, In'dur-neel, Nee'la-phut'tar (d.).

*Sarcasm*, taunt, Mih'na.

*Sarcastic*, a. Num-keen.

*Sarcocolla* (obtained from the *Penæ sarcocolla* ?), Un'zur'-oot.

*Sarsaparilla*, Sal'sa, Oosh'bu, (Muk'o'e ?)

*Sash*, band, belt, Sel'ee, f.—



- or narrow scarf, which, in battle, is worn round the turban or helmet, *Dir'ufsh*,—window glass-frame, *Jal*.
- Satan*, *Shy'tan*.
- Satanic*, a. *Shy'tan'ee*.
- Satanism*, *Shy'tun'ut*, f.
- Satchel*, bag, *Thy'la*, *Thy'lee*, f.
- Satiate*, v. a. *Bhur'na*.
- Satiate*, a. *Bhur'a-poo'ra*, Ser.
- Satiety*, *Ser'ee*, f. *Un'nu'pooi'-na*.
- Satin*, *Ut'lus*, *Peel'am* (Chinese).
- Satire*, *Huj'o*, f. *Muz'um'-mut*, f.
- Satirist*, *Ha'jee*, *Za'hik*.
- Satirize*, v. a. *Huj'o-k*.
- Satisfaction*, gratification, *Khoosh-noo'dee*, f. *Kha'tir-jum'a*, f. *Kha'tir-da'ree*, f.—v. Conviction, Payment.
- Satisfactory*, a. giving content, *Kha'tir-khwah*.
- Satisfied*, a. contented, *Ra'zee*, *A'soo'du*, *Khoosh'nood*,—convinced, *Ka'il*.
- Satisfy*, v. a. to content, *Ra'zee-k*.—to supply fully, to pay, *Bhur'na*,—to appease, *Tus'keen-d*.
- Saturday*, *Sun'ee'chur*, *Shum'bu*, *Huf'tu*, *Mund-gut'i*.
- Saturn*, the planet, *Sun'ee'chur*, *Mund-gut'i*, *Ky'wan*, *Zoo'hul*.
- Satyr*, a sylvan monster (a demon who has only one leg and thigh), *Nus'nas*, *Nis'nas*. (arabic.)
- Sauce*, condiment, *Chut'nee*, f. *Chash'nee*, f.—particularly vegetables dressed with butter &c. and added to flesh or fish *Bin'jun*.—115.
- Saucer*, *Pir'ich*, f. *Tush'tur'ee*, f. *Suk'o'ree*, f.
- Sauciness*, pertness, *Shokh'ee*, f.
- Saucy*, a. pert, *Shokh*.
- Saul*, (cor. of) *Sal*. (*Shorea robusta*.)
- Saunter*, v. a. *Syr-k*.
- Saunterer*, *Sy'yar*.
- Sausage* (haggis or any food stuffed into the intestines of an animal), *Kool'ma*, *Lun'-goo'cha*.
- Savage*, wild beast, brute, *Wuh'shee*,—a. sylvan, wild, *Jung'-lee*, m. f. *Dush'tee*, *Sa'wuj*, *Wuh'shee*.
- Savageness*, *Wuh'shut*, f.
- Save*, pre. except, *Chhoot*, f.
- Save*, v. a. to preserve from evil, *Buch'a'na*, to lay by, to reserve, *Rukh'na*.
- Saving*, something laid up to provide for want, *Pus-un'-daz*,—v. Frugal.
- Saviour*, *Buch'an'e-wa'la*.
- Savour*, taste, odour, *Luz'zut*, f.
- Savoury*, a. pleasing to taste or smell, *Luz'eez*.
- Saw*, *A'ra*, *A'ru*, *Ur'ru*, *Kur'-ant*, *Kur'ot*, *Miu'shar*,—v. a. *Kat'na*.—v. Hand-saw.
- Saw*, pret. of the verb to see, *Dek'ha*.
- Saw-dust*, *Boo'ra*, *Choo'ra*.
- Sawyer*, *A'ra-kush*, *Ur'ru-kush*, *Kur'ant'ee*.
- Saxifrage*, *Kas'ir-ool-huj'ur*.
- Say*, that which is said or spoken, *Bat*, f. *Bol*, *Bo'lee*, f.—v. a. to speak, to tell, *Bat-k*. *Bol'na*, *Kuh'na*.
- Saying*, words or a sentence said, *Bat*, f. *Bol*, *Bo'lee*, f.
- Scab*, incrustation over a sore,



- Khoo'rund**, **Khoot'hee**, f.  
**Pup'ree**, f. **Chut**, f.—or *scale of small-pox*, **De'o'lee**, f.—the *mange or itch of horses*, &c.  
**Gur** (d.), —v. *Itch, Mange*.  
**Scabby**, a. **Kha'rish'tee**, **Pup'ree'la**.  
**Scabbard**, **Miy'an**, m. f. **Niy'am**, m. f. **Ghil'af**, **Kath**.  
**Scabbard-mounting** (at the upper end), **Tuh-nal**.  
**Scævola lobelia** (or *Eloecarpus ganitrus*?) **Roo'draksh**,—the *seed*, **Chou-mook'hee**, f.  
**Scaffold**, **Doun'ja**, **Pay'uth**, **Par**, f.—v. *Platform*.  
**Scald**: this word has no hin. synonyme, v. *Burn*.  
**Scald or parch rice**, v. a. **Bojh'na**.  
**Scald-head**, *linea capitis*, **Gunj**, **Bad-kho'ra**, **Cha'een**, f.—**C-choo'een**, f.  
**Scald-headed**, a. **Gun'ja**, **Kul**.  
**Scale**, *shell*, **Chhil'ka**,—*shell of a fish*, **De'o'lee**, f. **Cho'ya**, **Surh'na**,—*dish of a balance*, **Pul'la**, **Pul'lu**, **Pul'ra**,—*step, gradation*, **Dur'ju**, **Tud'reej**, f.—v. n. *to strip off scales, to pare*, **Chhil'ka-oo'**, **tar'na**,—v. *Peel, Weigh*.  
*Ladder, Gamut, Climb, Scales*.  
**Scales**, *balance*, **Tur'a'zoo**, f. **Tuk'hur'ee**, f. **Too'la**, f. **Tuk**, f. **Mee'zan**, f.—*small*, **Nik'tee**, f. **Nit'tee**, f.—*goldsmith's or apothecary's*, **Kan'ta**,—*thin laminæ of iron*, **Khur'-ash'a**.  
**Scaling-ladder**, **Nurd-ban**.  
**Scalp**, **Thup'e'ra**.  
**Scammony**, *dried juice of the convolvulus scammonia roots*, **Suk-moo'ni'ya**.  
**Scamper**, v. n. **Bhag-ja'na**.  
**Scandal**, *aspersion*, **Bud-nam'-ee**, f. **Kul'unk**.  
**Scandalize**, v. a. *to defame*, **Bud-nam-k**.  
**Scanning**, **Tuk'tee'u**, f.  
**Scant**, a. **Tung**,—v. a. **T-k**.  
**Scar**, *mark of a wound*, **Dagh**, **Nish'an-i-zukhm**, **Chit'tee**, f.—*of a burn*, **Gool**.—v. a. **D-d**. **C-la'na**, **Gool-d**.  
**Scarab**, *scarabee, scarabeus, chafer*, **Goob'rou'ta**, **Go'bur-on'dur** (from *gobur—cowdung*).  
**Scarce**, a. **Kum-yab**, **Na-yab**.  
**Scarcely**, ad. **Doosh'war'ee'se**.  
**Scarcity**, **Kum-yab'ee**, f. **Na-yab'ee**, f.  
**Scare**, v. a. **Dur'a'na**, **Bijh'ka'na**.  
**Scare-crow**, **Dhoo'ha**, **Dhok'ha**.  
**Scarf**, **Oo'pur'na**.  
**Scarifier**, *the instrument which scarifies*, **Puchh'na**,—*he who scarifies*, **Huj'jam**.  
**Scarifying**, *tattooing*, **Puchh'na**, **Puchh'nee**, f. **Huj'a'mut**, f.  
**Scarify**, v. a. **Puchh'na-d**.  
**Scarlet**, *bright red*, **Gool'nar**, **Gool-i-un'ar**, **Kir'miz'ee**.  
**Scarlet-cloth**, **Suk'il'lat**, **Sool'-ta'nee-ba'nat**, f.  
**Scarlet fly** (*cochineal insect*?), **Beer'bu'hoo'tee**, f.  
**Scarred**, a. **Dagh-dar**.  
**Scale**, **San'goos**, f. **Sunk'chee**, f. **Sek'chee**, f. **Lup'chee**, f.—33.  
**Scatter**, v. a. **Chhit'ra'na**.  
**Scattered**, a. **Uf'sha'nee**.  
**Scattering**, **Uf'shan**,—(in com.) **Uf'sha'nee**, f. **Rez**.

- Scene, stage of a theatre, court, circus, Uk'ha'ra,—part of an act of a play, Su'wang, Swang, Sang,—v. Picture.*
- Scent, smell, odour, Bas, f. Bo, f. Boo, f.—v. n. to imbue with odour, Bas'na,—v. Smell.*
- Scented, a. Bo-dar.*
- Scentless, a. Be-bas, Nir-gundh.*
- Sceptre, v. Mace, Staff.*
- Schedule, v. Scroll, Inventory.*
- Scheme, design, plan, project, contrivance, Mun'soo'bu, Tuj'weez, f. Oo'pa'e,—v. a. M-bandh'na, T-k. Oo'pa'na.*
- Scheme of letters, xxx.*
- Scheming, a. Oo'pa'ce, f.*
- Schemer, Mun'soo'bu.*
- Schism, Bid'ut, f. Rifz, Rufz.*
- Schismatic, Rut'zee.*
- Scholar, pupil, Sha'gird, Tul'meez,—a learned moosulman, Mool'la,—a learned brahmun, Pun'dit.*
- Scholars, students, Tul'a'miz.*
- Scholarship, learning, education, Sha'gird'ee, f.—Pun'dit'n'ee, f.*
- School, academy, m. Mud'rus'sa, Muk'tub, Dub'is'tan,—h. Path'sha'la, f. Put'sal, Chut'sal, f. Chut'sa'ree, f.*
- School-boy, h. Chut'a.*
- School-house, Muk'tub-kha'nu.*
- School-fellow, Hum-dub'is'tan, Hum-muk'tub.*
- School-master, v. Tutor.*
- School-mistress, v. Tutores.*
- Science, knowledge, (a) Ilm, Il'mi'yut, f. Ir'fan,— (p.) Da'nish, f.—(s.) Bid'ya, f. Vid'ya, f.*
- Science of architecture, Ilm-im'a'rut.*
- Science of arithmetic, Ilm-i-his'ab, Ilm-i-rut'um.*
- astrology, Ilm-i-noo'joom.*
- botany, Ilm-i-nub'ut.*
- catoptrics, Ilm-i-in'ik'asoon'noor.*
- chronology, Ilm-ool-tu'reekh, Ilm-i-tu'wa'reekh.*
- mathematics, Ilm-i-ri'ya'zee.*
- metaphysics, Ilm-ool-a'lee.*
- music, Ilm-i-moo'see'kee, Ilm-i-moo'sik'ee.*
- physics, Ilm-i-hik'mut.*
- rhetoric, Ilm-i-kul'am, Ilm-i-bu'yan, Ilm-i-bul'a'ghut, Ilm-i-mu'a'nee.*
- theology, Ilm-i-il'a'hee.*
- Sciences, Ma'loom'at.*
- Scientific, a. Il'mee, Bid'ya-wan, Vid'ya-van.*
- Scientific terms, 90.*
- Scimitar, Neem-chuh, Tegh, f. —made of two plates of steel joined together, Do-loh, Doo-loh, Do-lo'hee, f. Doo-lo'hee, f. —short, broad, Tegh'a,—kinds of, Sur'o'hee, f. Ju'hiz'ee, f.—v. Sword.*
- Scincus, } lacertus, (Lacerta*  
*Scink, } scincus), Suk'un'-*  
*koor, Sik'un'koor, Reg-ma'-*  
*hee, f.—v. Guana, Lizard.*
- Scintillate, v. n. Jhil'mit'a'na.*
- Scion, graft, Py'wund.*
- Scirrhus, Gil'ut.*
- Scissors, Kyn'chee, f. Kut'ur'nee, f. Mik'raz, f.*
- Scoff, Ta'nu,—v. n. T-d.*
- Scoffer, Ta'nu-zun.*
- Scoffing, Ta'nu-zun'ee, f.*
- Scold, Kur'kus'a, f. Kul'uh'ee, f.—v. n. Jhir'jhir'a'na,—v. a. Jhir'uk'na, Jhur'uk'na.*
- Scolding, Jhir'kee, f. Jhur'kee, f.*

- Scolopendra, earwig*, Kun-sul'-a'ee, f. (By the natives, said to get into the brain, through the ears, and by its bite to occasion excessive pain and even death.)
- Scoop, an instrument to make hollow*, Koor'nee, f. Khoo'-ruch'nee, f.—v. a. Kor'na, Khoo'ruch'na.
- Scope, aim, drift*, Muk'sud, Fuh'wa-e-kul'am.
- Scorch, v. a.* Jhool'sa'na, Jhool'-ka'na, Tuch'a'na,—v. n. Jhool'us'na, Tuch'na.
- Scorched, a.* Jul'a-bul'a, Sokht,—p. p. Sokh'ta.
- Score, line, mark*, Dun'deer, f. But. Chuch'eer,—twenty, Ko'ree, f.—a. Bee'see.
- Scoria, dross*, Pho'kur,—of metal, F'iliz, Ny'a'ra.
- Scorn, Hik'a'rut, f. Ih'a'nut, f. Maz'um'mut, f.*
- Scorned, a.* Maz'moom.
- Scorner, v.* Scoffer.
- Scornful, a.* Igh'maz'ee.
- Scorpio, nepa, the eighth sign of the Zodiac, or—*
- Scorpion, the venomous reptile so called*, Uk'rub, Beech'ha, Beech'choo (d.), Bich'choo, Bich'hoo'a,—(pers.) Kuzh-doom (lit. crooked tail).
- Scoundrel, rascal, villain*, Koor'-rum-sak, Kul'tub'an, Shosh'-da.
- Scour, v. a. to cleanse*, Manj'-na, Meenj'na, Rug'ur'na,—v. *Purge, Kove, Scamper.*
- Scourge, whip, lash*, Ta'zi'ya'-na—v. a. T-lug'a'na, T-mar'na, T-jur'na.
- Scouring, rubbing*, Ghis'a'o, Ghis'a'wut, f.
- Scouring charge*, Mul'wa'ee, f.
- Scout, Khub'ur-dar, Khub'ur-geer,—v. Spy, Hoot. Reject.*
- Scowl, v. n. (v. n.?) to frown*, Thooth-a'na, Bhoun-ter'nee-kur'nee,—v. n. (v. a.?) to drite scowlingly, Thool-kar'na.
- Scraggy, v. Lean, Thin, Rough.*
- Scramble, v. a.* Chhouk'na, Chheen'na-chha'nee-k.
- Scrambler, Chhou'kun.*
- Scrap, v. Fragment, Crumb.*
- Scraps, Took'ra-poor'zu.*
- Scrape, v. Perplexity.*
- Scrape, v. a. to rub or pare the surface of any thing with an edged instrument*, Chheel'na, Chhol'na, Khoo'ruch'na,—v. *Gather.*
- Scraper, Chhol'nee, f. Khoo'-ruch'nee, f.—a. carrier's, Ram'pee, f.*
- Scratch, or tear with the nail or talon*, Noo'nut'ta, Khur'on', f. Nukh-rekh, f.—a. to tear with the nails, Nukh'i'-ya'na, Buk'on'na, Bul'oor'-na, Khur'on't'na,—to rub with the nails, Khoo'ja'na.
- Scrawl, v. n.* Chich'rbee-khynch'na.
- Scrawler, Bad-khut.*
- Scream, { Cheekh, f. Chil'la'.*
- Screech, { hut, f.—v. n. Cheekh'na, Cheekh-mar'na, Chil'chil'a'na, Chin'chin'a'na.*
- Screen, partition*, Pur'du. Ot, m. f.—matted partition, Tut'ta, Tut'tur, Tut'tee, f. Tut'-i'ya, f.—canvas partition, Kun'at, f.—v. a. to shelter, Ot-k.—v. *Hide, Sift.*
- Screw, Pech, f. Mur'o'ree, f.*

- (*d.*—*v.* a. *Pech-d.* Mor'na, Bid'or'na.
- Screw-pine, green spined*—Ke'-o'ra, Ke'tuk'ee. *f.* Kel'kee, *f.*—*dust (pollen?) of the,* Gug'an-duool, *f.*
- Scribble v. Scrawl.*
- Scribe, writer,* Ka'tib.
- Scrip, note,* Chit'thee, *f.*
- Scripture, v. Bible, Koran, Shastras, Writing.*
- Scrofula, king's-evil,* Kunth-ma'la, *f.* Khun'a'zeer.
- Scroll, Been'da.*
- Scrotum, Po'ta, Po'tu, Fo'tu.*
- Scrub, v. a. Manj'na, Mul'na.*
- Scruple, doubt, Ish'ti'bah, Wus-was.*
- Scrupulous, a. Ish'ti'ba'hee, Wus'was'ee.*
- Scrutiny, inquiring, search, Joost-joo, Joost-o-jo.*
- Scuffle, Ma'ra-ma'ree, f. Joo'tee-py'zar, f. Khynch'-a-khynch, Khynch'a-khynch'ee, f. (lit. (Pulling and hauling.)*
- Sculk, v. n. to lurk, Dub'uk'na, Dub'uk-a'na, Dub'uk-ja'na, Dub'uk-ruh'na.*
- Sculker, Dub'kel, Dub'kee'ia, Kum-chor, Kam-chor (d.).*
- Sculking, a. Dub'kel, Dub'-keel'a.*
- Scull, oar, Dand.*
- Sculler, a small boat, Don'ga,—a rower, Dan'dee.*
- Scullion, Deg-sho,—v. Mush'-ul'chee, 66.*
- Sculptor, a carver of images, Boot-tur'ash.*
- Sculpture, Boot-tur'ash'ee, f.*
- Scum, Gaj, f. Myl, f.—of stagnant water, Ku'ee, f.—v. Dross, Refuse.*
- Scurf, dry miliaary scab, Pup'-ree, f. Roo'see, f.*
- Scurfy, a. Pup'ree'la.*
- Scurrilous, a. Boor-ba'la.*
- Scut, short tail, Toon'ga.*
- Scytalia (or Dimocarpus?) tilchi, Lee'chee, f. (chinese).*
- Scybala, Goob'hee'la, Sood'da, San'da.*
- Scythe, Da'o,—v. Sickle.*
- Sea, ocean, (pers.) Dui'ya,—(arabic) Buhr, B-i-moo'heet, Dui'ya-i-moo'heet, Ka'moos, Kool'zoom, Oom'man, Yum,—(sans.) Sa'gur, Sun'oodr, Sindh, Sind'hoo, Ub-dhi, Uv-dhi, Uv-nou,—v. Sagur, 283.*
- Seas, (arab.) Bi'har.*
- Seaman, Khul'a'see,—v. Sailor.*
- Seamanship, Mul'lah'ee, f.*
- Sea-mark, v. Buoy,*
- Sea-salt, (made by evaporation), Kur'kuch.*
- Sea-shore, Sa'hil. (arab.)*
- Sea-stock, Dub'us.*
- Sea-water, Ab-i-shor.*
- Seacunny, (cor. of) Sook'kan'-ee, a helmsman.*
- Seal, stamp of stone, metal, &c. or impression of such stamp, Moohr, f. Mood'ra, f. Khutin,—v. a. to impress with a seal, Moohr-lug'a'na,—v. Stamp, Sigil, Signet.*
- Seal-cutter, or } Moohr-kun.*
- Seal-engraver, }*
- Seal-keeper, Moohr-bur'dar, Moohr-dar.*
- Seal-ring, Kha'tim, f. Mood'-ra, f. Chhap, f.*
- Seal-setter, Kha'tim-bund.*
- Sealed, a. Mooh'ree, Sur-bu-moohr.*
- Sealing-wax, v. Lac.*

*Seam, suture at which two edges of cloth are sewed together, Durz, See'wun,—junction, Jor,—scur, Dagb,—v. Joining, Join, Sew.*

*Seam extending from the armpit, down the side of a garment, Khur'pa.*

*Seamstress, v. Sempstress.*

*Sear, v. Dry, Cauterize, Burn.*

*Searce, v. Sieve, Sift.*

*Search, seeking, inquiry, quest, Tul'ash, f, Joost-joo, f. Joost-o-jo, f. Khoj,—v. Seeking.*

*Search, v. a. to seek, explore, Khoj'na,—v. Examine, Inquire.*

*Searcher, Khoj'i'ya, Tul'ash'ee, m. f.*

*Season, time, period, Wukt, Mou'sim, Sum'a, Sum'o, Hun'gam, Fusl, f. Kal,—fitting time, Wukt,—a division of the year, Mou'sim, Rit, f. Rit'oo, f. Root, f. (vul.), Fusl, f. Kal, Sakh, f.*

*Season of spring, Mou'sim-i-bu'ha'ree.*

*Season for cutting rice, Dhunkut'ee, f.*

*Seasons in India, according to the hindoo division of the year, are six, of two months each, viz.*

1st, *Mild or spring season, Bus'unt; falling in By'sakh and Jeth. (From middle of April to middle of June.)*

2nd, *Hot or Summer season, Gree'khum, f. Grish, f. falling in Us'arh and Sa'wun. (From middle of June to middle of Aug.)*

3rd, *Rainy season, Bur'*

*sat. f. Bur'sha, f. Burk'ba, f. Bursh-kal, falling in Bha'don and A'sin. (From middle of Aug. to the middle of Oct.)*

4th, *Sultry season, Sur'ud, f. Sur'ut, f. falling in Ka'tik and Ug'hun. (From middle of Oct. to middle of Dec.)*

5th, *Dewy (or first part of the cold) season, Sis'ir, f. Sis'ur, f. (lit. Dew.) falling in Poos and Magh. (From middle of Dec. to middle of Feb.)*

6th, *Cold season, Him, Heem (lit. Snow), falling in Phagoon and Chyt. (From middle of Feb. to middle of April.)*

Another division more familiar to Europeans is that of three seasons of four months each, viz.

1st, *Hot or Summer season, Gur'ma, Gur'mee, f. Dhoop-ka'la; falling between By'sakh and Sa'wun. (From middle of April to middle of Aug.)*

2nd, *Rainy season, Bur'sat, f. Pa'wus; falling between Bha'don and Ug'hun. (From middle of Aug. to middle of Dec.)*

3rd, *Cold season or Winter, Ja'ra (cold), Seet-kal (from Seet—dew), falling between Poos and Chyt. (From middle of Dec. to middle of April.)*

And another division, familiar to agriculturists, is that of two seasons, viz.

1st, *Autumnal season, Khur'ceef, f. from Us'arh to*



Ug'hun (in which the rice crop arrives at maturity).

2nd, *Spring or Vernal season*, Rub'ee, f. from Poos to Jeth (in which the wheat crop arrives at maturity).

That half of the solar year in which the sun is in his northern declination (Oot'tur'a'yun) is called Oo'duk'a'en: and the other half, when the sun is in his southern declination (Duk'khin'a'yun), Dukh'na'en. (Dr. Gilchrist.)—v. *Hindoo Months and Seasons*, 184.

*Season*, v. a. to give a relish to by the mixture of something, Mus'a'lih-de'na, Chhounk'na, Dhoon'gar'na, Bug'har'na,—to spice pickles, Jhal'na,—v. *Ripen*.

*Seasonably*, ad. Wukt-pur, Bur-wukt, Bu-gah, Mou'sim'ee.

*Seasoned*, a. spiced, made savoury, Sul'on'a, Sul'ou'ee,—mature, Puk'ka.

*Seasoning*, condiment, spices, Mus'a'lih, Bug'har, Chhonk, f.—with which any thing is fried, Dhoon'gar.

*Seasoning spices*, Chhon'kun.

*Seat*, chair, stool, throne, Koor-see, f.—chair of state, Shah-nish'een, Shuh-nish'een,—site, abode, Thik'a'na,—abode, Nish'e'man,—v. a. Byt'har'na, Byt'hal'na, Byt'ha'na,—v. n. Byth'na,—v. *Chair, Stool, Bench, Throne, Cushion, Situation, Mansion*.

*Seated*, p. p. Nish'een, A'seen.

*Seating*, placing on a seat, Ij'las, f.—p. a. (in compos.) Nish'an.

*Secant*, Kur'un.

*Secede*, v. n. Ni'kul'na, Ty'ag'na.

*Seceder*, Ty'a'gee, m. f.

*Seceding*, p. n. Ty'a'gee.

*Secession*, Ty'ag, It'i'zal.

*Seclude*, v. a. to separate, Ul'ug-k. Joo'da-k.—to exclude, Kha'rij-k. Ni'kal'na.

*Secluded*, v. *Separated, Retired*.

*Seclusion*, act of separating, or state of being separated, Joo'da'ee, f.—retirement, Khul'wut, f.

*Second*, auxiliary, Poosht, Ja'nib-dar,—a. ordinal of two, Doos'ra, Doos'ree, f. Doo'ja, Doo'ti'ya, Do'yum, San'ee,—v. a. to back, support, Poosht'ee-k.—v. *Moment, Inferior, Ordinals*, page 5.

*Second lunar day*, Dooj, f. Dit'i'ya, f.

*Second singer*, in a song, Ba'zoo.

*Seconding*, supporting, Ja'nib-dar'ee.

*Secondly*, ad. Doos're, Sa'ni'yun.

*Secrecy*, concealment, Hij'a'bee, f.—privacy, retirement, Khul'wut, f.—close silence, Raz-dar'ee, f.—v. *Concealment*.

*Secret*, something unknown, Raz, Bhed, Sir,—privacy, secrecy, Pur'du,—a. hidden, occult, concealed, Ni'han, Ni'ha'nee, Pin'han, Po'shee'du,—retired, private, Nir'a'la,—v. *Retired*.

*Secret-keeper*, Bhe'doo, Bhe'dee, Bhe'di'ya.

*Secretariship*, Moon'shee'gur'.

- ee, f. (arabic), *Dee'wan'ee*, f. (pers.)
- Secretary*,—(arabic) *Moon'shee*, (pers.) *Dee'wan*, *Dub'cer*, *Sur-dul'tur*.
- Secrete*, v. a. *to hide*, *Chhip'a'-na*, *Chhoo'pa'na*, *Chhup'a'-na*.
- Secretly*, ad. *Choop-chap*, *Choop'a-choop*, *Choop-choo'-pa'te*, *Ni'ha'nee*.
- Sect*, caste, tribe, *Jat*, f. *Fi'ka*, *Koum*, f. *Punth*.
- Sectary*, } *follower*, *Tur'uf-dar*,  
*Sectator*, } *Pun'thee*.
- Section*, cutting, *Kut'u*, f.—*part separated*, *Kand*, *Fusl*, f.
- Secular*, a. *worldly*, *Doo'ni'ya'-dur*.
- Secularness*, *Doo'ni'ya'dar'ee*, f.
- Secundine*, *second or after-birth*, *Jhil'lee*, f. *Jer*, *Kher'ee*, f. *Kher'hee*, f. *Nar'bi'war*.
- Secure*, v. a. *to make safe*, *Buch'a'na*,—*to ascertain*, *Moo'kur'rur-k*.—v. *Safe*.
- Security*, *safety*, *protection*, *Buch'a'o*, *Um'an*, f.—*pledge*, *deposit*, *pawn*, *Um'a'nut*, f. *Um'a'nee*, f.—v. *Bail*, *Surety*.
- Sedan*, *chair-palkee*, *Bo'cha*,—*with two poles*, *Chou-dol*, *Chun-dol*,—*kind of*, *Mi'ya'ou*,—v. *Litter*.
- Sedate*, a. *Dheer*, *Dhee'ra*, *Gum'olheer*.
- Sedateness*, *Dheer*, *Dheer'ta*.
- Sedentary*, a. *inactive*, *By'san'-doo*,—v. *Sluggish*.
- Sediment*, *Doord*, f. *Gad*, f. *Leej'hee*, f.
- Sedition*, *Dun'ga*, *Fus'ad*, *Fit'na*, *Hun'ga'mu*, *Bul'wu*.
- Seditious*, a. *Dun'ge-baz*, *Dun'-gyt*, *Fus'a'dee*, *Fit'na-jo*, *Hun'ga'mu-grer*.
- Seditiousness*, *Fit'na-uu'gez'ee*, f. *Fit'na-saz'ee*, f.
- Seduce*, v. a. *to mislead*, *Goom-rah k*.—*to tempt*, *deprave*, *Igh'wa-k*, *Koot'na'na*, *Jhans-na*, *Wur'ghul'an'na*,—v. *Debauch*.
- Seducer*, *corrupter*, *Jhan'soo*, *Fit'na-un'gez*.
- Seduction*, *Igh'wa*, *Fit'na*.
- Sedulous*, a. *assiduous*, *diligent*, *Moo'la'zim*, *Sur-gurm*,—*labourious*, *Mih'nut'ee*.
- Sedulousness*, *assiduity*, *Moo'la'zim'ut*, f. *Sur'gui'mee*, f.—*labour*, *Mih'nut*, f.
- See*, v. a. *to perceive by the eye*, *to descry*, *observe*, *Dekh'na*, *Dikh'na*, *Nuz'ur-k*, *Her'na*, *Ni'har'na*, *Tak'na*,—v. *Observe*, *Inquire*, *Contrive*.
- Seeing*, v. *Sight*.
- Seed*, *semen*, *a corn*, *a grain*, *a kernel*, *Beej*, *Beerj*, *Bi'hun*, *Bi'hin*, *Bi'ya*, *Tookhm*,—*progeny*, *race*, *Niz'had*, *Nuz'had*,—v. *Grain*, *Kernel*, *Sperm*, *Semen*,—*Sow*.
- Seed burnt by moohummuddans as a charm against evil spirits*, *Is'pund*. (*Seed of the Lawsonia inermis*?)
- Seed-bed*, } *Bee'ur*, f. *Bib'-Seed-plot*, } *nour*, f.
- Seedless*, a. *Nir-beej*, *Be-da'-nu*.
- Seed-time*, *Bo'a'ee*, f. *Bo'a'ra*, *Be'wug*.
- Seedy*, a. *Bee'jar*.
- Seek*, v. a. *to search for*, *Tul'ash-k*, *Dhoondh'na*, *Khoj'na*,—*to try to gain*, *Dur'-*

- kkwast-k. Tul'ub-k. Mang'na*,  
—v. *Search*.
- Seeker, searcher, Tul'ash'ee*,  
m. f.—one seeking gain, *Tul'*  
*ub-gar, Ta'lib*.
- Seeking, searching, Joost-joo, f.*  
—*desiring, Tul'ub-gar'ee, f.*
- Seel, v. a. to hoodwink, Kool'*  
*lab-de'na, —v. Shut.*
- Seem, v. n. to appear, Ma'*  
*loom-h. Soojh'na, Dees'na.*
- Seeming, appearance, semblance,*  
*Noo'ma'ish, f. —v. Opinion.*
- Seemingly, ad. Za'hir-un, Zu'*  
*hir'a.*
- Seemly, a. Doo'roost, La'ik.*
- Seen, p. p. Dee'du, Mun'zoor,*  
*Dheeth, Dhee'tha.*
- Seer, diviner, Ghyb-dan, —v.*  
*Prophet.*
- Seer, (cor. of) Ser, the most*  
common commercial weight  
used in the retail business of  
the indian bazars, varying in  
its contents according to lo-  
cality and the nature of the  
article weighed, the standard  
or Calcutta Bazar Ser, how-  
ever, being fixed by the E. I.  
Govt. at 80 tolas, which are  
equal to 2 lbs, 6 oz. troy.—  
v. *Mun, 618, —Ser, 206.*
- See'ta, the consort of Ram*  
the fabled 7th incarnation of  
the hindoo god Vishnoo, and  
the heroine of the "Rama-  
yun," a sanscrit epic poem, of  
which, some years ago, a ben-  
galee translation was publish-  
ed from the Serampore Press.
- See'tla, } from Seet, Sheet,*  
*See'tul'a, } See'tul, or Shee'-*  
*Shee'tul'a, } tul, cold; the*  
name of the hindoo goddess  
whose peculiar prerogative is  
that of *cooling* (or preserv-  
ing from) the *Small-pox*,  
which disease is hence known  
by the same name; and for  
preservation from which her  
image (that of a yellow wo-  
man, dressed in red, seated  
on a lotus, and nursing an  
infant) is worshipped at all  
seasons,—278.
- Seethe, v. a. to boil, Sijh'a'na.*
- Segment, Suhm, Hil'al'ee, f.*
- Seignior, v. Lord.*
- Seine, Mu'ha-jal, Cha'tur, —a*  
*kind of, Chap-hund.*
- Seize, v. a. to gripe, to grasp,*  
*Puk'ur'na, —to take forcibly,*  
*Chheen-le'na, Chhin'a'na,*  
*Hur'na, Moos'na, —to take*  
*by law, Zubt-k. —to fasten,*  
*fix, Bund-k.*
- Seizure, act of seizing, gripe,*  
*Puk'ur, f. Chhin'a'o, Kub'za,*  
*Kub'zee'yut, f. —act of tak-*  
*ing forcibly (by law), Koork.*
- Seizing, Geer'a'ee, f. Geer'ee, f.*  
—(in compos.) p. a. *Geer.*
- Seizing by the collar, Gir'eb'-*  
*an-geer (hence an accuser, a*  
*plaintiff).*
- Seldom, ad. Kub'hee-kub'hee.*
- Select, } a. In'ti'kha'bee,*  
*Selected, } Pus'un'dee'du.*
- Select, v. a. to choose, Pus'*  
*und-k. In'ti'khab-k.*
- Selection, choice, Pusund, f.*  
*In'ti'khab.*
- Self, pro. Ap, A'pa, f. Khood,*  
*Khwesh.*
- Self-conceit, Khood-pus'un'-*  
*dee, f. K-pur'ust'ee, f. K-*  
*noo'ma'ee, f. K-bee'nee, f.*  
*K-ra'ee, f.*

- Self-conceited*, a. *Khood-pus'-und*, *K-pur'ust*, *K-noo'ma*, *K-been*.
- Self-indulgence*, *Tun-pur'wur'-ee*, f.
- Selfish*, a. *Khood-ghu'ruz*, *Ap-swar'thee*.
- Selfishness*, *Khood-ghur'uz'ee*, f. *Ap-ap*.
- Self-praise*, *Khood-sil'a'ee*, f.
- Self-sufficiency*, v. *Self-conceit*.
- Self-will*, *Khood-kam'ee*, f.
- Self-willed*, a. *Khood-kam*.
- Sell*, v. a. *to give for a price*, *Bech'na*, *Bench'na*, *Bik'a'na*, *By-k*. *Buy-k*. *Fur'okht-k*.—v. n. *to be sold*, *Bik'na*,—v. *Betray*.
- Seller*, *Fur'o'shin'da*, *Ba'i'u*,—(in compos.) *Fur'osh*,—v. the following two examples—
- Seller of sweet-meats*, *Hul'wa-fur'osh*.
- Seller of wine*, *My-fur'osh*.
- Seller of bhung* (or more correctly of *ganj'na* or *sub'zee*, an intoxicating preparation from *bhung*, i. e. *hemp*), *Bhun'ger'a*, *Bhun'ger'un*, f.—v. *Bhung*, 38.
- Selling*, (in compos.) *Fur'osh'-ee*, f.
- Selvage*, v. *Edge*, *Border*.
- Semaphore*, (between *Calcutta* and *Saugor-point*.) *Ba'o'ta-luk'ree*,—v. *Telegraph*.
- Semblance*, *Shukl*, f.
- Semen genitale vel virile*, *sperm*, *Tookhm*, *Shulkh*, *Sookr*, *Noot'fu*, *Nufs*, *Mun'ee*, *Ret*, *Dhat*,—v. *Seed*.
- Semi-*, *Adh-*, *Udh-*, *Ud-*, v. *Half*.
- Semicarpus anacardium*, *mark-ing-nut* or *malacca bean*, *Bhel'a*, *Bhil'a'wan*, 37.
- Semi-circle*, *Neem-da'i'ru*.
- Seminal*, a. *Tookh'mee*.
- Semi-vitrified bricks*, *Khun'-gur*.
- Seminary*, v. *Seed-plot*, *School*.
- Seminate*, v. *Sow*.
- Sempiternal*, v. *Eternal*.
- Senate*, *assembly*, *Ij'ma'u*,—v. *Assembly*.
- Senator*, *minister*, *counsellor*, *Moo'sheer*, *Dus'toor*.
- Send*, v. a. *to despatch*, *Bhej'na*, *Put'ba'na*, *Pit'ha'na*, *Put'-hou'na*, *Ru'wan-k*. *Ir'sal-k*.—*to impel*, *to shoot*, *Chul'a'na*,—v. n. *to despatch a message*, *Kuh'la-bhej'na*.—*to send for (any thing)*, *Mun'-ga-bhej'na*, *Mun'ga'na*,—(a person) *Boo'la-bhej'na*.
- Sender*, *Bhej'ne-wa'la*.
- Sending*, *Ir'sal*, *Tur'seel*.
- Sending a letter*, &c., *Ris'a'-luh*.
- Sending news*, *Rusl*.
- Senior*, *elder*, *Bur'a*, *Kub'eer*, *Kul'an*.
- Senna*, *Sun'a*.
- Sensation*, *Soodh*, f. *Soo'dhi*, f. *Hiss*, *Ou'san*.
- Sense*, *faculty of perceiving*, *Soort*, f. *Soo'rut*, f. *Soodh-boodh*, f. *Li'haz*, *Chet*, *Zum'-eer*, f.—*meaning*, *import*, *Ma'nee*, f. *Maneh* (used pl.); *Tuh*, f. *Fuh'wa*,—*understanding*, *opinion*, *judgment*, *Uhl*, f. *Sum'ujh*, f.—v. *Sensibility*, *Judgment*.
- Senseless*, a. *incapable of sensation*, *Be-hiss*, *Be-hu'wass*, *Be-soodh*,—*stupid*, *Be-hosh*,

- Be-woo'koof, Be-ukl,—*absurd*, Be-ma'nee, Be-tuh.  
*Senselessness, stupidity*, Be-hosh'ee, f.  
*Sensibility*, Hiss, Too'nook-hu'was'see, f.  
*Sensible*, a. *capable of sensation* (*perceptible*), Muh'soos, Chy'tun'yu,—*liable to quick emotion*, Too'nook-hu'was,—*judicious, wise*, Hosh-yar, A'kil, Wa'kil,—*convinced, persuaded*, Ka'il,—v. *Conscious*.  
*Sensitive*, a. Chy'tun'yu.  
*Sensitive plant, mimosa nana* or *pudica*? Rooth'nee, f.—Lu'ja'loo, Luj'wun'tee,—Chhoo'e-moo'ee?  
*Sensual*, a. *carnal*, Nuf'see, Nuf'sa'nee, Nufs-pur'ust, Shuh'wut-pur'ust, Shuh'wut'ee.  
*Sensualist*, Nufs-pur'ust.  
*Sensuality*, Nufs, Nuf'sa'ni'yut, f. Shuh'wut, f. S-pur'ust'ee, f.  
*Sensualities*, Huz-i-nuf'sa'nee.  
*Sent*, p. p. Bhej-dee'a,—a. Fir'is'ta'du.  
*Sentence, maxim*, Muk'ool'uh,—*doom*, Fut'wa, Hook'u Tuj'weez, f.—*period*, Fik'ra,—*to doom*, v. a. Fut'wa-k. H-k.  
*Sentenced*, a. *doomed*, Mun'koom.  
*Sententious*, a. Nook'tu-pur'daz, Mut'een.  
*Sentiment, thought, opinion, passion*, Bha'o.—v. *Sensibility*.  
*Sentinel, sentry*, Pas-ban, Deed-ban, Dee'du-ban, Puh'ra, Puh'ri'ya, Puh'roo'a, Puh'roo, Puh'ur'e-wa'la (d.), Gush't'ee, G-ban, G-wan, Gush't'i'ya, Kur'a'wul, Lom.  
*Sentry-box*, Goom'tee-ghur.  
*Separate*, a. Joo'da, Ul'ug, Tuf'a'woot, Furk, Ny'a'ra, Ur'ga, Ul'ga, Bil'ug, Bhin, Ba'yub,—v. n. J-k. Ul'ug-k. Ul'ga'na, Ur'ga'na, Bil'ga'na,—v. n. Bil'ug'na, Phoot'na.  
*Separately*, ad. Joo'da-joo'da, Ul'ug-ul'ug, Jins war'ee.  
*Separation*, Joo'da'ee, f. Ul'ga'ee, f. Furk, Bil'ug, Phoot, f. Fush, f. Muh'joo'ree, Hujr, Hij'rut, f.  
*Separated*, a. Muh'joor.  
*Sepia officinalis, dorsal scale or bone of the cuttle-fish*, Sum'oodr-phen (lit. *Froth of the ocean*).  
*Sepoy*, (cor. of) Sip'ah'ee, a *soldier*.  
*September-October*, v. A'sin, 185.  
*Septic, septical*, a. Gul'a'oo.  
*Septuple*, v. *Seven-fold*.  
*Sepulchral*, a. Toor'but'ee.  
*Sepulchre*, Toor'but, f.—v. *Grave, Tomb, Bury*.  
*Sepulture*, Tuk'teen, f.  
*Sequel, that which follows*, Zyl,—v. *Consequence*.  
*Sequence*, v. *Series*.  
*Serquester*, v. a. *to deprive of possession*, Koork-k. Zubt-k. Chhenk-le'na.  
*Sequestration, act of dispossessing*, Koork, Zubt'ee, f.—*of goods*, Chhenk, f. Chhen'ka'o,—v. *Retirement*.  
*Sequestration writ*, Koork'ee-pur'wa'nu.  
*Ser*, v. *Seer*.  
*Seraglio*, v. *Palace, Harem*.  
*Seraph*, Is'ra'feel.  
*Serene*, a. *clear*, Noor'a'nee.



*Serenity*, Noor'a'nee, f.

*Serenade*, with pipes, &c. before the apartment of a great man when he retires to rest, Ro'shun-choo'kee, f.

*Series*, Sil'sil'a, Suf, f. Sur'ar, f. Rish'tu, Nus'uk, Nu-k.

*Serious*, a. grave, weighty, Lha'ree, Sun'jee'du.

*Seriousness*, Sun'jee'du'gee, f.

*Serjeant*, Sar'jun, a corruption of the english name. by the ignorant classes of Calcutta and its vicinity, is the title commonly applied to the european and anglo-indian *Bailiffs* and *Constables* of the Law Courts and Police; and to *Overseers*, *Superintendents*, and other subordinate european and anglo-indian officers of public works, without distinction. As a non-commissioned officer in a native infantry or regular cavalry regiment, a *Harildar* (cor. of Hu'wal-dar) holds corresponding rank with a *Serjeant* in the british army; but in the irregular native cavalry the native officer holding the same rank as the *Harildar* of the regular service, is distinguished by the title of *Dul'u-dar*.

*Sermon*, exhortation, Waz, Nus'ee'hut, f.

*Serpent*, snake, (sans.) Surp, Sur'up, Samp, Sa'rung. By'al, Bhoo'jung, Bhoo'wung, Pun'nug, Phun'ee, Oo'rug, Uh'i, Rus'see (dukh.),—(pers.) Mar,—(arab.) Ul'a,—*female*, Sa'pin, f.—*venomous*, Bis-dhur,—*young*, Po'a,—

*just hatched*, Sup'o'la, Sup'o'li'ya, Sun'po'la, Sun'po'a'ya.—(The hindoos deem it dangerous or unlucky to mention the name of *Serpent* by night, and therefore, after sun-set, for the proper name substitute that of *Ma'moo* or *Ma'moon*. lit. *maternal uncle* ?)—*Doubtful species of*, (from Sh. hin. dic.) Buj'ak, Bur'wat, f. Go'hoo'au, K'ra or K'ra (i. e. *black*), Kor'ba'la (also the name of a bird and a flower ?), Put'thur-chut'a (also the name of a species of fish), Soon'ka'tar,—*an innocuous species*, Bur'jut'i'ya,—*of a middling size and reddish colour*, Tuch'huk or Tuk'shuk;—*doubtful species of*, (from Dr. Gil. His. Dic.) Bil'u-h'i'ya, Bur'war, Chit'a or Chit'ar (*coluber*, 4, of Russell ?), Goh'man'a (identical with the Go'hoo'au of Sh. ?), Go'hoo'au (ditto ?), Gok'ra, Hur'no'ra, (Hur'ri'ah ?), Ke'roo'a, Mun'ya'ra, Soon'buh'ree, Tooof'hoor, Tuk'hub (Tuk'-shuk ?) U'm'lar, U'war'hi'ya.—*r. Amphibena, Anguis, Bra, Boa-constrictor, Cobra, Coluber, Hooded-snake, Snake, Viper, Water-snake.—Serpents*, 15. *On Snake-bites*, 455.

*Serpent*, a fire-work so called, Tou'ta.

*Serpentine*, v. *Winding*.

*Serpigo*, v. *Ring-worm*, 694.

*Serratula* (or *Vernonia* or *Conyza* ?) *anthelmintica*, Buk'chee, f. Som-ruj.

*Servant, one who serves*, Cha'-kur, Nou'kur, Khid'mut'gar (in Calcutta this word is confined to a waiter, under-butler, or table-servant, v. page 64.) Khid'mut'ee, Sha'-gird-pesh'a, Das, m. Da'see, f. Kha'dim, K-'a, f. Moo'-la'zim.

*Servant-boy*, Goo'gn, Goor'jee.

*Servant-girl*, Kun'eez'uk, f.

*Servants*, Khud'um, Khood'dam (pl. of Kh'dim),—58.

*Serve*, v. a. *to work for and obey*, Cha'kur'ee-k. Nouk'-ree-k. Khid'mut-k.—v. n. *to suit*, Ho'na, Ho'ga, Chul'na, Bun'a, Nu'h'na,—v. *Treat, Use, Wait, Worship*.

*Service, employment*, Cha'kur'ee, f. Nou'kur'ee, f. Khid'mut-gar'ee, f. Kha'dim'ee, f. Moo'-la'zim'ee, f.—*business, use*, Kam,—*benefit*, Pa't'da,—v. *Purpose, Use, Worship*.

*Servicable*, a. Kam-ka.

*Servile*, a. *dependent*, Ud'heen,—*mean*, Pa'jee-miz'aj.

*Servility*, Ud'hee'nee, f. Ud'-heen'ta, f.

*Servitude, state of a servant*, Khid'mut-goo'zar'ee, f.—v. *Slavery*.

*Serum*, Manj? Zurd-ab?

*Sesame, seeds of the sesamum orientale*, Til, Sim'sim, Koon'jood, Koon'jud, Koon'-jid,—*white or yellow*, Sul'ed-til,—*black*, Ka'ma-til.—('A very sweet oil (Sir'itch, arab) is obtained by expression from the seeds; this oil is much used as an article of diet, for frictions, and light-

ing. The oil-cake mixed with honey and preserved citron is esteemed an oriental luxury. The leaves of the plant are used as poultices. Nine lbs. of the seed yield 2 qts. of perfectly sweet oil, which will keep many years without becoming rancid: the oil made in Persia, and thence largely exported, is called Kurit-schuk. For all purposes of medicine and pharmacy *Sesame-oil*, when well prepared, is quite equal to the best olive-oil.' Dr. O'S. Ben. Dis.)

*Sesame-oil, gingilie-oil*, Til-ka-tel, Me't'm-tel (lit. *sweet-oil*).

*Sesamum orientale, oriental oily-grain*, Til—v. *Sesame*.

*Session, sitting*, Ij'las, f.

*Set, suit, assortment*, Mel,—a. *studded with jewels*, Jur'a'oo,—v. a. *to place, seat, plant*, Byt'hal'na, Byt'nat'na,—*to put, place, fix, plant*, Lug'a'-na,—*to put, place*, Rukh'na,—*to fix (enchase)*, Gar'na,—(to unite) *to reduce a fracture*, Jor'na,—*to excite, to set at or on (as a dog at a bull)*, Hool'-ka'na, Lal'ka'na,—*to bring to an edge*, Lhar-tez-k.—v. n. *to sink*, Doob'na,—*to fall below the horizon (the sun)*, Ust-ho'na,—*to sink in the west (as the sun, moon, &c.)* Ghoo'roob-ho'na,—*to cease to be fluid*, Jua'na,—*to point (to crouch) as a dog, at game*, Dub'uk'na,—v. *Fix, Regulate, Adjust*.

*Set, a. studded with jewels*,

- Jur'a'oo, Jur'it, Jut'it,  
 Khuch'a, Khuch'it.  
*Set work of jewels, &c.* Jut'it, f.  
*Setter of jewels, Jur'i'ya.*  
*Setting jewels, Jur'a'ee, f. Jur'-*  
*un, f.*  
*Setting of jewels, Jur'a'o, Jur'-*  
*a'wut, f.*  
*Setting of the sun, Usp,—or*  
*moon, &c. Ghoo'roob, Ghurb.*  
*Seton, Nath, f. Gool.*  
*Settee, Bank.*  
*Settle, v. a. to fix, to establish,*  
*Moo'kur'ur-k. Thuh'ra'na,*  
*—to adjust. Fy'sul-k. Bund-*  
*o-bust-k.—to precipitate, as*  
*dregs, Thir'a'na, Nikh'ra'na,*  
*—v. n. to become fixed, to*  
*take a lasting state, to rest,*  
*abide, Thu'hur'na,—to fix a*  
*residence, Bus'na,—to sub-*  
*side. Tuh-nish'een-h.—to*  
*contract, Bund-o-bust-k.—*  
*v. Seat.*  
*Settled, a. fixed, established,*  
*Moo'kur'ur'ee,—(in compos.)*  
*Nish'een.*  
*Settlement, establishment,*  
*Thuh'ra'o, — adjustment,*  
*Bund-o-bust, Fy'sul,—ad-*  
*justment of accounts, Moo'-*  
*ha'sub'a,—wife's jointure,*  
*Ka'been,—v. Colony.*  
*Seven, a. Sat, Huft, Sub'u, Supt.*  
*Seven-storied, a. of seven sto-*  
*ries or divisions, as a house,*  
*a chest of drawers, &c. Sut-*  
*khun, Sut-khun'a.*  
*Seven-fold, a. Sut-lur'a (lit.*  
*Seven-strings or rows).*  
*Seven-teen, n. Sut-ruh.*  
*Seven and twenty, Sut'a'ees.*  
*Seventh, a. Sat'wan, Sat'ween, f.*  
*Supt'um'u, Huf'toom, H-'een.*  
*Seventh day of the lunar fort-*  
*night, Supt'um'ee, f. Sut'-*  
*mee, f. Sat'ween, f.*  
*Seventh heaven (of the moo-*  
*humudans), Ky'wan.*  
*Seven-month's child, a child born*  
*in the 7th month, Sut'wan'sa.*  
*Seventh month's feast (given in*  
*the 7th month of pregnancy),*  
*Sut-ma'sa.*  
*Seventy, a. Sut'tur, Huf'tad.*  
*Seventy-one, -two, &c., v. Nu-*  
*merals, 2.*  
*Sever, v. Cut, Separate.*  
*Several, a. divers, Ky, Ky'ee,*  
*Baz, Ba'za, Ba'ze, Chund-*  
*dur-chund,—v. Different.*  
*Many.*  
*Severally, ad. Joo'da-joo'da.*  
*Bhin-bhin.*  
*Severe, a. Sukht, Doo'roosht.*  
*Severity, Sukh'tee, f. Doo'-*  
*roosht'ee, f.*  
*Sew, v. a. to stitch, See'na.*  
*Dokht-k.—(in a particular*  
*manner), Too'rup'na.*  
*Sewed, p. p. stitched, See'na-*  
*hoo'a, Dokh'tu.*  
*Sewer, tailor, Dur'zee.*  
*Sewer, v. Drain, Gutter.*  
*Sewing, Sil'a'ee, f. Dokht, f.—*  
*kinds of, Chir'i'ya. Or'ma.*  
*—p. a. (in compos.) Doz.*  
*Sewing button holes, Shee'ra'-*  
*zu.*  
*Sex, v. Male, Female, Kind.*  
*Sex-angular, a. Moo'sud'dus.*  
*Sextant, or quadrant, Kum'an.*  
*Sex-tain, Moo'sud'dus.*  
*Sextile aspect of the stars.*  
*Tus'dees, f.*  
*Shabby, a. mean, Pa'jee.*  
*Shackle, Kyd, f.—v. a. K-k.*  
*Shackles, Be'ree, f.—v. Chains.*

- Shaddock**, *citrus decumana*, (orange pampel-mouse of the french, and hence the english vulgar cor. *Pumlo!*), Chuk'o'tur'uh, But'a'bee-le'boo (lit. *Batavia-lime*).
- Shade**, shadow, Chha'on, f. Chhanh, f. Chhu'ya, Sa'ya, Sa'yu, Pur-chha'een, f. Pur-chhan'wan, f.—protection, shelter, Pun'ah, f. Ot, m. f.—ghost, Chha'ya,—v. a. to screen from light, C-k. S-k. Chha'na,—to overspread with darkness, Chha-le'na,—to protect, shelter, Pun'ah-d. Ot'na, Ot-k.—v. Darkness, Obscurity, Shadow.
- Shade**, a glass cylinder attached to a candle-stick or lamp-pedestal, to protect the light from the wind, Fa'noos, f. Koom'koo'ma.—of wooden framework, with pannels of wood or canvas, over-hanging a door or window as a protection against the sun or rain, Sa'yu-ban.
- Shaded**, a. screened from the sun, Moo'zul'lul.
- Shadiness**, Chhun'ha'ee, f.
- Shadow**, shade within defined limits (as of a shadowed figure on a wall, &c.), Zil,—(or reflection, as in a glass) Uks,—v. Shade.
- Shadow of God**, Zil-ool'lah, Zil-i-soob'han'ee; (met. a king, an emperor.)
- Shadowing**, shading, Sa'yu-goos'tur.
- Shady**, a. Sa'yu-dar, Zul'eel.
- Shaft**, an arrow, Sur'ee, f.—body of a column, Thoo'nee, f.—spire, steeple, Mee'nar, —pole, Chhur, f.—pole of a carriage, Phur, f. (in Calcutta, Bum,)—a narrow perpendicular pit (leading to a mine), Khan'khur,—(of a well) Kot'hee, f.—v. Hill.
- Shafts** (of a single horse chaise), Kum'pas.
- Shag**, v. Wool, Hair.
- Shaggy**, a. rough with long hair, Jhub'boo'a.
- Shagreen**, Kee'mookht (?),—a. made of shagreen, Kee'mookht'ee (?).
- Shah**, Shah, Shuh (pers. King, Prince).
- Shake**, concussion, Jhut'uk, f.—vibratory motion, Joom'bish, f.—v. a. to make totter or tremble, Hil'a'na, Doo-la'na, Jhut'ka'na,—to throw down, from or off, Dal'na,—v. n. Hil'na, Jhut'uk'na,—v. Quaver, Tremble.
- Shaking**, Joom'bish, f.—a. Joom'ban.
- Shaking hands**, Moo'sa'su'bu.
- Shallop**, skiff, Thuk-thou'wa, f.
- Shallow**, a. not deep, Ooth'la, Chbichh'la, Chip'puk, Chup'ta.—v. Silly, Shoal.
- Shallowness**, Chbichh'la'ee, f.
- Shalot**, eschalot, Ka'lee-pi'yaz, f. Chho'ta-pi'yaz, f.
- Sham**, Mis, Nukh'ra,—a. false, counterfeit, Tuk'lee'dee,—v. n. to pretend, Bu'ha'na-k.—v. Cheat.
- Sham** f. (lit. Evening), a name of the hindoo goddess Ka'lee.—v. pages 261, 589.
- Sha'ma-poo'ja**, or Ka'lee-poo'ja, which see, 306, 590.



*Shambles, butchers' stalls,*  
Kun'na'ra, Kin'na'ru,—v.  
*Slaughter-house.*

*Shame, the feeling excited by*  
*a consciousness of guilt,*  
Push'e'man'ee, f.—*the feel-*  
*ing excited by modesty,* Shurm,  
f. Shur'mun'du'gee, f. Laj, f.  
Luj'ja, f. Hij'ab, Hy'a, f.  
Khij'a'lut, f. Khuj'a'lut, f. Ar,  
m. f. Kan, f.—v. a. *to make*  
*ashamed, to cause to blush,*  
Luj'wa'na, Hij'ab-k.—v. n.  
*to be ashamed,* Shurm'a'na,  
Luj'a'na, Luj'i'ya'na,—v. *Re-*  
*proach, Ignominy, Disgrace.*

*Shame-faced, a.* Moonh-chor.

*Shameful, a. disgraceful,* Fa'-  
hish, Kub'eeh,

*Shameless, a.* Be-shurm, Be-  
hy'a.

*Shamelessness, Be-shurm'ee, f.*  
*Shammy, dressed skin of the*  
*chamois, Mee'shee, f.*

*Shampoo, (cor. of the) v. a.*  
Champ'na (*to press*), Mul'-  
na.

*Shank, v. Leg, Shaft.*

*Shanker, chancre, Tan'kee, f.*  
Chut, f.

*Shanscrit, v. Sanscrit.*

*Shape, form, DouL, Soo'rut, f.*  
Tur'ash, f. Suj, f.—v. a.  
*to form, Bun'a'na, Tur'ash'-*  
*na,—v. Idea, Pattern.*

*Shapeless, a.* Be-doul, Be-suj.

*Shard, fragment of an earthen*  
*vessel, Sik'ta,—v. Pot-sherd.*

*Share, His'su, Bant, Ban'ta,*  
Bukh'ra, Buh'ru, Bhag, Thok,  
Kis'mut, f. Ba'ta (*dukh.*),  
Bukhsh, Uns,—v. a. *to di-*  
*vide, H-k. Bant'na, But'na,*  
*Tuk'seem-k.*

*Sharer, His'su-dar, Bukh'ryt,*  
Bha'gee.

*Sharing, His'su-dar'ee, f. Tuk'-*  
*seem, f.*

*Shark, canis marinus, (hindee)*  
Han'gur.— (In sanscrit;  
*shark, crocodile or alligator,*  
Grah, Gah;—*a fabulous*  
*marine monster, the hindoo*  
*zodiac sign capricorn, pic-*  
*tured with the head, shoul-*  
*ders, and forelegs of a quad-*  
*ruped, and the body and tail*  
*of a fish, by the hindoos com-*  
*monly confounded with the*  
*shark and crocodile, Muk'ur.*  
—in persian, *a sea-monster,*  
*water-dragon, crocodile or*  
*shark, Nu'hung, Ni'hung.)*

*Sharp, a. keen, acid, acute,*  
*acrid, fierce, fiery, Tez,—*  
*acrid, fierce, fiery, Toond,*  
Had,—*keen, severe, rigid,*  
Kur'a,—*keen to the ear,*  
*acute, the opposite of flat,*  
Teek'hee, Chok'hee,—*keen*  
*(as a weapon), Ab-dar,—*  
*v. Eager, Hungry, Attentive,*  
*Vigilant, Severe, Rigid.*

*Sharp, an acute note in music,*  
Teek'hee, f. Chok'hee, f. (?)

*Sharp-edged, a. Dum-dar.*

*Sharp-nailed, a. Tez-na'khoon.*

*Sharp-pointed, a. Sur-tez,*  
Nok'ee'la,—v. *Pointed.*

*Sharp-sighted, a. Tez-ni'gah.*

*Sharp-witted, a. Tez-ukl, Tez-*  
*fuhm, Tez-hosh.*

*Sharpen, v. a. to make keen,*  
Tez-k. Bar-d, Bar-dil'wa'na,  
Dhar-d, Dhar-bun'wa'na.

*Sharper, cheat, Thug, Thug'i'-*  
*ya.*

*Sharpness, keenness, acrimony,*



- pungency, fierceness, Tez'ee, f.—acrimony, fierceness, Toon'dee, f.—keenness (of an edged weapon) Ab-da'ree, f.*
- Shastras, (cor. of the sanscrit) Shastr, an order or command; scripture; science; institutes of religion, law or letters of the hindoos, by whom they are considered as of divine origin or authority. (Sh.)—A Shastra or sacred book, Kulp.*
- Shatter, v. a. to break into pieces, Choor-k. Chuk'na-choor-k.—v. n. C-h.*
- Shave, v. a. to cut or pare close to the surface, Tur'-ash'na, Moon'da'na, Moond'na, Moonr'na,—to cut off the beard, Khut-bun'a'na, Dar'-hee-bun'a'na, Reesh-bun'a'na, Dar'-hee-moond'na, Khiz'-ab-i-a'hun'nee-k. — (Huj'a'mut-kur'na, with many, is the more common mode of expressing the verb to Shave, but as the noun Huj'a'mut more correctly means cupping or scarifying than shaving, the same word converted into a verb must more correctly mean to cup or scarify.—v. two examples in the "Dialogues," pp. 351, 382.)*
- Shave or prune the beard of the upper lip, v. a. Lub'en-le'nee.*
- Shaved, p. p. shaven, Moon'da, Moond'la.*
- Shaver, Huj'jam,—v. Barber. Shaver's or barber's wife, Huj'-am'un'ee, f. (dukh.)*
- Shaving, paring, Tur'ash'u.*
- Shaving, cupping, or scarifying, Huj'a'mut, f.*
- Shavings, Kha'shak, Took'ra-poor'zu.*
- Shawl, Shal, f.—kind of, Dotu'ra, Doo-ta'ra, (double-threaded),—doubled diagonally, to throw over the shoulders, Sum'o'su, — twisted round the head, Jhoor'mut,—a. made of shawl, Sha'lee.—It is a general native fashion to wear two shawls at one time, and hence the name Do- or Doo-sha'lu (lit. Two-shawls).*
- Shawl-cloths, Shal-bab.*
- Shawl-weaver, Shal-baf.*
- She, he, it, the, that, (pro.) Wuh, Wo, Wooh, Yih, Yuh, Oos'ne.*
- Sheaf of corn, Gy'ra.*
- Shear, an instrument to cut, Mik'tu,—v. Cut, Reap.*
- Shears, scissors, Mik'raz,—for cutting cloth, metal, &c. Mik'tu.*
- Sheath, case, scabbard, Ghil'-af, Ni'yam, Khol,—of leather over a scabbard, Ghul'-tu, Gul'ta.*
- Sheklaton, Zur-buft.*
- Shed, Oo'sa'ra, Chou-ba'ra, Pal (d.),—a temporary building, erected on festive occasions, and ornamented with tinsel, flowers, &c. Mud'ha, Mun'dup.*
- Shed, v. a. to pour out, to spill, Dal'na, Gir'a'na,—v. n. Pur'na,—(as fruit, leaves, &c. from plants) Jhur'na.*
- Shedding, p. a. scattering, (in compos.) Rez, Fish'an, F-*

'ee, f. Uf'shan, (as in the following three examples.)  
*Shedding blood*, p. a. Khoon-uf'shan'ee, f.  
*Shedding or scattering pearls*, p. a. Door-rez, Door-uf'shan.  
*Shedding tears*, p. a. Ushk-rez, Ushk-uf'shan.  
 Shee'a, alias Punj-tun'ee, a believer in the doctrines—and follower of the sect of Um-eer-ool-momineen Ul'ee, who, in opposition to the doctrines of the Soonnees, taught 1st, the rejection of Ub'oo-bukr, Oo'mur, and Oos'man, the three first *Khul'ee'fas*, or successors of Moohummud, as usurpers. 2nd, the equality of Ul'ee, the husband of Fatima, with his father-in-law Moohummud. 3rd, the rejection, as apocryphal, of the Soon'na (or Soon'nut) or Traditions of Moohummud. These and other less important doctrines opposed to those of the Soonnees have excited great discord between the two sects, and thus the enmity which has long existed between the *Turks* (or Too'ran'ees), who are Soon'nees, and the *Persians* (or Eeranees), who are Shee'as. In India the majority of the *Shykhs*, and *Put'hans* are Soon'nees; and of the *Sy'yuds* and *Moo'ghuls*, Shee'as: and to the deep hatred existing between the two sects may probably be ascribed their perfect separation from each other;

thus the Moohummadans of *Ufghanistan* and *Dehlee* are all Soon'nees, whilst the city of *Lucknow* contains none but Shee'as; and in like manner the rival sects are spread, but separated throughout *India*. The Shee'as obtain the name *Punj-tun'ee*, from the reverence in which they hold *the five persons* (from *punj*, *five*; *tun*, *persons*); i. e. Moohummud, Ul'ee, Hus'un, Hoo'syn, and *Fatima*.—v. *Soon'nee*.  
*Sheep, ram*, Bhe'ra,—ewe, Bher, f. Bhe'ree, f. Gad'ur, f.—or *goat* (pers.) Gos'pund, f. Gos'sund, f.—*species of*, with a thick tail, Doom'bu, (pers.) v. *Ewe, Ram, Flock*.  
*Sheep-eyed*, a. (*sheepish, silly*.) Mesh-chusm. (met. a *block-head*.)  
*Sheep-fold*, Bher-ba'ra, B-sa'la.  
*Sheep-skin*, Mesh'ee.  
*Sheer*, a. pure, Nir'a, Saf.  
*Sheer*, v. n. to slip away, Khis'uk'na, Khis'uk-ja'na, Sut'uk'na.  
*Sheet*, a broad, large piece of linen; the linen of a bed: a garment worn by both sexes, but more particularly by women, as an outer covering or shawl, for the upper part of the body, and as a partial veil for the head and face, Chu'dur, f. Chud'dur, f. (v. page 100)—a kind of, forming a garment, especially worn and given in presents in the *Dukkhin*, Sel'a,—or cloth worn round the waist,

- or thrown carelessly over the head, Pich-hou'ra.
- Sheet*, the rope used in setting a vessel's sail, to keep the clew down to its place, Da'mun, Da'man.
- Sheet of paper*, Furd, f. Ta'o, Tukh'tu.
- Shee'tul'a*, v. Seet'la, 719.
- Sheik*, (cor. of) Shykh, a Chief, a Prelate; the name of the 2nd of the four tribes into which the Moohummudans of India are divided, or a male of that tribe, which consists of three classes, 1 Shykh-ko'ry'shee, the ancestors of Moohummud. 2 Shykh-sid'deck'ee, the descendants of the father of Moohummud's wife Aisha. 3 Shykh-fa'roo'kee, the descendants of the father of Moohummud's wife Hufsa.—v. Moohummudun tribes, page 74.
- Shelf*, a board fixed against a wall for holding things, Tak-i-cho'bee, Tub'ku,—v. *Shelve*.
- Shell*, hard covering of certain fruits (putamen), Buk'kul, Buk'la, Chhil'ka, Post, Kishr, Kho'sa,—of certain animals (concha), Seep, f. See'pee, f. Moob'ru,—frame of a house, Thut'thur, Thuth'ree, f.—bomb, Ghoo'bar'u,—v. *Conch*, Cowry.
- Shelter*, protection, Pun'ah, f. Sa'ya, Ot, m. f. Ar, f. As'ra,—v. a. to protect, Ot'na, Ar'na.
- Shelve*, v. a. to place on a shelf, to put aside, Tak-pur-rukh'na.
- Shelving*, a. sloping, Dha'loo, Dhal'wan.
- Shepherd*, Herdsman, Gul'uban, Gud'ur'i'ya, Gur'ur'i'ya, Shoo-ban, Chur'wa'ha, Chuk, Chou'pan, Gou'lee (dukh.), — tender of sheep, Bher'ee-wa'la.
- Sherbet*, (cor. of the arabic) Shur'but, Beverage, Drink; Lemonade; the dose of a medicine.
- Sheriff*, v. Na'zir, 621.
- Sheriffe*, (? cor. of) Shur'eef, a. noble, eminent.—“The title of a descendant of Mahomet, by Hassan Ibn Ali; the adherents to the sect of Ali are called Shiahs.” (Smart's “Walker Remodelled.”)—Shur'eef-i-muk'ka, the Prince of Mecca. (Sh. Hin. Dic.)
- Shew*, v. Show.
- Shib*, } alias Bhu'wa, Roodr,  
*Shiv*, } Mu'ha-dev, Mu'ha-de'o, or Mu'ha-kal, the third deity of the hindoo triad; the destroyer and creator, or personification of Death and Time, Destruction and Regeneration; is variously represented, though most commonly figured as a white man, with three eyes (the third eye in his forehead, the angles pointing up and down), and four arms; grasping a trident or an axe in one hand, and a deer in the second; whilst the third is raised, and the fourth depressed in the position of bestowing benediction and forbidding fear;

his legs and body naked, and his loins barely covered with a portion of tiger-skin; with two or three snakes hanging round his neck or encircling his head. It is, however, in his character of *creator* or *regenerator*, under the form of the Ling, that Shib is chiefly worshipped and invoked by both sexes and all classes of hindoos throughout India. In the cavern of Elephanta he is figured with eight arms; the first hand grasping a human figure; the second a sword or sacrificial knife; the third a bason for blood; and over that the fourth ringing the sacrificial bell: "two arms (states Mr. Paterson) are broken off, but with the two remaining he is drawing behind him a veil, which extinguishes the sun, and involves the whole universe in one undistinguished ruin." On the occasion of the Un'nu-poor'na festival, he is figured as a fukeer or mendicant, usually with two arms only.—v. *Dhurm-tha'koor*, 250. *Hur*, 257. *Kal*, 261. *Kal-bhy'ru'vu*, *Kal-ra'yu*, 267. *Kan'do'ba*, 268. *Ling*, 272, 599. *Na'ra'yun*, 273, *Punch'a'nun*, 274, 669. *Shib*, 279.—*Shiv'a-rat'ri* (next article), *Sun'yas'ee-poo'ja*, 295.

*Shiv'a-rat'ri*, the Night of Shiv; an annual strict fast, succeeded by a feast in honour of Shiv; observed on the

14th day of the moon's wane in Pha'goon (Feb.—March); the object of worship being an image of Shiv, either in his ordinary form, or as *Punch'a'nun*, which, unless it be a permanent family idol, the following day, is carried, in procession, to the river-side and cast into the stream.—292.

*Shiv'a*, a votary of Shiv.

*Shield*, buckler, *Dhal*, f. *Sip'ur*, f. *Phul'ee*, f. *Phur'ee*, f. *Phur'uk*, *O'run*,—round, *Gir-du*,—v. *Protection*, *Protect*. *Shielding*, protecting, *Sip'ur-dar'ee*, f.

*Shift*, change, *Bud'ul*, *Bud'la*, *Bud'lee*, f.—expedient, *Hir'kee*, f.—v. n. to move, to change direction, *Sur'uk'na*.—v. a. to put or move out of the way, *Sur'ka'na*,—to change (dress) *Bud'ul'na*,—v. *Stratagem*.

*Shift*, chemise, *Kum'ees*, *Py'ra'nun*.—v. *Shirt*: (*Day and night linen*, 421.)

*Shin*, (or calf,) *Pind'lee*, f.

*Shin-bone*, tibia, *Pind'lee-kee-nul'ee*, f.

*Shine*, v. n. *Chum'uk'na*, *Jhul'uk'na*, *Ro'shun-h*.

*Shining*, a *Chum'uk'ta*, *Ro'shun*.

*Shiny*, v. *Shining*, *Bright*.

*Ship*, a vessel having three masts, with tops and yards to each, *Teen-dol'ee-ja'baz*,—v. *Vessel*, (*Freight*.)

*Ship*, as a termination to many english nouns, has its synonimes in the *hindoostanee*



- terminations -dar'ee, f. and -pun; as in the instance Dost-dar'ee, f. Friend-ship.*  
*Ship-building, Sil'a'nut, f.*  
*Ship-worm, teredo navalis, Pon'ka.*  
*Ship-master, commander, or supercargo of a vessel, Na'khoo'da. This title is entirely confined to natives, an english ship-master being distinguished by the english title Captain, by the natives commonly corrupted into Kup'tan, or Kup'tan-sa'hib. —v. Surhung.*  
*Ship-wreck, Ju'haz-shik'un'-ee, f.*  
*Shirt, Kum'ees (arabic; and hence the french chemise; the italian camicia; the portuguese camisa; and the hin. and bengalee) Kum'ij: Py'-ra'bun, —v. Tunic.*  
*Shirts, notes on—p. 418.*  
*Shive, v. Slice, Shaving.*  
*Shiver, a. fragment, a little piece, Took'ra, —v. a. to break into shivers, Chuk'na-choor-k. —v. n. to fall into shivers, C-c-h.*  
*Shiver, a shaking fit, Lur'zee, f. —v. n. to quake, to tremble, Thur'ra'na, Thur-thur'a'na, Kamp'na, Kup'na, Lur'-uz'na.*  
*Shivered, p. p. broken into shivers, Pash-pash.*  
*Shivering, quaking, trembling, Thur-thur'a'hut, f. Thur-thur'ee, f. Lur'zish, f. Lur'-zu, —p. a. Lur'zan.*  
*Shivers, fragments, Chuk'na-choor.*  
*Shoal, a shallow, Chur. —v. Crowd.*  
*Shock, collision, Sud'ma, —concussion, Huch'ka, Hoch'ko'-la, —conflict of enemies, Ghut-put, f. —v. Shake, Offend, Disgust.*  
*Shocking, a. frightful, Wuh'-shut-un'gez.*  
*Shoe, or slipper, (hindee) Joo'-ta, Joo'tee, f. Khul'la, —(pers.) Py'zar, f. —(arabic) Nal, — (hindee) brogue, Chhee'tur, —(hindee) kind of, Ghet'la, Goor'ga'bee, f. —worn by villagers, Thur'ra, f. —(hindee) high at the heels (rising up over the heels of the wearer), Churh'wan-joo'-ta, —(pers.) high-heeled, and shod with iron, Kulsh, f. —(hindee) wooden shoe, clog, patten, Khur'a'on, Khur'-a'wan (d.), —fastened to pattens, Khur'a'on-dar, —(hindee) an old shoe, Lut'ur, f. Lut'ree, f. —v. Horse-shoe, Slipper.*  
*Shoe, v. a. to fit a horse with shoes, Nal-lug'a'na, Nal-bund'ee-k.*  
*Shoes, Note on—App. 420.*  
*Shoes, pair of—Jo'ra-joo'ta, Jo'ree-joo'tee, f. — with wooden soles, Na'lyn.*  
*Shoe-maker, Joo'tee-wa'la, Chur'mee'nu-doz, —or saddler, Mo'chee. [osh.*  
*Shoe-seller, Chur'mee'nu-tur'.*  
*Shoot, a young branch, Ni'hal, Kyl, Kur'il, Pul'lo, Pul'luv, Un'kool'a, —v. n. to germinate, Jum'na, Pun'up'na, Phub'uk'na.*



- Shoot*, v. a. to discharge, (as a gun, an arrow, &c.) let off, emit, Chhor'na,—to discharge, dart or thrust, impel, Chul'a'na,—to strike (as a target, &c.), to kill, Mar'na,—v. n. to feel a glancing pain, Tees'na, Dhum'uk'na,—to discharge (as a gun), to pass (as an arrow), Chul'na.
- Shooting, sporting*, Sy'yad'ee, f.
- Shop, sale-room*, Doo'kan, f. Doo'kan, f.—v. *Work-shop*.
- Shop-keeper*, Doo'kan-dar, Doo'kan'ee,—merchant, or corn-chandler, Bun'i'ya, Bun'i'yan, Bun'ya, Mo'dee,—grocer, or grain-merchant, Buk'kal.
- Shop-keeper's wife, or a female shop-keeper*, Bun'ya'yun, f. Bun'ya'in, f. Bu'ny'nee, f.
- Shop-keeping*, Doo'kan'ee, f.
- Shore, coast, bank*, (pers.) Kun'a'ru, Kin'a'ru, Kin'a'ra, Kur'an, Lub, m. f. (*Lip.*),—(arab.) Nu'wah, f. Na'hee'ya, Kun'uf,—(hindie) Kur'ka (d.),—(sanskrit) Teer, Thut, Tut,—v. *Buttress, Prop, Support, Coast*.
- Shoreless*, a. Be-kur'an.
- Shorea robusta, hardy shorea*, Sal, Shal, Sank'ho,—46.
- Shorn*, a. shaven, Moon'da.
- Short*, a. scanty, deficient, brief, Ko'tah, Kum,—brief, Sun'chhep,—low of stature, Na'ta, Thoom'ka.
- Shorten*, v. a. Kum-k. Ghut'a'na.
- Short-necked*, a. Ko'tah-gur'dun (met. wicked, deceitful).
- Short-sighted*, a. Ko'tah-been, Ko'tah-nuz'ur, Ko'tah-un'desh.
- Short-sightedness*, Ko'tah-been'ee, f. Ko'tah-un'desh'ee, f.
- Short-winded*, a. Hum'phyl.
- Shorten*, v. a. to contract, Kum-k. Ghut'a'na,—v. n. Ghut'na,—v. *Cut, Lop*.
- Short sentences*, anglo-hin. 323.
- Shortly*, ad. quickly, soon, Ko'ee-dum'men, Ko'ee-dumko, Lug'hoo-be'leh.
- Shortness*, Ko'ta'hee, f.
- Shortness of breath*, Zeek-oonuf'us.
- Shot, small bullets*, Chhur'ra, Chhit'kee, f.—v. *Ball, Bullet*.
- Shoulder, the joint which connects the arm to the body*, (sans.) Kan'dha, Kun'dha, Koon'duh, Kandh, Kundh,—(pers.) Dosh, Sha'na,—(hin.) Mour, Mor'ha, Mond'ha,—v. a. to push, Beejh'na,—to take on the shoulder, Kund'hi'ya'na.
- Shoulder- (or sword-) belt*, Pur'tul'a.
- Shoulder-blades*, Kut'if.
- Shoulder-knot*, v. *Epaulette*.
- Shoulder-load*, Dosh'ee'nu.
- Shout*, Poo'kar'a,—v. n. Poo'kar'na,—v. *Huzza*.
- Shove*, v. *Push*.
- Shove or push in swinging*, Jhonk, f.—v. a. Jhonk'na.
- Shovel, scoop*, Khoo'ruch'nee, f.
- Shoving, pushing*, Tuk'kur, f.
- Shoving and shouldering*, Thel'a-thel'ee, f.
- Show, spectacle*, Tum'aash'a,

- Deed*, m. f. Koo'too'hul, Kou'tuk,—*spectacle, external appearance*, Nuz'a'ru. *Noo'ma'ish*, f.—*ostentatious display*, Tur'a'wa, Zurk-burk,—v. a. *to exhibit to view*, Dik'ha'na, Dikh'la'na, Za'hir-k.—*to give proof of*, Dil'a'lut.—(vul. Dul'a'lut-) k. —*to teach*, But'a'na.
- Shower*, *copious fall of rain*, Jhum'a'ka, Doun'gra, Jhup'-as, f. Jhuk'o'ra, Jhee'see,—v. *Rain*.
- Showers*, *continued rain*, Jhur'ee, f.
- Showiness*, Run'gee'nee, f.
- Showing*, (in compos.) *Noo'ma'ee*, f.—p. a. *Noo'ma*, *Noo'ma'e*,—(for example, v. *Pharos*.)
- Shown*, p. p. Num'ood.
- Showy*, a. *gay*, Num'oo'dar, Run'geen, Rung-dar, Run'gee'la, Tur'a'ka,—v. *Ostentatious*.
- Shred*, *fragment*, Tur'ash'u, Wusl-cha,—v. a. *Kuf'ur'na*, —v. *Fragment*.
- Sree*, or } *Beauty, Prosperity*;  
*Shree*, f. } and hence a name of Luckshmee, the hindoo goddess of Prosperity; and given to Suruswatee, the goddess of learning, on the occasion of her grand annual festival: also a common prefix to the name of Ram, and to the written names of all the deities, and of persons in general in letters, documents, and books; with this distinction that before the names of deities, it is doubled, as "Sree-sree-Ees'wur" (God.) —280.
- Shree-ram*, } a common name  
*Sree-ram*, } of Ram, the fabled seventh incarnation of Vishnool, from which the late danish settlement of Serampore (Sree-ram-poor) derives its name.—280.
- Shrewd*, a. Hosh'yar, Sy'a'na.
- Shrewdly*, ad. Hosh'ya'ree-se.
- Shrewdness*, Hosh'ya'ree, f. Sy'an.
- Shriek*, Ching'har, Ching'ha'-ra,—v. n. Ching'har'na, (applied properly to the cry of an elephant.)—v. *Scream*.
- Shrike*, v. *Lanius*.
- Shrimp*, *squilla minor*, Ching-ree, f.—25, v. *Prawn*.
- Shrine*, (pers.) Dur'ga,—(arab.) Muz'ar, m. f.
- Shrink*, } v. n. Suk'el'na, Suk'-  
*Shrivel*, } or'na, Soo'kur'na, Sim'ut-ja'na,—v. a. Sum'et'-na,—v. n. *to recoil*, Hich'-uk'na.
- Shrinking*, } contracting Shik'-  
*Shrivelling*, } un, f.
- Shroud*, *the dress of a corpse*, Kuf'un (*coffin*),—v. a. *to dress a corpse for the grave*, Kuf'na'na, Tuk'feen-k.
- Shrouds*, *the set of ropes supporting a vessel's masts*, Lub'ran.
- Shroud-stealer*, Kuf'un-chor, i. e. a caitiff, a miscreant.
- Shrouding*, *putting on the winding-sheet*, Tuk'feen, f.
- Shroff*, (cor. of) Sur'raf, a Banker, Money-changer.
- Shrub*, bush, Boo'ta, Bel-boo'-

- ta,—*young flowering*, Pun'-ee'ruk, f. Pun'e'ree, f.
- Shrub*, v. *Sherbet*.
- Shrubs, bushes*, Jhar, Jha'ree, f.
- Shrubby*, a. *bushy*, Jhar'khund.
- Shrug*, v. n. *to draw up the shoulders*, Kan'dha-hil'a'na.
- Shub-i-bur'at*, *the Night of the record*, an annual m. festival (and gov. two days holiday), observed at the full moon or middle of the m. month Sha'-ban, when the Mussulmans suppose that God prophetically records all the actions which mankind are *predestinated* to perform during the ensuing year.—315.
- Shudder*, v. n. Hur'hur'a'na.
- Shuffle, evasion, artifice*, Tal-tol, Tal-mut'ol, Chuk'urmuk'ur,—v. n. *to evade*, Tal'na, Tar'na.
- Shun*, v. a. *to avoid*, Kun'i'-ya'na.
- Shush'tee*, f. *the hindoo guardian goddess of children*, is figured as a yellow woman, seated on a cat, and nursing a child; though the common substitute is a rough stone, daubed with red paint, and placed at the foot of a banyan-tree. The name derived from Shush—*six*, in allusion to the date on which the chief festivals in honour of this deity are held, i. e. the *sixth* lunar day.—280.
- Shut*, p.p. *closed*, Bund, Bas'tu
- Shut*, v. a. *to close*, Bund-k. Bund-ha'na, Bher'na, Lug'a'na,—v. n. Lug'na, Dhook'na,—v. *Prohibit, Contract*.
- Shut up (a shop), or close business*, v. n. Bur'ha'na.
- Shutter, cover for a window, &c.* Khir'kee, f.—*of matting*, Jhamp, Tut'i'ya, f. Tut'-tee, f. Tut'tur.
- Shutting up a road*, Na'ke-bun'dee.
- Shutting up the shops of a market, ceasing trade*, (on account of oppression, &c.,) Hut-tal, f.
- Shuttle*, Nur'ee, f. Nul'ee, f. Dhur'kee, f. Makh.
- Shy*, a. *skittish, coy*, Bhur'-kel.
- Shykh*, v. *Sheik*.
- Sibilate*, v. n. *to hiss*, Sooskar'na.
- Sick*, a. *ill in health*, Bee'mar, A'za'ree, Mu'reez, Run'joor, Ro'gee, Ro'gi'ya, Ul'eel, Suk'eem, Ka'hil'a,—*disgusted*, Be'zar.
- Sicken*, v. n. *to fall into disease*, Bee'mar-h. Char'pa'ce-pur-purna (lit. *to be bed-ridden*),—*after child-birth, from neglect of regimen*, Dos-h.—*to be disgusted*, Ghin'a'na,—*(to feel nausea)* Mut'la'na-jee'ka, Mul'uk'na (dukh.)
- Sickly*, a. Bee'ma'ra'na, Seet'-ha.
- Sickness, illness*, Bee'ma'ree, f. A'zar, Murz, Mur'uz, Rog, Ka'hil'ee, f. Peer, f. Bed'un, f. Kul'es;—*nausea, (sickness at stomach)* Ur'oo'chi, f. Tu'hon'woo,—*(inclination to vomit)* Ok, f.—*(sickness at stomach) arising from pregnancy*, Ur'oo'ee, f.

- Sick-nurse*, Bee'mar-dar, Run'-joor-dar.
- Sick-nursing, care of a sick person*, Bee'mar-dar'ee, f.
- Sicca*, Sik'ka, a coining die; hence *the coin itself*; hence, also (as an adjective), *sterling, current*.—v. *Rupee*.
- Sicca-rupee*, Sik'ka-roo'pi'yu.
- Sickle, reaping-hook*, Das, Da'sa, Dur'an'tee, f. Hun'si'ya, Hun'soo'a, Hus'i'ya, Kuch'i'ya, Kas'ty'a.
- Sida acuta*, Pa'ta (sans.—Dr. O'S.)—Caution: not to confound the classical name of this plant with the Sid'hee of the bazar, which is a powerful narcotic. (Dr. O'S.)—v. *Bhung*, 38.
- Sida rhomboidea* (or *Pavonia odorata?*), Bul'a. ("Lal-barela of Hindoostan." Dr. O'S.)
- Sid'dhis'wur'ee*, f. (from Sid'dhi, *fulfilment*; and ees'wur'ee, f. *goddess*) *the goddess who fulfils*; a name and form of the h. goddess Kalee, who, on the occasion of the Kalee or Shama Pooja, is honoured under both names and forms by her respective votaries.—281.
- Sid'dhis'wur'ee-poo'ja*, *the Festival of Siddhiswuree*, observed, as above stated, on the same day as the Kalee Pooja; i. e. on the last day of the moon's wane in Kattik (Oct.—Nov.)
- Side, the rib part of animals*, Pan'jur, Puh'loo,—(under the arm-pit) Buk'hee, f.—*superfices*, Ji'hut, f. Suth, f. Suf'ha, Roo,—*margin, verge*, Tur'uf, f. Turf, f. (dukh.), Kin'ar, f. Kun'ar, f. Kin'a'ra, Kun'a'ru, Jun'ab, f. Ja'nib, f. Hurf, Kur'an, Soo, f. Soo'e, f.—*party*, Ja'nib, f. Puch, Pukh,—v. n. Tur'uf-h.—v. *Sect, Consanguinity,—Lateral, Oblique, Long, Broad, Large*.
- Side of a ship*, Boor'doo.
- Side of a rectangular figure*, Pu'hul.
- Side by side*, Soo-bu-soo.
- Side of a bedstead*, Ba'zoo.
- Side pieces of a bedstead*, Pu'tee, f. Put'tee, f.
- Sidelong, a. lateral, oblique*, A'ra, Jum'bee.
- Side-wise*, ad. Kut'ra'ee.
- Siege*, Moo'ha'sur'u, Gher'a, Gir'da-wur'ee, f. Husr, Ber'a (dukh.),—v. *Blockade*.
- Sieve, sifter, riddle*, Chul'nee, f. Jhul'nee, f. (dukh.); Cha'lun-har, Chhun'na, Han'kee, f. Pez'nu, A'kha, Ghir'bal, f.—*kind of*, Chhut'na.
- Sift, v. a. Chal'na, Chhan'na, Chhin'uk'na*,—v. (*Winnow, Strain*,) *Examine*.
- Sifter, v. Sieve*.
- Sigh*, Ah, f. Ha'e, f. Dur'egh,—v. a. Ah-k. Ah-mar'na, Ha'e-mar'na, Thun'dee-sans-bhur'nee.
- Sight, vision, view*, Nuz'ur, f. Nuz'ur'an, f. Deeth, f. Deed, m. f. Drisht, f. Dek'ha, Bee'na'ee, f.—*spectacle, show, Deed*,—v. *View, Spectacle, Show, Eye, Orifice*.
- Sight of a gun*, Muk'khee, f.



*Sightless*, a. *blind*, Na-bee'na.

*Sightly*, a. *Sooth'ra*.

*Sigil*, seal (of a judge), signature (or attestation of a notary), Sij'il.

*Sign*, token, type, symbol, mark of distinction, Nish'an, Chinh,—nod or other token instead of words, Syn, f. Ish'a'ru, Ish'a'rut, f. Sun'kar, f. Rumz, f. Ee'ma, f.—constellation in the zodiac, Boorj, Ras, f.

*Sign*, v. a. to mark with characters, Su'heeh-k. *Dust-khut-k*.

*Signal*, notice given by a sign, Syn, f. Nish'an, Ish'a'ru, Ish'a'rut, f. Jun'a'o,—v. *Eminent*.

*Signalize*, v. a. to make signs (as ship to ship), Ish'a'ru-k. Sun'kar'na.

*Signature*, name signed, *Dast-khut*, Sun'ud, f. Chinh.

*Signed*, p. p. Su'heeh-kee'a,—a. Nish'an-dar.

*Signet*, seal manual of a king, (turkish) Oo'zuk-too'zuk,—of a magistrate, Sun'ud, f.—v. *Sigil*, *Seal*.

*Signified*, a. Moo'shar.

*Significance*, meaning, Ma'nee, f.—importance, Moo'za-yuk'u.

*Significant*, a. expressive, Dal,—important, La'zim.

*Signification*, meaning, Ma'nee, f. Ma'neh (used pl.) Fuh'wa, Muz'moon.

*Signify*, v. a. to declare, But'a'na.

*Signs of the zodiac*, Boo'rooj.

*Silence*, forbearance of speech,

Choop'kee f. Choop'pee, f. Khum'osh'ee, f.—interjec. Choop! (contraction of Choop-rub; *Be silent*.)—v. *Stillness*, *Secrecy*, *Oblivion*.

*Silence*, v. a. to oblige to hold peace, Choop-k. Moonh-mar'na (lit. to smite or stop the mouth); Moonh-see'na (lit. to sew or stitch the mouth); Jeebh-puk'ur'na (lit. to seize the tongue).

*Silent*, a. mute, Choop, C-a-choop, Choop-chap, Choop'ka, Khum'osh,—v. *Still*.

*Silently*, ad. Choop-chap, C-choop'a'te, C-ke.

*Silique*, pod, (particularly of the radish,) Seng'ree, f.

*Silk*, thread spun by silk-worms, the material of which silk cloth is made, (pers.) Resh'-um, Ab-resh'-um, Ub-resh'-um,—the stuff or cloth made of the thread, (hindee) Che'o'lee, f. Hur'eer, (Sans.) Pat-um'bur:—varieties of silk cloth,—1, (pers.) Ba'-dam'u;—2. (sans.) Bandh'-noo (which name is applied to a mode of dyeing in which the cloth is tied in different places to prevent the parts from receiving the dye).—3, red, (pers.) Da'ra'ee, f.—4, (hindee) Good'ur;—5, (maiden's blush or flesh-coloured?) pers. Gool-bud'an;—6, (hindee) Il'a'yu'cha;—7. or satin, shot or shaded (the colour of which, green particularly, varies with the light in which it is seen), arab. Is'-tub'ruk;—8, watered, waved



(or undulated), pers. *Kha'ra*; —9, watered, waved (or dyed with waving marks, like the traces of the old leaves on the trunk of the date-palm, and hence the sans. name), *Khuj'oor-chhur'ee*; —10, coarse kind of, (arab.) *Khuz*, f.—11, (arab.) *Kul'un'dur'u*; —12, worked with gold and silver flowers, worn as a *Sa'ree*, (sans.) *Kup'ur-phool* (dukh.); —13, with stripes in the form of daggers, (and hence the hindlee name) *Kut'a-ri'ya* (from *kut'ar*, a dagger); —14, (hindlee) *Lo'hee*, f.—15, (damask?) arab. *Moo'shuj'jur* (as an adj. abounding in trees); —16, (arab.) *Mush'roo* (query—identical with the next number?); —17, a mixture of silk and cotton (dressed in which it is lawful for Moohummudans to pray, the exercise of prayer not being allowed whilst dressed in cloth entirely of silk), *Mush'roo'u* (as an adjec. meaning, legal, lawful); 18, (pea-green?) *Mut'ra*; —19, of very thin texture, commonly used for linings; probably of persian manufacture, and hence the name) *Par'see*; —20, yellow (sans.) *Peet-am'bur*, *Peet-um'bur* (vul. silk-cloth); —21, fine, and painted (or dyed?), pers. *Pur'ni'yan*; —22, made at *Radha-nugur*, (and hence the name) *Rad'ha-nug'ur'ee*, f. —23, *Sa'hib'ee*, f.—24, (pers.) *Sheer-shuk'ur* (lit.

milk and sugar); —25, satin, or brocade, fine, (arab.) *Soon'doos*.—26, of various textures, manufactured at *Bhagulpoor* (from material known by the same name, the produce of the *Bombyx paphia*, which feeds on the *A'sun*, or *Terminalia alata*), sans. *Tus'ar*; —27, a cotton mixture with the foregoing, made at the same place, and hence its name, *Bhag'al'poo'ree*, also called *Dhoop-chhanh* (which latter name is, literally, sunshine and shade, from the varying colour or shade of the cloth in different lights, though it seems probable that the first name is equally as applicable to any of the silks or cloths made at *Bhagulpoor*, and the second to the *Is'tub'ruk* or shot silk already described); —v. *Brocade*, *Satin*, *Taffeta*.

*Silk cloths*, (pers.) *Ka'la*.

*Silken*, } made of silk, *Resh'mee*, *Resh'mee'nu*,  
*Silky*, a. } *Ub-resh'mee*, *Hur'eer'ee*.

*Silk-cotton tree*, seven-leaved—*Sem'bul*.

*Silk-worm*, *Resh'um-ka-kee'ra*, *Kirm-i-pee'la*, *Kirm-i-pe'lu*, *Pat-kirm*,—in the aurelia or chrysalis state, *Ba'da'mu*.

*Sill*, v. *Thresh-hold*.

*Silliness*, *Un'ar-pun*, *Bhon'doo-pun*.

*Silly*, a. *Un'ar'ee*, *Bhon'doo*.

*Silurus boalis*, *Bo'a'lee*, (a scale-less, slimy-skinned, repulsive looking fish, common

- in the rivers all over India, and occasionally found in ponds; grows to a large size, often weighing from 10 to 15 lbs. and sometimes found six feet long.)—24.
- S. garua*, Gur'oo'a, (a fish common to the gangetic rivers, and often found two feet long.)—26.
- S. pabda*, Pap'ta, Pup'tu, Puf'ta, (a similar fish to the *S. boalis*, but much smaller; found in ponds and rivers of Bengal; its flesh said to be remarkably rich and sweet.)—32.
- S. singeo*, (*S. pungentissimus* of Sh. Hin. Dic.) Seen-gee, f. (an eel-like fish, of a dirty green colour, with reddish fins, and eight tendrils; full-grown length about 18 inches: by the natives considered highly nutritious.)—33.
- S. pelorius* (of Wils. and Sh. Hin. Dic.), Mug'oo'ree, f. (query—identical with the *Macropteronotus magur* of Ham. Gan. Fishes. and this work?—v. pages 30. 603.)
- S. (tengra)*, and *S. sagittatus* of Sh. hin. Dic. identical with the *Pimelodus tengara*—and *P. pangasius* of Ham. Gan. Fishes, and this work; v. pages 34, 32, 650.
- Silver*, *argentum*, (sans.) Cnan'dee, f. Roop, Roo'pa, Ruj'ut;—(pers.) Seem, Zur-i-soo'iyd;—(arab.) Nook'ru;—a. made of *Silver*, Roo'puh'la, Roo'puh'ra, Roo'pe'ra (dukh.), Roo'pe're, See'mee, See'meen, Nook'ra'ee.
- Silver killed or calcined*, Roop-rus.
- Silver age (of the hindoo)*, Tret'a, or Tret'a-joog; the 2nd of the four grand periods of time into which the hindoo divide the age of the world; comprising 1,296,000 years. (Sh. Hin. Dic.)—v. *Iron-age*, 177, 585.
- Silver cloth*, Bad'lee, f.
- Silver or gold cloth*, Lup'pa (*Brocade*?)
- Silver (or gold) thread, or wire*, Bad'la, Bad'lu, Kul'a-bul'toon,—a kind of silver thread, Kun'dul'a.
- Silver-bodied*, a. Seem-tun, See'meen-tun, (i. e. with a body fair as silver).
- Silver-bosomed*, a. Seem-bur. (i. e. with a bosom fair as silver).
- Silver-smith*, Sa'de-kar,—v. *Gold-smith*.
- Silvery*, a. See'mee.
- Similar*, a. Sum'an, Ek-san, Ik-sar.
- Similarity*, Sum'an'ta, f. Kur'ee'na.
- Simile*, Tush'beeh, f. Mis'al, f. Musl.
- Similitude*, Moo'sha'bih, Mis'al, f. Misl, f. Tush'a'booh.
- Simmer*, v. n. Chhun'chhun'a'na, Bhuh'huk'na, Ktud'bud'a'na, Khud'khud'a'na.
- Simmering*, Soom'soom.
- Simper*, Moos'koo'ra'ee, f.—v. n. Moos'koo'ra'na.
- Simple*, a. plain, artless, unadorned, Sa'da, Sa'du,—

- single, plain, not mixed, Nir'a,  
—v. *Single, Silly.*
- Simple-hearted*, a, Sa'da-dil.
- Simples, herbs, (drugs,)* Jur'ee-  
boo'tee, f. Moof'rud'at.
- Simpleton*, Sa'da-dil, Un'ar'ee.
- Simplicity*, Sa'da-dil'ee, f.
- Simply*, ad. merely, Fuk'ut.
- Simulate*, v. a. to feign, Bun'-  
a'na.
- Simulate*, a. feigned, Muj'az.
- Simulation*, Tugh'ul'loob.
- Sin*, (crime) Goo'nah, Joorm,  
Is'yan, Pap, Pa'tuk, Buz'uh,  
Uyb, Zumb,—v. n. G-k.
- Sinful*, a. Goo'nah-gar, A'see.
- Sinless*, a. Be-goo'nah, Be-  
dos, Be-uyb.
- Sinner*, Goo'nah-gar, m. f.  
A'see, m. f.—(a. and n.)  
Pa'pee, Pa'pin, f. Pa'pin'ee,  
f. Pa'tuk'ee.
- Sinapis*, v. *Mustard.*
- Since*, ad. (from that time)  
Jub'se, Tud'se,—v. *Ago, Be-  
fore, Because, After.*
- Since when? of what time?*  
Kub-kee? Kub-keh? Kub-  
ka?
- Sincere*, a. undissembling, Rast,  
Such'cha, Sa'dik, Khur'a.
- Sincerely*, ad. Such'a'ee-se.
- Sincerity*, Ras'tee, f. Such'a'-  
ee, f.
- Sinew, tendon, muscle, nerve,*  
Nus, f. Py, Puth, Tant, f.
- Sinewy*, } a. Ku'wee-py,—v.  
*Sinewed*, } *Strong.*
- Sing*, v. n. to warble, Ga'na,  
—to warble or whistle as  
birds, Chuh'chu'he-mar'na,  
Chuh'chu'ha'na.
- Singer, vocalist.* Gu'wy'ya,  
Ga'ne-wa'la, Ga'yuk, Ga'-  
yun, Khoon'ya-gur, Ra'gee,  
Sur'od'ee, Sur'a'in'da, Moot'-  
rib, Zum-zum'a-pur'daz,—  
one of a cast of hereditary  
singers, Mee'ras'ee (as an  
adjec. hereditary).
- Singing*, Gan, Ghin'a, Geet,  
Khoon'ya, Sur'a'in'da, Moot'-  
rib'ee, f. Nu'wa-pur'daz.  
Zum-zum'a;—warbling of  
birds, Chuh'kar, f. Chuh'-  
chu'ha'but, f.
- Singing boy*, Kir'ti'ya.
- Singing girl* (of a cast who  
sing, and play on music be-  
fore women only), Mee'ra'-  
sun, f.
- Singe*, v. a. Jhoo'lus-d. Jhool'-  
sa'na.
- Single*, a. one, particular, in-  
dividual, singular, Wa'hid,—  
alone, Uk'e'la, Ik'la, Yuk'e'-  
la,—unmarried, Un'bi'ya'-  
ha,—v. One,—Select, Se-  
quester.
- Singleness, loneliness*, Ik'la'-  
ee, f.
- Singular*, a. single, alone, un-  
ique, Wa'hid, Yug'a'nu.
- Singly*, ad. Yug'an.
- Singularity, peculiarity*, Khoo'-  
soo'si'yut, f.
- Sink*, a drain to carry off filthy  
water, &c. Sun'das.
- Sink*, v. n. to fall, Gir'na,—  
not to swim, (to set) Doob'-  
na,—to penetrate, Gur'na,—  
to fall gradually (as a build-  
ing), Khis'na,—(as a bog,  
slough, &c.) Dhuch'uk'na,—  
(as ink on damp paper)  
Chip'uk'na,—v. a. to put  
under water, Doo'ba'na,—  
to make by digging, Gar'na.

*Sinking, drowning, Ghurk.*

*Sip, v. n. Soo'rup'na.*

*Sipping, Soo'rup, f.*

*Sipping water before meals, religious ceremonies, &c. from the palm of the right hand, by way of purification, (as practised by the hindoos) Ach'mun.*

*Siphilis, venereal disease, pox, (hindie) Ba'o, f.—(pers.) Bad-i-fur'ung, Gur'mee, f.*

*Sir, the word of respect in compellation to a man, (hindie) Jee, Joo, La'la, Mi'yan,—(turkish) Ba'ba,—applied to an elderly man, Bur'e-mee'yan.—(Good Sir / Uj'ee! an interjection to call or bespeak attention: in Bengal applied to an inferior or in cases of great intimacy only; but in the western provinces often addressed to a superior as a term of respect. Sh. hin. and eng. Dic.)*

*Sire, father, Bap, Ba'ba.*

*Sirrah! (address in anger or contempt) Ur'e! Ur'ee, f. Ub'e! Be!*

*Sirup, Shee'ra, Ki'wam.*

*Sirupy, a. Ki'wam'ee.*

*Sirup of roses, Gool-i-moo'-kur'ur.*

*Sister, (sans.) Bu'hin, f. Bu'hun, f. Bhan, (dukh.) Bhug'in'ee, f.—(hindie) Bhen'a, f. Beer, f. Boo'boo, f. Ji'ji'ya, f.—(pers.) Hum-shee'ru, f. Khwa'hir, f.—elder-sister, A'pa, f.—an adopted sister, Bu'hun'el'ee, f.*

*Sister-in-law, a husband's sis-*

*ter, Nund, f. Nun'ad, f.—a wife's sister (especially younger sister), Sa'lee, f.—a brother's wife, Bha'wuj, f. Bhou'ja'ee, f. Bhou'jee, f.—a younger brother's wife, Bhy'hoo, f.—a husband's elder brother's wife, Jit'ha'nee, f. Jet'ha'nee, f.—a husband's younger brother's wife, De'war'a'nee, f.*

*Sister's daughter, v. Niece.*

*Sister's son, v. Nephew.*

*Sister's husband, brother-in-law, Buh'no'ee, Buh'ne'oo, Bhee'na, Bhou'na'ee (dukh.).*

*Sit, v. n. to rest on the lower extremity of the body, to be in a state of rest or idleness, to rest, to settle, Byth'na,—to rest on the hams, A'sun-jor'na,—particularly in an attitude practised by jogees or devotees, A'sun-mar'na, to be adjusted, Phub'na,—To sit at ease, Kum'ur-khol-byth'na (lit. to loosen the waist-band and sit),—to sit at ease, to sit cross-legged, Pa'on-pur-pa'on-ruk'h'na,—to sit cross-legged, Char-za'noo-byth'na,—to sit down, to take rest, Chee'tur-tek'na,—to sit close in contact with another person, A'sun-se-a'sun-jor'na,—to sit firmly on horse-back, A'sun-mar'na,—to sit obstinately in one place and position till a request or demand be granted, A'sun-log'a'na, Dhur'na-byth'na,—to sit upright, Tun'na.—v. a. to cause to sit down, Byt'ha'na, Byt'har'-*



- na, Byt'hal'na, Byth'la'na (dukh.),—v. *Perch, Incubate, Squat.*
- Sitting, posture of being on a seat,* Byt'huk, f. Byth'ka, Nish'ust, f.—p. a. (in compos.) Nish'an, Nish'een, Nish'een'ee, f.—*session*, Ij'las, f. Bar,—a. *seated*, A'seen.
- Sitter, (in compos.)* Nish'een: as in the following example: *Sitting on a throne, reign, (or he who reigns, a Prince)* Mus'nud-nish'een.
- Sitting cross-legged, as tailors sit at work,* Char-za'nou, Moo'rub'bu.
- Sitting on the ground, with legs extended,* Phus'kur.
- Sitting-room,* Nish'ust-gah, f.
- Sit'ar, (from the pers. Si—three, and tar—a string,) the indian three-stringed gourd Guitar; having one string of steel and two strings of brass; and usually 17 movable frets,* 238.
- Site, situation,* Thik'a'na.
- Situated, a.* Mou'zoo'u, Sthir.
- Situation, local respect, position,* Mou'ku, Jul'su,—*condition, state,* Hal, Ha'lut, f. Wuz'u, f.—v. *Site.*
- Siv, v.* Shiv, or Shib, 279, 729.
- Siv-ratri, v.* Shiv-rat, 292, 730.
- Six, a.* Chhu, Chhe (duk.), Shush, Khut.—v. *Numerals,* p. 1.
- Six-sided, v.* Hexagonal.
- Sixteen, So'luh, So'ruh.*
- Sixteenth, a.* So'luh-wan.
- Sixteenth part of a rupee,—v.* Table, 202. Anna, 491.
- Sixteenth part of a Seer,* Chhut'ank, f. (p. 512.)
- Sixth, a.* Chhut'ha, Chhut'hee, f. Chhut'wan, Chhut'ta, (dukh.), Shush'tha, Shush'oom,—*at cards, &c.* Chbuk'ka.—v. *Ordinals,* p. 5.
- Sixth day of a lunar fortnight,* Chhuth, f.
- Sixth day after child-birth, or a religious ceremony performed on that day,* Chhut'hee, f.—*or a sacrifice made and feast given on that day,* Uk'ee'ka. (arabic.)
- Sixth lunar day,* Chhut'hee, f.
- Sixty, a.* Sath, Shust.—v. *Numerals,* p. 2.
- Size, bulk, quantity,* Mik'dar, Kudr, f. Bhur, Deel, (dukh. f.), Lum'ba'ee-chou'ra'ee, f. (i. e. *length and breadth*).—v. a. *to swell, to increase the bulk of,* Bur'ha'na.
- Size, any glutinous substance,* La'sa.—v. a. La'sa-lug'a'na,—v. *Glue*
- Sizeable, a.* Sou'ri'yar.
- Skein, Phen'tee, f.* An'tee, f. Luch'chha, Lur'chha.
- Skein of thread,* Dus'tu, Ku'la'ba, Kul'a'wa, Khund'kee, (dukh.), Pech'uk, f. Ut'er'un, Wee'na.
- Skeleton, the frame of a building, a very lean person,* Thuth'ree, f.
- Sketch, outline, rough draft, first plan,* Tus'weed, f. Kha'ka, Moo'sou'wud'uh.—v. *Draw, Plan.*
- Skewer, Seekh'cha,—v. a.* Pur'o'na, Pir'o'na. [*the sky*].
- Skies, Sum'u'wat* (pl. of Sum'a,



- Skiff, a small light boat*, Thuk'-thou'wa, f.
- Skill*, Hoo'nur, H-mun'dee, f.  
*Goon*, Oos'tadee, f. Mu'ha'-rut, f. Rus'a'ee, f.
- Skilful*, } a. Hoo'nur-mund,  
*Skilled*, } H-wur, Goo'nee,  
 Oos'ta'dee, f. Rus'a.
- Skilfulness*, Hoo'nur-mun'dee, f. Oos'ta'dee, f.
- Skilfully*, ad. Hoo'nur-mun'dee'se.
- Skillet, a small kettle or boiler*, Deg'chu.
- Skim*, v. a. Kachh'na, Pus'a'na.
- Skin, hide, pelt*, (sans.) Chum'-ra, Cham, Khal, f. Kha'la, f. Khul'ra, Khul'ree, f.—(arab.) Jild, f.—(pers.) Post, —v. *Flay, Peel*.
- Skin-flint*, Put'thur-chut'a.
- Skinner, slayer*, Post-kun, Sul'-lakh.
- Skinny*, a. Chhich'ryl.
- Skip, spring*, Chhul'ang, f. Chhul'ung, f. Koo'lanch, f.—v. n. Chhul'ang'en-mar'na, Chhul'ung'na, K-mar'na, —v. *Omit*.
- Skipping*, Chhul'ang, f.
- Skirmish*, Kha'nuh-jun'gee, f.
- Skirmishing*, Kur'a'wul'ee, f. (turkish.)
- Skirt, the lower and loose part of a garment*, Py'ra'mun, Zyl.—v. *Edge, Border, Margin*.
- Skittish*, a. shy, Bhur'kel.
- Skreen*, v. *Screen*.
- Skull, cranium*, (sans.) Kup'al, Kup'ar, Khup'pur, Khup'-ree, f. Khop'ree, f.
- Skull of a dead body*, Mu'ha-sunkh.
- Sky, the heavens*, (pers.) As-man, Churkh, C-i-dou'war, Sip'uhr,—(arabic) Ful'uk, Sum'a,—(sans.) A'kash, Gug'un, Nubh, Surg, S-lok, f. Um'bur, Un'tur-eechh.
- Sky-coloured*, a. azure, cerulean, As'ma'nee.
- Sky-lark* (?), Bhurt.—v. *Lark*.
- Sky-light*, Tub-dan, Jhur'a'-kha, Gu'wachh, f.
- Sky-rocket*, Hu'wa'ee, f. Hur'a.
- Slab, a plane of stone*, Pat, Put'i'ya, f.
- Slack*, a. loose, relaxed, remiss, Dhee'la,—loose (as a rope), relaxed, weak, Phoos'ka.
- Slack, or slacken*, v. a. Dhee'-la-k. Phoos'ka'na.—v. *Languish*.
- Slackness*, Dheel, f. Dhee'la'-ee, f.
- Slag, dross of metal*, Dhat'on-ka-myl.—v. *Dross*.
- Slain*, a. Ma'ra,—p. p. Koosh'a.
- Slake (lime)*, v. a. Bhur'ka'na.—v. *Quench*.
- Slaked lime*, Bhur'ka.
- Slander*, Tooh'mut, f. Bud-go'ee, f. Booh'tan, Ghib'ut, f. Kul'unk, Lim.—v. a. T-lug'-a'na, T-d. G-k.
- Slanderer*, Bud-go, Moof'tur'ee.
- Slandorous*, a. Bud-go, Tooh'-mut'a'nu.
- Slant*, a. oblique, Tir'chha,—v. a. Tir'chha'na,—v. n. Tir'chhi'ya'na,—v. *Oblique*.
- Slap*, Tbup'pur, Tbup'e'ra. Tum'a'cha, Tum'an'chu,—v. a. Tum'a'cha-lug'a'na, T-mar'na, T-jhar'na.
- Slapping, clapping*, Ghuch.
- Slash*, v. *Cut, Wound, Strike*.

- Slate (or slab of stone)*, Put'i'-ya, f.
- Slattern, slut*, Choo'ryl, f.
- Slaughter, carnage*, Kull, Kut'a, f.—*killing (or sacrifice) of animals* (for food, agreeably to the moohummudun law), Zubh, f.—v. a. K-k.—Z-k.
- Slaughterer*, v. *Killer*, Butcher.
- Slaughtering*, v. *Killing*.
- Slaughter-house*, Kus'sab-kha'nu, Mus'luhk, f.
- Slave, bond-man*, (pers. and hindiee) Ghoo'lam,—(pers.) Bun'du, Bun'da, Bur'du, m. f.—(hindiee) Gha'tu,—(sans.) Rum-cher'a (i. e. *the slave of Ram or of God*, a common appellation),—(or *pupil*—sans.) Chel'a, Chel'-uk'a (dukh.),—(arab.) Hul'-ku-bu-gosh (from Hul'ku, *ring*; bu, *in or upon*; gosh, *ear*; *earrings*, in several parts of the East, being the distinctive badge of slavery).—*bond-woman*, (pers.) Bun'-dee, f. Bur'du, m. f.—(hin.) Ban'dee, f.—(sans.) Bun'-dor, f.
- Slave-boy*, (hindiee) Loun'da.
- Slave-girl, bond-maid*, (hin.) Loun'dee, f. Loun'di'ya,—(pers.) Kun'ee-zuk, f.—(sans.) Cher'ee, f.
- Slave-child, the offspring of a slave by a slave father* (sans.) Bun'dol,—(pers.) Kha'nu-zad.
- Slave-merchant*, (pers.) Bur'-du-fur'osh.
- Slave of (your) threshold*, (pers.) Bun'du-i-dur'ga.
- Slavery*, (arab.) Ghoo'lam'ee, f.—(pers.) Bun'du'gee, f.—(sans.) Cher'a'ee, f.
- Slaver, drivel*, Lar.
- Slay*, v. a. *to kill, to destroy*, Mar'na.—v. *Kill*.
- Slayer*, Koosh'in'da.
- Sled; sledge*, Reh'roo. (hindiee.)
- Sledge, a large hammer*, Hut'ho'ra,—(or *anvil*?) Ghun.
- Sleek, a. smooth, nitid, glossy*, Chik'na, Chik'kun.—v. a. Chik'na'na.
- Sleek-skinned*, a. (applied to animals) Nek-tun.
- Sleekness*, Chik'na'but, f.
- Sleep, repose*, (sans.) Neend, f. Need, f. Nid'ra, f. So'ta, Su'yun,—(pers.) Khwab, m. f. Khoof,—(arab.) Noum, f. Is'ti'ra'but, f.—v. n. Neend'na, Need'na, So'na, Soot'na,—(v. a. *to put to sleep, or cause to sleep*, Soo'la'na, Sool'wa'na, Soo'wa'na.)—v. *Repose, Rest*.
- Sleeper*, Neen'doo, Soo'wy'ya.
- Sleeping*, p. a. So'ta, Khwab-ee'da, Khoof'ta.
- Sleeping apartment*, Khwab-gah, f. K-is'tan.
- Sleeping on the side*, Kur'wut, f.
- Sleepiness*, Nin'das, f. Khwab-nak'ee, f. Oongh, f. Oong'-has, f. Oong'ha'ee, f.
- Sleepless*, a. Be-khwab.
- Sleeplessness*, Be-khwab'ee, f.
- Sleepy*, a. Nin'da'sa, Neen'-dee (dukh.), Khwab-nak, K-a'loo'da.
- Sleeve*, As'teen, f. Hul'tha.
- Sleight*, Dhand'hul, f.
- Sleight of hand*, Cha'lak-dust'-ee, f. But'te-baz'ee, f. Shoo'-

- bud'a*, *S-baz'ee*, f.—with money *Hufh-pher*, (changing a good for a bad coin, as practised by dishonest money-changers.)
- Slender*, a. *thin*, *slight*, *Put'la*, *Ba'reek*,—v. *Small*.
- Slender-waisted*, a. *Ba'reek-miy'an*.
- Slenderness*, *Put'la'ee*, f. *Ba'ree'kee*, f.
- Slice*, a *thin broad piece*, *Phank*, f. *Phan'kee*, f. *Kul'la*,—v. a. *Phan'ken-kat'na*, *K-kat'na*.
- Slice of mango*, *Khup'ta*.
- Slide*, v. n. *Phis'ul'na*, *Khis'uk'na*, *Rup'ut'na*,—v. a. *Phis'la'na*.
- Slight*, *contempt*, *Khif'fut*, f.—a. *weak*, *slim*, *Too'nook*, *Tun'uk*,—v. a. *to affront*, *K-k*,—v. *Neglect*, *Small*, *Negligent*.
- Slim*, a. *slender*, *Ba'reek*.
- Slime*, *Keech*, f. *Kee'chur*, f. *Khub'sa*, *Chih'la*, *Chuh'la*, *Cheek*, f. *Chee'kur*, f.
- Sliminess*, *viscosity*, *Loo'ab*.
- Slimy* a. *viscous*, *Loo'a'bee*, *Chus'pan*.
- Silly*, ad. *Si'ya'na-pun'se*,—v. *Sly*.
- Sling* (for throwing with), *Go'phun*, f. *Go'phi'ya*, f. *Goph'na*, f. *Goph'nee*, f. *Ful'a-khoon*, f.—for carrying baskets, &c. *Chhee'ka*,—or net-work of string or cord to hang any thing on, *Chheen'ka*,—or hanging bandage, from the neck, for the arm, *Gul-jund'ra*, *Gul-gun'da*,—v. *Throw*, *Hang*.
- Slink*, v. n. *to sneak*, *Kul'ra'na*.
- Slink behind*, v. n. *to fall in the rear*, *Pus'pa-h*.
- Slip*, act of slipping, *Lugh'zish*, f.—error, *Pa-lughz*, *Ook*, f.—strip, *Pa'ru*,—a place on which a vessel is built, *Go'dee*, f.—twig, *Chhan'tun*, f. *Kul'um*,—v. n. *to slide*, *to err*, *Phis'ul'na*,—v. a. *to cause to slide*, *Phis'la'na*,—*to omit*, *Chhor'na*,—*to escape from*, *Chhoot'na*,—*to let loose*, *Chhor'na*, *Chhoo'ra'na*,—v. *Escape*, *Slide*.
- Slip or strip of cloth*, *Durz*, *Dhuj'a*, f.
- Slip or strip of cloth or paper*, *Dhuj'jee*, f.
- Slipper*, (pers.) *Pa-posh*, f. *Py'zar*, f.—(sans.) *Pun'hee*, f. *Pun'heen*, f.—(hin.) *Chup-pul*, f. *Chup'ra'oo*,—(varieties of) hin. *Chand'or'ee*,—without back piece, the quarters terminating under the ankles on each side, with raised heels about an inch high, (hin.) *Chin'al*,—without heels, the back part being flattened down under the foot, (pers.) *Koush*, f.—(hin. pers.) *Kun'na-dar* (from *kun'na*, the notches on the two sides of the upper leather of a shoe),—made at *Peshwur*, *Peah'our'ee*,—v. *Shoe*.
- Slipperiness*, *Khis'la'hut*, f.
- Slippery*, a. *Khis'lu'ha*, *Chik'na*, *Chik'nee*, f.
- Slippery wife* (A), *Chik'neo-jo'roo*, f.

- Slipping*, p. a. Lugh'zan.  
*Slit*, Chuk, Cheer, Chee'-ra, Shig'af,—v. a. Chak-k. Cheer'na.  
*Sloe*, (or wild plum?) A'loonj.  
*Sloop*, Chho'ta ek-do'lee ju'-haz.  
*Slope, declivity*, Dhal, Nush'eb,—a. Dha'loo.  
*Sloping*, a. declivous. Dha'loo, Dhal'wan, Nush'eb,—v. *Oblique*.  
*Sloth*, v. Laziness.  
*Slothful*, v. Lazy.  
*Slothfulness*, Soos'tee, f.  
*Slough*, a miry place. Dul-dul, f. Dhus'a'o, Dhus'an, Pank.—the cast skin of a serpent, Kinch'lee, f. Kench'lee, f. Kynch'lee, f. Kuch'lee (dukh.)—the dead part that separates from a foul sore, Chhich'ra. [een.  
*Slovenly*, a. uncleanly, Chirk'-  
*Slow*, a. dull, sluggish, Soost, Ka'hil,—v. Late.  
*Slow-paced*, a. A'his'tu-rou, Kum-kud'um.  
*Slowly*, ad. A'his'te, A'his'tu.  
*Slowness*, A'his'tu'gee, f.  
*Sludge*, watery mire, Ka'dou.  
*Slug*, gun-shot, Go'lee, f.—v. Snail.  
*Sluggard*, Ma'cha-tor.  
*Sluggish*, a. lazy, Kum-hur'-uk'ut.—v. Slow.  
*Sluice*, flood-gate, Khoo'rab.  
*Slumber*, v. Sleep, Repose.  
*Slur*, soil, Dagh,—v. a. D-d.—v. Cheat, Trick.  
*Slut*, Choo'ryl, f. Phoo'hur, f.  
*Sly*, a. Si'ya'na, Ghud'dar.  
*Slyness*, Si'ya'na-pun, Uy'yar-pun, Uy'yar'ee, f.  
*Smack*, taste, savour, tincture, smatch, tang, a small quantity, Shum'mu, (arab.)—a loud noise, as of a whip, &c. Chut'uk, f.—a loud kiss, Chut'ak'ha.—v. Taste, Kiss.  
*Smack-smooth*, (i. e. without trace or vestige,) Suf'un-saf.  
*Small*, a. little in bulk or size, space, degree or importance, Chho'ta,—little in quantity, Tho'ra,—little in degree, slender, Sugh'eer,—v. Slender, Weak, Gentle, Soft.  
*Small and great*, the populace, Sigh'ar-o-kib'ar.  
*Smallness*, Chho'ta'ee, f.  
*Small-pox*, (sans.) See'tul'a, f. Seet'la, f. Ma'ta, f.—(dukh.) Mat'ha, f. Nik'a'la,—(hin.) Go'tee, f.—(bengalee) Bus'unt, f.—(arab.) Jood'ree, f.—(turk.) Che'-chuk, f.—(a kind of?) Mus'-oo'ri'a. f. (sans.)—v. Seet'la, p. 719.—(Bag-mor'na, To turn the reins; which phrase is applied to the drying up of the small-pox: thus, when the pustules begin to blacken and dry up, it is common to say, Seet'la ne bag mo'ree; or Ma'ta ne bag mo'ree.)  
*Smart*, quick, pungent pain, Chur'pur'a'hut, f. Jhul'jhul'a'hut, f. Pur'pur'a'hut, f.—v. n. Chur'pur'a'na, Jhul'jhul'a'na, Pur'pur'a'na.  
*Smart*, a. pungent, Tez,—quick, vigorous, active, Chur'phur'a, Phoor'tee'la,—acute, witty, Chur'pur'a.



- Smartness, activity*, Chur'phur,  
Phoort, f. Phoor'tee, f.  
*Smatch, tincture, tang*, Shum'-  
mu,—v. *Smack*.  
*Smear*, v. a. *to overspread with*  
*any thing unctuous*, Leep'-  
na, Lip'wa'na,—*to soil*,  
Dagh'ee-k. My'la-k.  
*Smeared*, p. p. A'loo'du.  
*Smell, the sense of which the*  
*nose is the organ, scent*, Bas,  
f. Bo, f. Boo, f. Soongh, f.  
Mush'am, Sham'ma,—v. a.  
*to perceive by the nose*, Bo-  
le'na, Soongh'na,—v. n. *to*  
*affect the sense of smell*, Bo-  
a'na, Bas-a'na.  
*Smell of burning leather, hair,*  
*&c.* Chi'and, f.  
*Smell of putrid meat, fumet*,  
Sur'a'hind, f.  
*Smell like that of new earth*,  
Son'dha'hut, f. Soon'dba'-  
wut.  
*Smelt*, v. a. *to melt ore*, Pigh'-  
la'na.  
*Smile*, Moos'kan, f. Tub'us'-  
soom,—v. n. Moos'ka'na,  
Moos'koo'ra'na.  
*Smiling*, Moos'koo'ra'ee, f.  
*Smirk*, Moos'kan, f.—v. n.  
Moos'ka'na.  
*Smite*, v. a. *to strike, kill,*  
*destroy*, Mar'na, Mar-d.—*to*  
*kill*, Mar-dal'na, Budh'na,  
Hun'na.—v. *Afflict*.  
*Smiter, slayer*, Ma'run-ha'ra.  
*Smith, (artisan)* Mis'tree,—v.  
*Black-smith*, Gold-smith,  
*Silver-smith*.  
*Smithy*, Mis'tree-kha'nu.  
*Smitten*, a. (or p. p.) Ma'ra.  
*Smock*, v. *Shift*.  
*Smoke*, Dhoo'an, Dhoon'an,  
Dhoon'wa, Dhoon'wan,  
Dhoom, Dhoo'nee, f. Dood,  
Doo'khan,—v. n. *to emit*  
*smoke*, Dhoo'wa'ra'na,—*to*  
*imbibe the vapour of burn-*  
*ing tobacco*, Pee'na (lit. *to*  
*drink*),—*to inhale smoke,*  
*or undergo fumigation*,  
Dhoo'nee-le'na.—(The word  
Dhoo'nee is also the name of  
a penance practised by Lindoo  
fukeers or devotees; that of  
sitting over a fire and inhal-  
ing the smoke: which prac-  
tice is occasionally resorted  
to by way of intimidation, to  
constrain compliance with a  
request or demand. Hence  
Dhoo'nee-de'na, *to smoke;*  
*to dun, to importune.* D-  
lug'a'na, *to insist obstinate-*  
*ly, or to persevere in a de-*  
*mand*.)  
*Smoke-coloured*, a. Dhoom'ra,  
Dhoo'ma, Dhoom'la.  
*Smoky*, a. Dhoon'wan'dar,  
Dood-a'loo'du, Doo'kha'nee.  
*Smooth*, a. *even on the surface*,  
Bur'a'bur, Hum-war, Sil'-  
put,—(applied to paper)  
Mooh're'dar,—v. a. B-k. H-  
k. Rol'na.  
*Smoothness*, Bur'a'bur'ee, f.  
Hum-war'ee, f.  
*Smooth-tongued*, a. *fair-spo-*  
*ken*, Churb-zub'an.  
*Smother*, v. a. *to stifle*, Mar'-  
na.  
*Smuggle*, v. Ghat-mar-na,  
Chou'kee-mar'na.  
*Smuggler*, Ghat-mar.  
*Smut, mildew*, Ger'oo'ee, f.  
(i. e. of the colour of Ger'oo,  
a kind of red earth or ochre.)



- Lend'ha,—in corn, Hur'-da, Ur'kan,—v. *Obscenity*.  
*Smutty*, a. tainted with mildew, Ger'oo'ee,—v. *Obscene*.  
*Snack*, share, Huth-chup'oo'a.  
*Snaffle*, Dook'ree, f. (hindiee.)  
 —v. *Bridle*, *Bit*.  
*Snail*, slug, cochlea, Uyn'ta, Ghon'ga,—small, Ghoon'-gee, f.  
*Snake*, Samp, Sa'pin, f.—v. *Serpent*.  
*Snake* (of the hindoo mythology) with a hundred and ten hoods, vanquished by Krishna, Ka'lee.  
*Snake bites*, and their remedies, App. 455.  
*Snake-catcher*, } Mar-geer,  
*Snake-charmer*, } Goo'nee.  
*Snake-catching*, Mar-gee'ee, f.  
*Snake-drone*, the musical pipe played by the snake charmers, Poon'gee, f. Toom'-bee, f.  
*Snake-gourd*, diacious—Pul'-wul, Pul'wul-lut'ee, Pul'-wur, Chich'on'da (duk.).—45.  
*Snake-hole*, Bab'nee, f. Bambh-nee, f. Bam'bhee, f. Bam'-bee, f.  
*Snake-keeper*, Sum'pe'ra, Sum'-pa'ra (duk.).  
*Snan-ja'tra*, (from snan, *bathing*; ja'tra, *pilgrimage*, *departure*, *march*, *journey*, *procession*), the bathing festival of the hindoos, or the 1st day of the full moon of Jeth (may-june) as the anniversary of the weaning of Krishna.—299.  
*Snap*, sudden breaking, Chut, f.—eager bite, Jhup'ut, f.—v. a. to catch suddenly, J-le'na,—to snarl sharply, Kil'kil'a'na,—v. n. to break short, Chut-de-toot'na, Toot-ja'na, Toot'na.  
*Snappish*, a. Hur'ki'ya, Kut'-uh'a.  
*Snappishness*, Jhir'kee, f. Jhur'kee, f.  
*Snare*, gin, spring, noose, Pa'e-dam,—noose, net, Phun'da, Phand, Phanj (duk.),—v. a. Phand'na, Phund'la'na.—v. *Net*.  
*Snarer*, Dam'ee (from Dam, net, snare).  
*Snarl*, Goo'ruj,—v. n. Goo'ruj'-na, Kil'kil'a'na.  
*Snatch*, a hasty catch, Jhup'-ut, f.—v. a. J-le'na, Chheen'-na, Cheen-le'na,—v. n. J-na.  
*Sneak*, v. n. to crouch, crouch, Dub'uk'na, Dub'uk'a'na, Dub'uk-ja'na, Dub'uk-rub'-na.  
*Sneaking*, v. *Mean*, *Servile*.  
*Sneer*, Mih'na, Thes'ra, Ta'nu, Tunz, f.—v. a. M-phenk'na.  
*Sneerer*, Ta'nu-zun.  
*Sneeringly*, ad. Tun'zun.  
*Sneeze*, Chheenk, f. Ul'su,—v. n. C'-na.  
*Sneeze-wort*, Kun'dus, Koon'-doos.  
*Snick-and-snee*, Chhoo'ra-chhoo'ree, f. Chhoo'ree-kut'a'ree, f.  
*Snip*, v. a. to clip, Kut'ur'na.  
*Snipe*, Chu'ha, Cha'ha.  
*Snivel*, snot, Po'ta, Pon'ta, Rent, Ren'ta.  
*Snore*, Khur'ra'ta, Khur'klur'a, Khur'klur'a'hut, f. Ghur'-

- ra'ta, Thur'uk, Thur'ur,—  
 v. n. *Khur'ra'ta-mar'na*,  
 Thur'uk-par'na, Ghoor'na'-  
 na.
- Snort*, v. n. *Phoon'kar'na*.  
*Snorting*, *Phoon'kar*, f.
- Snot*, v. *Snivel*.
- Snout*, the nose (and mouth) of  
 a beast (as a horse, camel,  
 &c.), *Thooth'na*, *Thooth'-*  
*nee*, f.—of an alligator, or  
 a crocodile. *Toom'ree*, f.
- Snow*, frozen vapour, (sans.)  
*Him*, *Heem*, *Pa'la*, *Too'hin*,  
*Too'sar*, *Too'khar*,—(hin.)  
*Thar*,—(pers.) *Burf*, m. f.—  
 v. n. *Pa'la-pur'na*.—(v. *Frost*,  
*Ice*.)
- Snowy*, a. *Burf'ee*.
- Snub*, v. a. to chide, *Dub'a'na*
- Snuff*, powdered tobacco, (sans.).  
*Nas*, f. *Soongh'un*, f. *Soongh-*  
*nee*, f.—(hin.) *Hoo'las*, f.  
*Jhur'un*, f.—(pers.) *Ro'shun-*  
*dum'agh* (*Light of the brain!*).  
 —v. a. to scent, *Soongh'na*.
- Snuff*, charred wick of a can-  
 dle, (pers.) *Gool*,—(hin.)  
*Tem*, f.—v. a. to cut the  
 wick of a candle, *G-kat'na*.
- Snuff-box*, (sans.) *Nas-dun*.
- Snuffers*, *Gool-tur'ash*, *Gool-*  
*geer*.
- Snuffle*, v. n. *Goon'goo'na'na*.  
*Snuffling*, a. *Goon'goo'nu*.
- Snug*, v. *Close*, *Comfortable*.
- So*, ad. *thus*, in this manner,  
*Is'tur'uh*, *l-'se*, *Uy'seh*, *Uy'-*  
*sen*, *Yoon*, *Yon*, *Youn*,—  
 (ad. in that manner, in like  
 manner, *Ty'sa*, *Wy'sa*, *Ti'-*  
*oon*,—in that manner, *Toun*,  
*Oon'heen*, *Woon'heen*, *Won*.)  
 —v. *Therefore*, *Thus*.
- So be it, be it so*, (pers.) *Bad*.  
*So long*, ad. till then, *Tub-*  
*tuk*, *Tub-to'ree*, *Tub-tu'een*,  
*Tub-lug*.
- So many*, a. *thus* or *so much*,  
*It'na*, *Et'na*, *Chund'een*.
- So much*, a. *so greatly*, *Chun'-*  
*dan*.
- So much, so many*, *Et'na*, *It'-*  
*na*,—*thus much*, *Is-kud'ur*,  
 —as much, as many, *how*  
*much*, *Jit'na*, *Jit'nee*, f.—  
 as much as, *Je'la*,—as many  
 as, as much as, *how much* or  
 many soever, *Chun'dan*.
- So so*, a. *indifferent*, *Uy'sa-*  
*wy'sa*, *Uy'sa-ty'sa*, *Ra'see*,—  
 ad. *Shood-bood*.
- So that, so long*, (pers.) *Ta-ki*.
- So that*, adv. in such manner,  
*Choo'nun'chi*.
- Soak*, v. a. to steep, *Bhig'a'na*,  
*Bhig'o'na*,—to absorb, (sans.)  
*Sokh'na*.
- Soaker*, v. *Drunkard*.
- Soap*, (arab.) *Sa'boon*, *Sa'ban*;  
 —(sans.) *Sook'lee-kurm* (lit.  
*making white*).
- Soap-ashes*, a species of—*Kul'-*  
*i'ya*, *Kul'ee*, f.—v. *Pot-ash*.
- Soap-berry*, { (or the plant.  
*Soap-nut*, } fruit or nut,  
 or pericarp of the) *Sapindus*  
*emarginatus*, *Reet'ha*.—(The  
 pericarp when soaked in  
 water "froths like soap, and  
 is used instead of that sub-  
 stance for many important  
 purposes:" it is better than  
 soap for cleansing the hair,  
 but great care is necessary,  
 when using it, to keep the  
 eyes closed, or they suffer  
 severely.)

*Soap-earth, or fossil alkali used for washing, and in making soap*, Reh, f.

*Soar, v. n. to tower*, Churh'na.

*Sob*, Bul'gun'a, Thin'uk, f.—  
v. n. Bil'uk'na, Thin'uk'na,  
Sis'uk'na, Sis'ki'yan-bnur'na.

*Sobbing*, Sis'kee, f.

*Sober, a. temperate*, Pur'hez'-  
gar, Sun'jum'ee,—*serious*,  
grave, Sun'jee'du.

*Soberness, temperance*, Pur'-  
hez, P-gar'ee, f. Sun'jum,—  
gravity, Sun'jee'du'gee, f.

*Sobriety, habitual temperance*,  
Pur'hez, P-gar'ee, f.—v.  
*Seriousness*.

*Sociable, a. friendly, familiar*,  
Mil'un'sar, Mel'ee, Ash'na-  
pur'ust.

*Sociableness*, } Mil'un'sar'ee, f.  
*Sociability*, } Khool'tu.

*Society, company*, (arab.) Shirk,  
Shir'kut, f. Fir'ka,—(hindie)  
Tol, To'lee, f.—(sans.) Sung,  
(duk. m. f.) Sun'gut, f.—  
*fellowship*, (arab.) Rif'a'-  
kut, f. Ish'rut, f. Sooh'but, f.

*Sock, or stocking*, (pers.) Pa'e-  
ta'bu, Pa-ta'ou, Joor'rab,  
Mo'zu.—(This last name  
more correctly means *boot*,  
but, in India, is commonly  
understood and used in the  
sense here given.)—v. *Boot*.

*Socks, stockings*, 419, 421.

*Socket (of a joint)*, Muh'ru.  
(pers. duk.)—v. *Hollow*.

*Socket of the eye*, Chushm-  
kha'nu.

*Sod, clod*, Dhel'a,—v. *Turf*.

*Soda, impure carbonate of*—  
Suj'jee, f.—v. *Natron*.

*Soda-water*, (ben.) Bee'lat'ee-

pa'nee. (An apparent cor.  
of the arab. Wil'a'yut'ee,—  
*european or foreign*.)

*Sodomite*, (sans.) Gan'doo,  
Go'rus'ha,—(hindie) Loun'-  
da-baz,—(pers.) Roo'ma'lee,  
—(arab.) Um'rud-pur'ust,  
Loo'tee.

*Sodomy*, (hin.) Loun'da-baz'ee,  
f.—(pers.) Pool-bun'dee, f.  
—(arab.) Igh'lam.

*Sofa, couch, or throne*, (pers.)  
Char-bal'ish (lit. *four-pil-  
lows*),—(arab.) Mi'had.

*Soft, a. contrary to hard, duc-  
tile, tender, mild, simple*,  
Nurm, Moo'la'im, Gool-  
gool'a, Good-good'a,—*weak*,  
Soost,—v. *Flexible, Smooth*,  
*Timorous, Effeminate*.

*Soften, v. a. to intenerate, to  
mollify*, Nur'ma'na, Moo'la'-  
im-k. Gool-gool'a'na,—v. n.  
M-h.—v. a. *to assuage, mol-  
lify*, Pigh'la'na.—v. *Palliate*.

*Softening*, p. a. Moo'ly'yin.

*Softening the pronunciation of  
letters, or changing one for  
another, euphoniæ gratia*,  
Tukh'feef, f.

*Softly, ad. gently, mildly*, As'-  
te, A'his'te, A'his'tu, Dhee'-  
me-dhee'me, Mund-mund.

*Softness*, Nur'mee, f. Nur'-  
mee'yut, f. Moo'la'yi'mut, f.  
Gool-gool'a'hut, f.

*Soil, foulness, dirt*, Myl, f.—  
ground, land, Zum'een, f.—  
v. a. *to make dirty*, My'ia-  
k.—v. *Pollution, Dung*;  
*Stain, Pollute, Manure*.

*Soiled*, p. p. A'loo'du.

*Sojourner*, Kha'nu-bu'dosh. [f.  
*Sojourning*, Kha'nu-bu'dosh'ee,

*Solace, comfort, Tus'ul'lee, f.*

*Tus'keen, f.—v. a. T-d.*

*Solanum hirsutum, Ram-by'-gun.* (A scarce species, growing in the country about Calcutta, bearing flowers, and round, very hairy berries, the size of nutmegs, in august. Rox. Fl. In.)

*S. indicum, indian night-shade, (ben.) Vy'a'kool, Vy'a'koor, —(sans.) Koo'lee, Bhun'ta'-kee, Kunt-a'loo.* (Bearing round, smooth, berries, the size of marrowfat peas. Rox.)

*S. jacquini, jacquin's night-shade, Bhut-kut'a'ee, f. Bhut-ku'ty'ya, f. Kunt-kar'ee, f. Koo'ta'ya.* (A native of Bengal, where it is generally found on road sides. Rox.)

*S. longum, long brinjal, Koo'lee-by'gun.* (A biennial garden, esculent species, differing from the *melongena* in the fruit, which in the *longum* is always cylindrical. Rox. Fl. In.)

*S. lycopersicon, tomato or love-apple. Goot-by'gun.* (The orange-coloured fruit or berries are very succulent, contain much malic acid, and are used in sauces.)—39.

*S. melongena, (egg-plant?) brinjal, By'gun, Byn'gun, Bhun'ta, Ba'dun'jan:—wild, Bun-bhan'ta.* (Of this very useful esculent species there are many varieties cultivated in India and Cashmere. They continue to blossom and bear fruit the whole year, but

chiefly during the cold season. The fruit is large, ovate, *firm*, and insipid; and is used boiled, or stewed in sauces, curries, &c.) There is, it seems, a very great, but not generally known distinction between this and the following named species.

*S. origenum, egg-plant, bearing the same native names as the foregoing named species; but, according to Dr. O'S. on the authority of M. Fee, "distinguished from melongena by its pulpy, fruits which are stated to be narcotic." (Ben. Dis.)*

*S. nigrum, black-berried night-shade, or fox's grapes, Too'-lee-doon, In'ub-oss-sa'lub (lit. grapes of the fox),—a variety of?) Muk'o.—(The *S. nigrum* is a native of "waste places in most countries," and is "employed as a narcotic by the hukeems;" the fruit is "very dangerous," and acts in "the same manner as that of the *belladonna* and *mandrake*; the extract of the whole plant, according to Ofila, acts like *lactucarium*." Ben. Dis.)*

*S. rubrum, (ben.) Goor'khee.* ("A common weed in gardens all over India, with flowers and ripe seed the whole year round." Rox.)

*S. tuberosum, potato, (ben.) Bee'lat'ee-a'loo.* (Not indigenous to the soil, but "now very generally cultivated over India, even by



- the natives for their own use." Roxb.) [Sour.
- Solar*, a. Shum'see, Af'ta'bee,
- Solar and lunar*, a. Shum'see-kum'ur'ee.
- Sold*, p. p. Bech-dal'a, Bik-gu'ya.
- Soldan*, v. *Sultan*.
- Solder*, metallic cement, Tan'-ka, Jo'run, Luhm,—v. n. T-lug'a'na, Jor'na, Jhul'a'na, Jhal'na, Rus'a'na.
- Soldering*, joining of metals, Jhal.
- Soldier*, (pers.) Sip'ah'ee, Lush'kur'ee, De'wal-bund, Doo'a'lee-bund (from doo'a'lee, a leather strap or belt, referring to the cross-belt peculiar to the European infantry),—(arab. pers.) Us'-kur'ee, Took, —a kind of, (hin.) Jhil'ga, Jhil'un'ga (probably a corruption of Til'-un'ga, (sans.) a soldier, but originally, and more correctly, an inhabitant of Ty'lung, where the first native soldiery were dressed in European uniform.—of a certain class of Indian soldiery, who are distinguished by a peculiar dress, Nuj'eeb.—a kind of, among the rajpoots, very indolent, and much addicted to opium, but active and brave when roused, Ma'chat-tor (sans.—v. *Sluggard*.)
- Soldiers*, soldiery, Sip'ah.
- Soldiership*, Sip'ah-gur'ee, f.
- Sole*, the bottom of the foot, Tul'oo'a, Tul'wa, Kul-i-pa, —the bottom of the shoe, Tul'a, Tul'ee, f.
- Sole*, solea. Koo'kur-jee'bhee, f. (Dr. Gil.)—28.
- Sole*, a. single, Wa'bid, Yug'-a'nu,—v. Only.
- Solely*, ad. singly, Yug'an,—v. Only. [jee'da.
- Solemn*, a. grave, serious, Sun'-Solemnity, religious ceremony, (arab.) Eed, f.—gravity, seriousness, (pers.) Sun'jee'-du'gee, f.
- Solicit*, v. a. to importune, entreat, Mang'na, Dur'khwast-k. Il'tim'as-k.
- Solicitation*, importunity, Dur'-khwast, f. Il'tim'as, m. f. Is'tid'a, Is'ti'du'a, f. Ib'ram,—v. Invitation.
- Soliciting*, p. a. (in com.) Khwah.
- Solicitor*, one who solicits, Ta'-lib,—v. Attorney.
- Solicitous*, a. careful, anxious, Fikr-mund.
- Solicitude*, care, anxiety, Fikr, m. f. Ih'ti'mam, m. f.
- Solid*, a. dense, Sun'geen (from sung, stone),—firm, strong, sound, Tant'ha, Oos'too'war, Ku'wee,—not empty, Thos,—v. Dense. Hard, Profound.
- Solidity*, Sun'gee'nee, f. Tant'-ha'ee, f. (v. *Solid*.)
- Solitariness*, Tun'ha'ee, f. Oo'-da'see, f. Yug'a'ni'yut, f.
- Solitary*, a. alone, lonely, retired, Tun'ha, Oo'das, Oo'-da'see, Dhun'dhar.—v. Single, Hermit.
- Solitude*, a lonely life, Tun'-ha'ee, f. Oo'da'see, f. Dhun'-dhar'ee, f. Khul'wut, f.—a, lonely place, Khul'wut-gah, f. Wee'ra'nu.



*Solmisation*, (sans.) Sur'i'gum.

*Solomon, the son of David*,

(arab.) Soo'ly'man.

*Solstice*, v. *Summer-solstice*,  
*Winter-solstice*.

*Soluble*, a. Gul'a'oo, Gul'har.

*Solution, dissolving*, Gul'a'o,  
—v. *Explanation, Release*.

*Solve*, v. a. to loosen, Khol'na,  
Hul-k.

*Solvent, menstruum*, Pa'chuk,  
Pa'chun, Poot,—a. *having*  
*power of dissolving*, Gul'a'oo,  
—able to pay, Mal-dar.

*Solvency*, Mal-da'ree, f.

*Som* or *Chun'dru, the Moon*,  
as one of the deities of the  
hindoo mythology, is figured  
or painted as a white man,  
seated in a chariot drawn by  
ten horses, or on the flower  
of a lotus or water-lily; hold-  
ing a club in his left hand,  
and bestowing a blessing with  
his right. The moon is re-  
garded as a lucky planet, and,  
with two or three exceptions,  
the periodical observance of  
every festival—and of the  
every-day ceremonies of hin-  
doo life is regulated by the  
wax and wane, the rise and  
set of this deified satellite.—  
282.

*Sombre*, a. *sombrous*, Dy'joor.

*Some*, a. *more or less as to*  
*quantity*, Kooch,—*as to num-*  
*ber*, Ky'ee,—*as to quantity*  
*or number*, Tho'ra, Chund,  
—*one without determining*  
*which*, Ko'ee.

*Some at least*, Kooch-nu-kooch.

*Some few*, Ky'ee-ek.

*Some few, some little*, Kooch-ek.

*Some little*, Yuk-chund.

*Some-body*, } (sans.) Ko'ee,

*Some-one*, } Ko'ee'sa.

*Some-body or other*, } Ko'ee.

*Some-one or other*, } nu-  
ko'ee.

*Some-how*, ad. *one way or*  
*other*, Kis'ee-tur'ah, Ji'con-  
ti'oon, Jon-tonkur'ke.

*Some-thing*, } Kooch. Bur'kie.

*Some-what*, } Lukhl.

*Some-thing else*, } Our-kooch.

*Some-thing more*, }

*Some-thing or other*, Kooch-  
nu-kooch.

*Some-time*, ad. *once*, Bi're,—  
*formerly*, A'ge, Sa'bik,—v.  
*Once*.

*Some-time ago*, Kub'hee-ke.

*Some-time or other*, Kub'hee,

Kub'heen, Kub'hoo. [see.

*Some-times*, ad. Kub'hee-kub'.

*Some-what*, v. *Some-thing*.

*Some where*, ad. *any-where*.

Ku'heen, Ku'hoon.

*Some-where or other*, Ku'been-  
nu-ku'been.

*Somnific*, a. Khwab-a'war.

*Somnolence*, v. *Sleepiness*.

*Somnolent*, v. *Sleepy*.

*Son, male child, filius*. (his.)

Bet'a, Bi'tu'wa,—(sans.)

Poot, Pootr, Poot'ru, Po'ta

(duk.), Soot, Ja'ya, Jun'a,

Kish'or, Nun'dun,—(pers.)

Pis'ur, Poor, Zad, Za'du.

—(met.) Dil-bund, Jig'u-

bund, (from dil, heart.

jig'ur, vitals; bund, bond.

tye, &c.)—(arab.) Ibn. Bin.

Mou'loud, Wul'ud,—(met.)

Noor-i-chushun, Noor-i-dee'-

du, (lit. light of the eye.)

—descendant, (sans.) Po'ta.

- Son of a brave man*, Murd-  
buch'chuh.
- Son-in-law*. (pers.) Da'mad,—  
(sans.) Jum'a'ee, Ju'wa'ee,  
—*who lives in the family of  
his wife*, Kha'nu-da'mad.
- Son's daughter*, (sans. duk.)  
Po'tree,—v. *Grand-daughter*.
- Son's son*, (sans. duk.) Po'tra,  
—v. *Grandson*.
- Son's wife*, (sans.) Put'oh'oo,  
—v. *Daughter-in-law*.
- Sonchus*, Kam'raj.
- Song, ballad, lay, hymn*, (sans.)  
Geet, (duk. f.); Gan,—  
(pers.) Sur'od,—*notes of  
birds*, (hin.) Choon-chu'hat,  
f.—(duk.) Choon-choon,—  
(pers.) Chu'chu-ha'hut, f.—  
v. *Wedding-songs*.
- Song of congratulation, epitha-  
lamium*, (hin.) Bud-ha'wa,—  
(sans.) Mun'gul-a'char.
- Song, sung during the holee  
festival* (hin.). Dhum'al.
- Song, a kind of, peculiar to  
the hindoo washermen*, (sans.)  
Bir'ba.
- Song peculiar to the hindoo  
cow-herds*, (hin.) Muh'ra'ee, f.
- Song composed of many rags or  
musical modes*, (sans.) Rag-  
sa'gur.
- Songster*, v. *Singer*.
- Son'te-bur'dar*, Mace or baton  
bearer, 67.
- Soodr*, the name of the 4th or  
servile caste of the four castes  
or orders into which the hin-  
doo are (or were) divided,  
or a male of that caste,  
which, in brahmunic legend,  
is said to have sprung from  
the feet of Brahma, the  
creator.—v. *Hindoo Castes*,  
67.
- Soodr'a'nee*, f. a female of the  
Soodr caste or order.
- Soo'fee*, (arab.) a *Soft*.—Sh.  
hin. and eng. dic. (*Sophi*?)  
—v. *Suf'ee*, *Sophi*.
- Soo'fee'yu*, (arab.) the *Soo'fees*  
or sect of *Soo'fees*. *ibid*.
- Soon*, ad. *early, quickly*, Jul'-  
dee, Sheegh'ru, Sheegh'ur,  
—v. *Readily, Willingly*.
- Sooner*, ad. *before, rather*,  
A'ge, Puh'le.
- Soon'nee*, a *Traditionist*, or  
believer in the *Soon'nut* or  
traditions of Moohummud,  
as supplementary to the Koo-  
ran, and, in design, answer-  
ing to the jewish Mishnah.  
Char-yar'ee is another name  
applied to the *Soonnee* sect  
or any one of its members,  
from the veneration in which  
they hold Uboo-bukr, Oomur,  
Oosman, and Ulee, the  
four Khulufs or successors  
of Mohummud. The *Soon-  
nees* are sub-divided into  
four classes, who, though  
they differ in certain matters  
of practice, are united in ra-  
dicals or matters of faith.—  
v. *Shee'a*, 728.—*Mohum-  
mudan Sects*, 76.
- Soo'ruj*, or Ruv'i, the *Sun*, and  
one of the deities of the hin-  
doo mythology, though re-  
garded as a planet and god  
of ill omen, and not honour-  
ed with temples, is, never-  
theless, daily worshipped by  
all classes of hindoo when  
bathing in the rivers, and at

- the great festivals of the other deities. In figures and paintings Soo'ruj is represented as a red man, with three eyes and four arms, holding an egyptian lotus flower in each of two hands, and riding in a chariot drawn by seven yellow horses : or sitting in a lotus flower, and having his body radiant with glory. Hindoos who adopt the Sun as their guardian deity do not eat till they have seen and worshipped it, and thus, in cloudy weather, they are frequently compelled to fast. *Sun-day* is the day more particularly held sacred for the worship of this deified planet.—282.
- Soot*, Ka'lik, Ka'jul, Kuj'jul, Kuj'la, Doo'du.
- Soothe*, v. a. *to calm*, Tus'keen-d. Mun'a'na.
- Soothing*, a. Tus'keen-bukhsh.
- Sooth*, v. *True*, *Truth*.
- Sooth-say*, v. a. *to predict*, A'gum-bandh'na.
- Sooth-sayer*, A'gum-buk'la, A-ja'nee, A-gi'ya'nee.
- Sooth-say*, or } *prediction*,  
*Soothsaying*, } Noo'boo'wut, f.
- Sop*, *bribe*, Moonh-bhu'ree, f. M-to'pa.
- Sophi*, } *the king of Persia*,  
*Sophy*, } (Wal. Pro. Dic.—on the apparent authority of Shak. "Twelfth Night," ii, 5.—iii, 4. *Mer. of Ven.* ii. 1.) —v. Soo'fee, Suf'ee.
- Sophisticate*, v. a. Bat-bandh'na.
- ophistry*, v. *Logic*.
- Sorcerer*, (pers.) Ja'doo-gur, Ny'rung-saz, Uf'soon-gur.
- Sorceress*, Ja'doo-gur'nee, f.
- Sorcery*, (pers.) Ja'doo, J-gur'ee, f. Ny'rung, N-saz'ee, f. Ny'run'gee, f. Uf'soon. U-saz'ee, f.
- Sordid*, a. *mean*, *vile*, *base*, Pa'jee, Dun'ee, Khus'ees,—*covetous*, *niggardly*, Bu'kheel, Khus'ees,—v. *Poul*, *Dirty*.
- Sordidness*, *filthiness*, Nuj'a'sut, f.—*niggardliness*, Bu'kheel'ee, f.
- Sore*, a *place tender and painful*, as from a bruise, Chot, f.—from an excoriation, Gha'o, Gha'e, Ghaw,—*running sore*, or *issue*, Bun'dar-khut.—v. *Ulcer*, *Tender*.
- Sore or pimple*, supposed to be caused by the breaking or pulling out of a hair (as the word imports), Bul-for.
- Sore between the toes caused by moisture*, Puk'la.
- Sore in the feet of a horse*, (hin.) Ne'wur, f. Ne'wul, f. (*Thrush?*)
- Soreness in the mouth*, *thrush*, or *salivation*, (sans.) Moon'han.
- Sorel*, a. *fawn-coloured*, Sun'dul'ee, (i. e. of the colour of sandal-wood.)
- Sorex cærulescens*, (of Shaw) }  
*Sorex cæruleus*, (of Turton) }  
or *Musk-rat*, which see.
- Sorrel*, red—*hibiscus sabdariffa*, or *roselle plant of the W. I.* Mes'ta, Um'bar'ee-kee-bha'jee (duk.). (The fleshy, acid, red calyxes of

- which make excellent jellies and tart fruits.)
- Sorrel, indian*—*bladder dock, or rumex vesicarius*, Khut'ta-sag, Choo'ka, Chook-pal'ung (or Chookh-pul'ung?); cultivated in gardens all over Asia, for culinary and medicinal purposes.
- Sorrel, wild* (or common—i. e. *rumex acetosa*?)—Tooi'shu.
- Sorrow, grief*, Ghum, Uf'sos, Un'doh,—v. n. Uf'sos-h.
- Sorrowful, a.* Ghum-geen, Un'doh-geen, Ghum'ee.
- Sorrowfulness, Ghum-geen'ee, f.* Ghum-nak'ee, f.
- Sorry, a. grieved for something past*, Push'e'man,—v. *Worthless, Vile.*
- Sort, species, kind*, Kism, f. Ruk'um,—*class, company*, Fir'ka,—v. *Pair, Set, Suit.*
- Sort, v. a.* Mil'a'na, Tur'teeb-d.—v. n. Mil'na.
- Soss, v. n. to fall lazily into a soft seat*, Dhu'he-pur'na.
- Sot, v. Drunkard, Fool, Tipple.*
- Sottish, v. Drunken, Stupid.*
- Soul, the immaterial, immortal part of man*, (pers.) Jan, m. f.—(sans.) Jee, Pran, Mun, At'ma, f. Chit,—(arab.) Nufs, Rooh, f.—(v. *Life, Mind, Spirit.*)
- Sound, noise*, (pers.) A'waz, f. Nu'wa, f.—(arab.) Sud'a, f. Sout, f.—(sans.) Shubd, Subd, A'hut,—(hin.) Shur'a'ta,—v. n. *to make or emit a noise*, Buj'na, Bol'na,—v. a. *to cause, to sound*, Buj'wa'na, Buj'a'na, A'waz-d.
- Sound, v. a. to try (or measure) the depth of water*, Pa'nee-map'na, P-nap'na.
- Sound, a. whole, hearty, healthy, valid, Doo'roost,—heartly, healthy, lusty*, Bhul'a, Chun'ga, Bhul'a-chun'ga,—*fast, heavy (in sleep)*, Bha'ree,—v. *Orthodox.*
- Sounding, p. a.* Buj'na.
- Soundness, Doo'roost'ee, f.*
- Soup, (pers.)* Ab-josh, Shor'ba,—(hin.) Pur'eh, Pul'e'o.
- Sour, a. acid*, (hin.) Khut'ta,—(pers.) Toorsh,—(arab.) Had,—(sans.) Uml, Um'but,—v. n. Toor'sha'na, Um'but'a'na.
- Sour-faced, a. morose, severe*, Toorsh-roo.
- Sour-tempered, a. harsh*, Toorsh-miz'aj.
- Sourish, a. acidulous*, Khut'ta'sa.
- Sourness, acidity*, Khut'a'ee, f. Toorsh'a'ee, f. Toor'shee, f.
- Source, spring, fountain-head*, (pers.) Sur-chush'ma,—*spring, origin*, (sans.) Ni'kas,—(arab.) Mus'dur.
- Souse, v. a. to strike suddenly, as a bird its prey*, Jhup'ut'na.
- Souse, v. Pickle.*
- South, (sans.)* Duk'khun, Duk'khin, Duch'chhin,—(arab.) Ju'noob.
- South, or } a. Duk'khin'a, Southern, } Dukh'na, Dukh'un'ee, Ju'noob'ee.*
- South-east, (sans.)* Ug'ni, (vul. Ug'in, or Ug'un.)—v. Ugni, p. 285.
- Southerly wind, Duk'khin'a, f. Dukh'na.*



- Southern part of India*, Duk'-khun, Duk'khin.
- Southern-wood, artemisia abrotanum*, Ky'soom.
- Southing*, Duk'khin'a'yun, Duch'chhin'a'yun.
- South-pole*, Kootb-i-ju'noo'bee.
- South-west*, (sans.) Ny'rit.
- Sovereign*, (pers.) Shah, Badshah, Pad-shah, Wa'lee, Da'wur, Khoo'da'yu'gan,—(arab.) Sool'tan, Khul'ee'fa; (this last title is particularly applied to the successors of Moohummud; also to a school monitor, and to any master of a trade or art; thus, in Calcutta, the title is commonly applied to a cook, a tailor, or a coach-man;—(sans.) Ra'ja, Ra'jes'wur, Ra'o, Ra'na, Ra'nee, f. (the sans. titles are confined to hindoos: the pers. and arab. to Moohummudans.)—v. *Supreme*.
- Sovereignty*, Sha'hee, f. Badsha'hee, f. Pad-sha'hee, f. Sul'tun'ut, f. Raj.
- Sow, female pig*, Soo'ur'ee, f.
- Sow*, v. a. Bo'na, Rop'na.
- Sowing, scattering seed*, Bo'-a'ee, f. Tookhm-rez'ee, f.
- Sowing season*, Bo'nee, f.
- Sown field*, (pers.) Kisht, m. f. K-kar, K-zar.
- Space, quantity of place or time*, Ur'su, Woos'ut, f.—v. *Room, Place*.
- Spacious*, a. Koosh'a'da, Khoo'-la'sa, Fur'akh, Chou'ra-chuk'la. [gee, f.]
- Spaciousness*, Koosh'a'du'.
- Spade*, (pers.) Bel, Bel'chu,—(sans.) Khod'nee, f.—v. *Mattock*, 607.
- Span, space between the ends of the thumb and little finger extended*, (pers.) Bal'isht, f. Bil'isht, f.—(hin.) Bil'and, f.—(sans.) Bit'ta,—nine inches, (pers.) Wuj'ab,—v. *Measure*.
- Spar*, v. *Beam, Fight*.
- Spare*, v. a. to reserve, to do without, Buch'a'na,—to forbear, Chhor'na,—v. *Save, Forbear*.
- Spare*, v. *Superfluous, Frugal, Thin*.
- Spark, particle of fire*, (hin.) Chin'ga'ree, f. Pus'un'ga,—(pers.) A'tush-pa'ru, Pur'ka'lu, Ukh'gur, f.—or small ruby or other bright gem. (hin.) Choo'nee, f.—bea, Chik'ni'ya.
- Sparkle, lustre (of a gem)*, sans. Kun, Kun'nee, f.—v. *Glitter*.
- Sparkling*, a. Jhul'a'jhul.
- Sparrow*, (sans.) Chir'a, Chir'-ee, f. Chir'i'ya, f. (this is also the generic name for bird.)—Choo'ra (duk.)—(hin.) Gur'guy'a, f. Gou'ra, Gou'ri'ya, f.—(pers.) Koon'-jishk, f. Koon'jushk, f. Goon'-jishk, f.—(arab.) Oos'foor.
- Sparrow-hawk*, (hin.) Chip'-pukh, Choo'he-mar (*Mouser*).—(pers.) Moosh-geer (*Mouser*), Ba'sha, Ba'shu, Ba'sheen, f. (?—v. *Falco*.)
- Spasm, (convulsion)* Tush-un'-nooj. (arab.)
- Spasmodic distortion of the face*, (arab.) Lut'wu.



*Spat*ter, v. a. to asperse, de-fame, A'loo'du-k.

*Spavin*, (or splent?) Moth'ra, Mot'na.

*Spawn*, v. *Egg*, (Seed.)

*Speak*, v. n. to utter words, (sans.) Bol'na,—v. a. Bat-k. Kuh'na, Khu'na (duk.), Bhakh'na, But'ur'a'na. Oo'-chur'na, Ooch'chur'na,—(pers.) Zub'an-hil'a'na, Z-pur-la'na.

*Speaker*, (sans.) Buk'ta.—(arab.) Moo'tu'kul'lim, Kul'-erm, Na'tik,—(hin. duk.) Bol'un-har, Bol'un-ha'ra.—v. *Orator*.

*Speaking*, (pers.) Goof'tar, f.—(arab.) Na'tik.

*Spear*, lance. (hin.) Bul'lum, Burch'ha, Burch'hee, f. Gur'-hi'ya, f.—(sans.) Kont, f. Sel,—a kind of, Ra'e-bans,—about seven cubits long, Bha'-la,—of iron, Sang, f.—(pers.) Nez'u,—(arab.) Ul'um.

*Spear-man*, lancer, Bul'lum-bur'dar, Burch'ha-bur'dar, Burch'hee-bur'dar, Burch'-hyt, Bha'lyt, Nez'u-bur'dar, Nez'u-baz,—(v. *Spear*.)

*Spearing*, throwing the spear, Nez'u-baz'ee, f.

*Special*, a. particular, Khas, Mukh'soos.

*Specially*, ad. peculiarly, Khas.

*Specie*, v. Cash, Coin.

*Species*, sort, Kism, f.

*Specified*, a. expressed, Mus'-toor.

*Specify*, v. a. But'a'na.

*Specimen*, sample, Num'oo'nu, Num'oo'dar,—(v. *Muster*.)

*Specious*, a. showy, superficial-

ly fair, plausible, Soo'rut-hur'am, Za'hir-dar, Z-noo'-ma.

*Speciousness*, Za'hir-noo'ma'-ee, f.

*Speck*, stain, Dagh.—small spot, Chhit'kee, f. Chit'tee, f.—v. a. Chhit'kee-k. C-lug'-a'na.

*Speckle*, Chhit'kee, f.—v. C-k. C-lug'a'na.

*Speckled*, a. Chee'tul, Chit-kub'ra, Chit'la.

*Spectacle*, Tum'ash'a,—v. *Show*.

*Spectacles*, glasses to aid sight, (pers.) Chush'mu, Chush'-muk, f.—(arab.) Uy'nuk, f.—(sans.) Uch'uk'shoo, f. (a. blind.)

*Spectator*, Dekh'wy'ya, Nuz'-zar'gee, Tum'ash-been, Tum'-ash'a'ee, m. f.

*Spectre*, (sans.) Pret, Pret'nee, f.

*Speculate*, v. Meditate, Trade.

*Speculation*, contemplation, Khi'yal, Fikr, m. f.—v. *Ven-ture*.

*Speech*, language, a particular language (or dialect), pers. Zub'an, f. Zoo'ban, f. Soo'-khun,—(hin.) Bo'lee, f.—(sans.) Bha'kha, f. Bha'sha, f. Bak, Vak,—(arab.) Loo'-ghut, f. (also *Dictionary*.)—any thing spoken, talk, ora-tion, (pers.) Goof'tar, f.—(hin.) Bol,—(sans.) Bat, f. Buch'un,—(arab.) Kul'am, Kul'mu,—v. *Language*, *De-claration*.

*Speechless*, a. silent, Um-bol, La-ju'wab,—v. *Dumb*.

*Speculum*, mirror, (arab.) Mir'-ut, f.

- Speed*, quickness, despatch, haste, hurry, Jul'dee, f. Juld-baz'ee, f. Jhur'ak, Jhur'-a'ka,—v. n. to hasten (to run), Dour'na, Dha'na,—v. a. to despatch, hasten, Dou'-ra'na,—v. Success, Event, Course, Pace.—Succeed.
- Speedily*, ad. Jul'dee, Sheeg'-hur.
- Speedy*, a. Juld, Sheeg'hur.
- Spell*, a charm by words, (sans.) Mun'tur, Mun'tru.—(pers.) Ul'soon,—v. a. to charm, U-k.—to form words of letters, Tu'huj'jee-k. Hij'eh-k.
- Spelling*, act of forming words with letters, (arab.) Tu'huj'-jee, f. Hij'eh,—v. Orthography.
- Spend*, v. a. to consume, exhaust, Tu'luf-k.—to lay out, expend, Khurch-k.—v. Squander, Harass.
- Spend-thrift*, v. Prodigal.
- Spending*, (arab.) Khurch, Khurj.
- Spent*, p. p. Khurch-hoo'a.
- Sperm*, seed of animals, Beej.—v. Seed, Semen.
- Spew*, v. a. to vomit, Ky-k.
- Spewing*, v. Vomiting.
- Sphæranthus indicus*, Moon'-dee, f. (A medicinal plant. Sh. hin. dic.)
- Sphere*, globe, orb, (pers.) Chum'bur,—(arab.) Koo'ru,—(sans.) Mun'dul,—the globe of the earth, (pers.) Churkh, Sip'ubr,—v. Star, Planet.
- Spherical*, a. Coum'bu'ee, Koo'ru'ee, Moos'tud'eer.
- Spica virginis*, (or, according to hindoo astronomy, the 11th mansion of the moon bearing the same name as that star,) Chit'ra, f.
- Spicer*, one who sells spices, Pus'a'ree.—(v. Druggist.)
- Spices*, seasoning, condiments, (drugs, &c.) Mus'a'lih. Mus'-a'le.—113.—with which food is seasoned, Chhon'kun.—given to cattle, drugs for oxen, (hin.) Chun'eth, f.
- Spices and condiments*, 435.
- Spicy*, a. (hin.) Muh'keel'a, Gum'kee'la.
- Spider*, (sans.) Muk'ra, Muk'-ree, f.—(hin.) Looch'ra,—(arab.) Un'kub'out, f.
- Spider's web*, v. Cob-web.
- Spigot*, (plug, stopple, cork,) hin. Dut'ta.—v. Plug.
- Spike*, ear of corn or grain, (pers.) Kho'shu,—(hin.) Bal, f.—v. Nail.
- Spikenard*, *nardostachys jatamansi*, (valeriana *jatamansi* of Sir W. Jones, as. res. ii. 405. iv. 109.) sans. Jut'a'-ma'see, f. Jut'a'man'see, f.—(pers.) Soom'bool, S-i-hin'-dee,—(hin.) Chhur, f. Bal-chhur.
- Spill*, v. a. Chhul'ka'na, Dhal'-na, Dhoo'la'na, Gir'a'na, Loo'ha'na,—v. n. Chhul'-uk'na, Dhool'na, Gir'na, Loo'rh'na, Loo'rhuk'na.
- Spin*, v. a. to draw out and twist into threads, Kut'a'ee-k. Kat'na.
- Spinner*, } one who spins.  
*Spinster*, } Churkh-zun.—v. Spider.
- Spinning*, Churkh-zun'ee, f. Kut'a'ee, Kut'u'uu'ee, f.

- Spinning charge*, Kut'a'ee.  
*Spinning-wheel*, Churkh-zun'-ee, f.  
*Spinning-wheel apparatus*, Chum'ruk, f.  
*Spinach*, (pers.) Is'fa'naj.  
*Spinacia oleracea* (?), Pa'-luk.  
*Spinacia tetrandra*, Is'fa'nakh. (Dr. Royle.)  
*Spine, the back bone*, (hin.) Reerh, f. Kung'ror,—(sans.) Dand,—*thorn*, Kan'ta. Khar.  
*Spinal marrow*, Hur'am-mughz, Reerh-ka-goo'da.  
*Spiracle, v. Vent, Pore*.  
*Spiral, a.* Pech-dar.  
*Spire, steeple*, (sans.) Kul'us,—(pers.) Kun'goo'ra,—v. *Minaret, Pinnacle, Curve*.  
*Spired, a.* Kun'goo'ra-dar.  
*Spirit, the soul*, (arab.) Rooh, f. Nufs,—(pers.) Jan,—(sans.) Jee, Mun,—*ghost*, (sans.) Pret, Pret'nee, f.—*ardour*, Jan-dar'ee, f.—*temper*, Miz'aj,—*courage*, (arab.) Him'mut, f.—v. *Genius*.  
*Spirit, inflammable liquor (as rum, &c.)* arab. Shur'ab, f. Ur'uk,—(pers.) Ba'duh, My, f.—(sans.) Mud, Mud'ra, f. Mud'hoo, Ba'roo'nee, f.—(hin.) Da'roo, f. Da'roo'ra, Da'roo'ree, f.  
*Spirited, a. lively, vivacious*, Zin'du-dil,—*fiery*, Toond.  
*Spiritless, a.* Be-mun, Kum-him'mut.  
*Spiritual, a.* Roo'ha'nee.  
*Spiritual court (of law)*, arab. Dar-oosh-shu'ru.  
*Spiritual guide*, (pers.) Pcer,—(sans.) Goo'roo, Goo'roo,—v. *Brahmun*.—67, 503.  
*Spirituality*, (arab.) Roo'ha'nee'yut, f.  
*Spirit, v. a.* Chhit'ka'na.  
*Spiritless, v. a.* Chhit'ka'na.  
*Spissitude*, (arab.) Ghi'az'ut, f.  
*Spit, a pointed rod on which meat is fixed whilst roasting*, Seekh, f.—*small*, Seekh'cha,—v. a. *to thrust (as meat for roasting)*, Gans'na, Pii'o'na, Pui'o'na.  
*Spit, or } saliva*, (hin.) Thook,  
*Spittle, }* —(sans.) Lal, Lar,—(pers.) Kuf, f. Toof, Ab-i-du'han (*water of the mouth*), —(arab.) Boo'zak.  
*Spit, v. a. to eject saliva from the mouth*, Thook'na.  
*Spittoon, a vessel for spitting in*, (sans.) Peek-dan (*from peek, f. the juice of the betel leaf chewed and spit out*),—hin. Oo'gal-dan (*from oo'gal, that which is spit out after chewing—especially betel leaf*).  
*Spite, malice, rancour, hate*, Kee'na, Booghz, Khoons,—v. a. *to thwart malignantly*, Zid-k.  
*Spiteful, a.* Kee'na-wur, K-kush, Poor-kee'nu.  
*Splash*, Chhen'ta, Chheet, f.—v. a. C-mar'na, Chhit'kee-dai'na.  
*Splashy, a.* (hin.) Chih'lu'ha.  
*Spleen, milt*, (sans.) Til'lee, f. Pily, f.—(pers.) Soo'poorz,—(arab.) Ti'hal, f.—v. *Anger, Melancholy*.  
*Spleen, disorder of the—v. Splenetic*.

*Splendent*, v. *Bright, Shining.*

*Splendid*, a. Jhul'a'bor, Jhul'-a'jhul, Bhur'kee'la, Ro'shun, Ta'ban.

*Splendor*, Jhul'a'bor, f. Jhul'a'-jhul, f. Bhur'uk, Rosh'na'-ee, f. Rosh'nee, f. Rou'nuk, f. Tab, f. Ta'ba'nee, f.

*Splenetic*, an induration of the spleen, attended with—or preceded by fever, (pers.)

Tup-til'lee, f. Tab-til'lee, f.

*Splice*, (join) Sant, f. Jor,—v. a. Sant'na, Jor'na.

*Splent*, v. *Spavin.*

*Splint*, or } fragment, chip,  
*Splinter*, } Tur'ash'u,—of bamboo, &c. Phans.—v. *Shiver.*

*Split*, cleave, crack, rend, (sans.) Chak, Chee'ra,—(pers.) Tur'uk, Tur'ukh,—v. a. Chak-k. Cheer'na, Phur'na, Phus'ka'na, Tur'ka'na,—(applied to pulse) Dul'na,—v. n. Phat'na, Phut'na, Phus'uk'na.

*Spoil*, plunder, pillage, booty, Loot, f.—v. a. Loot'na.—v. *Plunder.*

*Spoil*, corruption, Khur'ab'ee, f.—v. a. to corrupt, to mar, Khur'ab-k.

*Spoil*, cast skin of a snake, Kinch'lee, f.—v. *Slough.*

*Spoiled*, } corrupted, damag-  
*Spoilt*, a. } ed, Khur'ab,—p. p. K-hoo'a.

*Spoiler*, plunderer, Loot-baz,—v. *Robber.*

*Spoliate*, v. *Rob.*

*Spoliation*, v. *Robbery.*

*Spoken*, p. p. (pers.) Goof'tu.—v. *Said.*

*Spondias mangifera*, mango hog-plum, (sans.) Um'ra.—(Fruit, when ripe, eaten raw; unripe it is pickled, put in curries, made into tarts, &c.) —49,

*S. dulcis*, otaheyti apple-tree, (ben.) Bee'lat'ee-um'ra.—(Fruit used in the same manner as that of the *S. mangifera*. Voight.)

*Sponge*, (σπογγος) Is'funj,—(sans.) Moo'a-ba'dul, (from moo'a, dead: ba'dul, cloud.)

*Sponge of a gun*, Poo'cha'ra; —to sponge a gun, v. a. Ppher'na.

*Sponger*, one who hangs on others for maintenance, (pers.) Hur-deg'ee-chum'chu,—(arab. sans.) Tub'ak'-ee-kool'ta,—(arab.) Tu'am-tul'ash.

*Sponge-staff*, (hin.) Soom'ba.

*Sponia orientalis*, (ben.) Jee'.

*Sponsal*, a. Sha'di-ya'na. [ban.]

*Sponsor*, surety, Za'min.

*Spontaneous*, a. voluntary, (arab.) Ikh'ti'yar'ee.

*Spontaneously*, ad. Ap'seb. Khoo'd-bu-khood.

*Spoon*, (pers.) Chum'chu, Chum'uch, Kul'chu,—(hin.) Dou'ga, Kurch'hee, f.—large, Kurch'ha,—iron, Kurch'hool, f.—wooden, Do'ee, f.—large wooden, Du'wa,—large, for serving out food. (arab.) Tu'am-bukhsh,—small, for taking out shell lime used with betle, (sans.) Choo'nou'tee, f. (also the box containing the lime.)—with holes in it, like a colander.

- der, for *skimming or straining*, (hin.) Po'na, Pou'nu.—  
*v. Ladle, Soup-s. Tea-s.*  
*Spoonful*, Chum'chu-bhur.  
*Spoon-meat*, *v. Pap.*  
*Sport, play, diversion, game*,  
 (pers.) Ba'zee, f. B-chu,—  
 (sans.) Khel, Kou'took, Lee'-  
 la, f.—(arab.) Luhv, Luhv-o-  
 lab,—*hunting*. (pers.) Shik'-  
 ar,—(sans.) Khet'uk, Uh'er,  
 —(arab.) Sy'yad'ee, f.—*v.*  
*Play, Diversion, Game.*  
*Sportive*, a. *gay, merry*, (pers.)  
 Khoosh,—(sans.) Kou'took'-  
 ee,—*v. Wanton.*  
*Sportsman*, Shik'ar-baz, Shik'-  
 ar'ee,—Sy'yad,—Khet'uk'ee,  
 Uh'er'ee, Uh'er'i'ya; Bud'hik  
 (i. e. *slayer*).  
*Sporting ground*, Shik'ar-gab, f.  
*Sports and games*. 227.  
*Spot, mark, speck, blot, stain*,  
 (pers.) Dagh,—(sans.)  
 Chinh,—(arab.) Nookh'tu,—  
*place*, Jug'uh, f.—*v. a.*  
 Dagh'ee-k.  
*Spotless*, a. *without spot*, Be-  
 dagh,—*pure*, Pak.  
*Spotty*, } a. *full of spots*,  
*Spotted*, } Chee'tul,—*mark-*  
*ed, speckled, blotted, stained*,  
 Dagh'ee, Dagh-dar,—*v.*  
 Pitted.  
*Spousal*, *v. Marriage, Nuptial.*  
*Spouse, husband or wife*, (arab.)  
 Irs, m. f.  
*Spout, pipe*, (hin.) Ton'tee, f.  
 —(sans.) Nul'ee, f.—*v. Pipe,*  
*Jet, Mouth, Pour, Spring.*  
*Sprain, strain*, (hin.) Moch,—  
*v. s. Mooch'ka'na.*  
*Sprat* (or a fish very like one),  
 Kby'ra. (Sh. hin. dic.)  
*Sprawl*, *v. n. Lot'na*,—*v.*  
*Struggle.*  
*Spray, foam of the sea*, (sans.)  
 Sum'oodr-phen.—(v. *Roam,*  
*Sepia, Twig.*)  
*Spread, extent, compass, ex-*  
*pansion*, Phy'la'o,—*v. a. to*  
*extend, stretch*, Phy'la'na,—  
*v. n. Phyl'na*,—*v. a. to cover*,  
 Bich'ha'na, Lug'a'na,—*v. n.*  
 Bichh'na.—*p. p. Goos'tur'du.*  
*Spreading, expanding, extend-*  
*ing*, Bis'tar, Fursh, Fir'ash.  
 —*p. a. (in compos.) Goos'tur.*  
*Spreading carpets, &c.* Fur'ra'-  
 shee, f.  
*Spreader of carpets, &c.*, Fur'-  
 rash.—62.  
*Sprig, small branch*, Pul'luv,  
 Pul'lo,—*of bamboo*, Kum'-  
 chee, f.  
*Sprightly*, a. *gay*, Khoosh,—*v.*  
*Lively.*  
*Spring, the vernal season*,  
 (sans.) Bus'unt, f. Mud'hoo,  
 —(pers.) Bu'har, f. Bu'har'-  
 an, Gool'a'bee-ja'ra,—(arab.)  
 Rub'ee, f.—*v. Season of*  
*spring, Seasons in India*, 716.  
*Spring, source from which*  
*water rises*, (sans.) Jhal'ra,  
 Jhur'na,—(hin.) Bum, f.—  
*source, fountain*, (pers.) Sur-  
 chush'ma,—*v. n. to issue*  
*from a fountain*, Jhur'na,  
 Ooch'hul'na,—*v. Fountain,*  
*Well, Source.*  
*Spring, elasticity*, (hin.) Luch'-  
 uk, f.—(pers.) Dum,—*v. n.*  
*to fly with elastic power*,  
 Luch'uk'na, Dum'na.  
*Spring, leap, bound*, (hin.)  
 Jhup'ut, f. Chhul'ang, f.—  
 (sans.) Phand, Kood, f.—



- (sans. duk.) Oo'ran, f.—  
 (pers.) Zug'h'und, f. Just, f.  
 —v. n. Phand'na, Ooch'hul'-  
 na,—v. Leap.
- Spring*, v. n. to rise (or come)  
 out of, Ni'kul'na,—v. Leak,  
*Plant, Shoot* (p. 731),—  
 Rise, Issue.
- Spring a leak*, v. n. Ga'mut-h.
- Spring harvest*, or grain cut in  
 the spring, (as peas, wheat,  
 &c.) Rub'ee, f.
- Spring-tide*, (hin.) Khut'al.
- Springe*, gin, noose, (pers.)  
 Pa'e-dam,—v. Snare.
- Sprinkle*, v. a. to scatter, (hin.)  
 Chhir'uk'na, Chheet'na,  
 Chheen'ta-mar'na, Bit'a'na,  
 Bith'ra'na.
- Sprinkled*, a. (pers.) Uf'sha'nee.
- Sprinkling*, (hin.) Chhir'ka'o,  
 Chhip'ka,—p. a. (pers.)  
 Pash,—(in com.) Pash'ee, f.  
 Uf'sha'nee, f.
- Sprinkling water*, Ab-pash'ee, f.
- Sprite*, v. Spirit, Ghost.
- Sprout, shoot*, (sans.) Gouch'hy,  
 f. Pul'luv, Pullo, Un'koo'ra,  
 Kur'il,—(hin.) Kyl, Phoon'-  
 gee, f.—v. n. to grow, Jum'na
- Spruce*, a. neat, trim, Sooth'ra.
- Spruceness*, Chhy'la-pun.
- Spume*, foam, froth, Phen.
- Spur*, a short goad fixed to the  
 heel, a snag, (sans.) Kan'ta,  
 —(hin.) Er, f.—(pers.) Khar,  
 Muh'mez, f.—v. a. Er-mar'-  
 na,—v. Incitement,—Incite.
- Spurge*, (euphorbia) v. Milky-  
 plant, 611.
- Spurge*, spreading tri-angular,  
 —euphorbia antiquorum,  
 (sans.) Tid-ha'ra,—(ben.)  
 Na'ra-seej, Te'ka'ta-seej.
- Spurious*, a. not genuine, false,  
 Jal, Jhoot'ha, Jhoo'ta.
- Spurn*, v. a. to treat with con-  
 tempt, Hik'a'rut-k.—v. Kick.
- Spurt*, v. Spirit.
- Sputter*, v. n. Chur'chur'a'na.
- Spy*, (sans.) Bhe'dee, Bhe'di'ya,  
 Bhe'doo,—(arab.) Ja'ssoos,  
 Khub'ur-dar, Khub'ur-geer,  
 —v. a. to see, to espy, Tak'-  
 na,—to gain knowledge of by  
 artifice (to pry, to scout),  
 Bhed-le'na,—to explore, (to  
 pry into), Tuj'us'ssoos-k.
- Spy-glass*, Door-been.
- Spy-hole*, Moo'ka, Mok'ha.
- Spying*, Khub'ur-geer'ee, f.—  
 (prying) exploring, (arab.)  
 Tuj'us'ssoos, m. f.
- Squabble*, wrangle, brawl,  
 (hin.) Jhug'ra,—v. n. Jhug'-  
 ur'na.
- Squadron*, v. Square, Troop.
- Squalid*, a. foul, filthy, Noj'-  
 is, My'la, Mul'een.
- Squall*, sudden gust of wind,  
 Jhup'et'a, Goonj-lu'wa. (Roe-  
 buck's naval dic.)—v. Scream.
- Squander*, v. a. Oo'ra'na, Oo'-  
 ra'na-poo'ra'na, Gun'wa'na.
- Squanderer*, Oo'ra'oo, Gun'-  
 wa'oo.
- Square*, quadrate, n. & a (pers.)  
 Char-go'shu,—(arab.) Moor'-  
 ub'bu,—a. (hin.) Chou-go'-  
 shu, C-khoon'ta, C-kor, C-  
 ko'na.—v. Quartile.
- Square*, court-yard, a space of  
 ground with houses or shops  
 on each of its four sides,  
 (hin.) Chouk.
- Square*, in arithmetic, (arab.)  
 Muj'zoor. [Burg.]
- Square of a number*, (sans.)

- Square root*, in arithmetic, (arab.) Juzr.
- Square slab of marble, &c.* }  
*Square space of ground,* }  
 Chou'ka.
- Squash, fall of a soft body* (hin.) Chhup,—v. a. *to crush into pulp*, (sans.) Phus'a'na.
- Squash-gourd, red-gourd, cucurbita maxima*, (ben.) Suf'-ur'ee-kum'rha, f.—(sans. pers. duk.) Meet'hee-kud'-doo, f.—(Flesh of the fruit, when boiled, tasting somewhat like a young carrot. Voigt.)
- Squat, a. short and thick*, (hin.) Mun'dur'a.
- Squat, v. n. to sit down on the hams or heels*, Char-za'noo-byth'na, Chou-kur'ee-mar-byth'na.
- Squeak, v. n.* Chil'chil'a'na, Chik'ar'na, Ul'la'na.
- Squeamish, a. fastidious, (dainty,)* Miz'aj'ee.
- Squeeze, v. a. to press, to extort*, Nich'or'na,—*to press, crush*, Pel'na, Per'na, Bheech'na, Pich'ka'na. — v. *Pressure*.
- Squeezing*, (pers.) Fish'ar.
- Squib, cracker*, (hin.) Put'a'kha, Moor'ra,—(sans.) Chhoo'chhoon'dur, f.—(sans. duk.) Chhoo'chhoon'dur'ee, f.—*straight*, (hin. duk.) To'ta,—*bent or serpentine*, Jun'gee-to'ta.
- Squill* (lat. *squilla, scilla*), arab. Is'keel, Oon'sool, Oon'sul,—(sans.) Kun'da, Kund'ra, Jung'lee-pi'yaz.
- Squint, Tir'chhee-nuz'ur, Kun'khee, f.—v. n.* Tir'chha-dekhi'na.
- Squint-eyed, a.* (hin.) Bhen'ga, Ter'a, Dhe'ra, Der'a,—(sans.) Surg-put'a'lee,—(pers.) Kaj-chushm, Looch,—(arab.) Uh'wul.
- Squinting, Dhe'ra-pun.*
- Squirrel, (hin.)* Gil'uh'ree, f. Gil'eh'ree, f. Cheek'hoor, Chik'hoo'ree, f.—(duk.) Gil'-ee'ree, f.—(sans.) Rook'hee, f.—*grey*, (pers.) Sun'jab (*Ermine?*)
- Squirt, syringe, (hin.)* Pich'ka'ree, f. Pich'ook'ka, Puch'-oo'ka,—(arab.) Hook'na,—v. a. Pich'ka'ree-mar'na, Chhit'ka'na.
- Sree or Shree, v. page 733.
- Sree-ram, v. Shree-ram, 733.
- Sree-ram-nou'mee, or } *the*  
 Shree-ram-nou'mee, } *ninth*  
*lunar day of Ram; the anniversary of the birth-day of Ram, observed as a fast on the 9th day of the new moon in Chyt (march-april), and in Bengal an allowed one day general holiday.—293.*
- Sree-pun'chum'ee, f. or } *the*  
 Sur'us'wut'ee-poo'ja, f. } *fifth*  
*lunar day of Sree, or festival of Suruswutee; held on the 5th day of the new moon in Magh (jan.—feb.), and in Bengal an allowed two days general holiday, commencing with the morning of the festival. On this day the hindoos are enjoined to abstain from the use of pens and black ink, but the Calcutta shop-keepers effect a com-*

- promise of the prohibition by writing with red ink or lead pencils!—290.
- Stab, thrust*, (hin.) Hool, f. Konch,—v. a. H-de'na, H-na, Konch'na.
- Stability*, Ki'yam, K'-ee, f. Oos'too'wa'ree, f. Sub'at, Muz'boo'tee, f.
- Stable*, a. fixed, durable, Ka'im, Oos'too'war, Muz'hoot.
- Stable, stall*, (lat. *stabulum*), (arab.) Is'tub'ul,—(pers.) Pa'e'gah, A'khor,—(v. *Tether*.)
- Stable terms*, 111.
- Stack, pile*, (hin.) Tal, f. Ta'la,—(pers.) Um'bar, To'duh.—v. a. to pile, Tal-k. Chup'a'na, Thop'na, Pat'na.—(v. *Rick*.)
- Staff, stick, prop*, (sans.) Lath, f. La'thee, f. Luk'ree, f.—v. *Step*.
- Stoff-tree*, (*celastrus*—?) Mal'kung'nee, f.
- Stag, male red deer*, (*cervus elaphus*), Ba'ruh-sin'ga, lit. twelve-horns.—(v. *Buck, Deer, Hog-deer, Antelope, Chickara, Gazel, Doe, Hind, Fawn*.)
- Stage, theatre*, (sans.) Uk'ha'ra,—(arab.) Muz'hur,—degree of progress in a journey, Mun'zil, f.—v. *Step, Platform*.
- Stage-coach*, Dak-kee-gar'ee, f.
- Stagger*, v. n. (hin.) Lut'put'a'na, Lur'bur'a'na, Lur'khur'a'na, Bhn'h'ra'na, Te'o'ra'na.
- Staggering*, Lut'put'ee, f.—a. Lut'put.
- Stagnant*, v. Motionless, Still.
- Staid*, a. sober, grave, Sun'jee'du.
- Stain, blot, discolouration, taint*, (pers.) Dag'h,—v. a. Dag'hee-k.—v. *Dye, Disgrace*.
- Stained*, a. Dag'h-dar, Dag'hee.
- Stair, step*, (hin.) Seer'hee, f.—(arab.) Mir'aj, m. f. Dur'ju.
- Stairs, flight of steps*, (hin.) Py'ree, f.—(pers.) Nurd-ban.
- Stake*, v. *Post, Prop, Wager, Hazard*.
- Stale*, a. old, Ba'see; Ti'wa'see, (i. e. three days old.)
- Stalk, stem of a herb*, (hin.) Bont, Dant'hee, f. Dut'ha, Bhet'ee, f.—(arab.) Sak, f.— of burnt grass, (hin.) Khur'a'hund, f.— of *holcus sorgum* and *spicatus*, (hin.) Kur'bee, f.— of the lotus, (sans.) Nar.
- Stalk*, } v. n. Chha'tee-ni'kal'-  
*Strut*, } ke-chul'na, Uynth'na.
- Stall, crib*, (hin.) Than,—v. *Stable, Bench, Shed*.
- Stallion*, (sans.) Sand, Sanr.
- Stamen, a flower filament from the anther of which the pollen is thrown*, (sans.) Soot.
- Stamens of a rose*, (pers.) Zur-i-gool.
- Stammer, v. n. to stutter*, (hin.) Huk'la'na, Lur'bur'a'na, Lur'khur'a'na.
- Stammerer, stutterer*, (hin.) Huk'la'ba.
- Stammering, stuttering*, (arab.) Look'nut, f.—a. L'-ee,—a. (hin.) Huk'la, Tot'la.
- Stamp, seal, die, a tool to make an impression (as of wax or ink on letters, &c.)*, sans. Chhap, f.—impression made.

- Chha'pa, Chhap, f.—(arab.)  
 Nuksh,—*cast, form*, Soo'rut,  
 f.—v. a. *to impress*, Chhap'na,  
 Nuksh-k.—*to strike down*  
*with the foot*, Pa'on-peet'na.  
 —v. *Seal, Mark*.
- Stanch, v. Stop.*
- Stand, station*, Jug'ub, f.—*a*  
*frame on which anything is*  
*placed, (as an affix in com-*  
*pos.) Dan, as Chir'agh-dan,*  
*a lamp-stand: (though dan*  
*more often implies recepta-*  
*cle, as in the words Pen-case,*  
*Pepper-box, Salt-celler, and*  
*Spittoon, which see.)—v.*  
*Stop.*
- Stand for water-pots, &c.*  
 (sans.) Ghur'on'cha, Ghur'-  
 on'chee, f.—(hin.) Lut'kun.
- Stand where water is provided*  
*for passengers, (sans.) Pun'-*  
*sal, Pun'sa'la,—(hin.) Poub, f.*
- Stand, v. n. to be on the feet,*  
*to be erect, (hin.) Khur'a-h.—*  
*to be fixed, to remain, Ruh'-*  
*na, Khur'a-ruh'na, Thuh'ur'-*  
*na,—v. Insist, Persevere,*  
*Suffer.*
- Stand still, v. n. (to stop,) hin.*  
 Dut'na.
- Standard, test, (arab.) I'yar,*  
 Uy'ar,—*settled rate, Nirkh,*  
 —*banner, (pers.) Nish'an,—*  
 (arab.) Ul'um, Ra'yut, f.—  
 (hin.) Ba'o'ta,—(sans.)  
 Dhuj'a, Put'a'ka.
- Standard-bearer, Nish'an-bur'-*  
*dar, Nish'an-dar, Ul'um-dar.*
- Standing, act of being erect,*  
*continuance, (arab.) Ki'yam,*  
 —*act of being erect, (pers.)*  
 Is'tad, Is'ta'du,—*a. erect,*  
 (hin.) Khur'a,—*a. erect, set-*
- tled, lasting, fixed, (arab.)*  
 Ka'im,—v. *Continuance, Sta-*  
*tion, Rank.*
- Standish, Kul'um-dan.*
- Stanza, a kind of—in which*  
*one line recurs at stated in-*  
*tervals, (arab. pers.) Tur'-*  
*jee-bund,—of a mursiya or*  
*elegiac poem, (pers.) Soz,*  
 —*a species of hindee; in-*  
*variably ending with the word*  
*with which it begins, (sans.)*  
 Koon'dul'i'ya, (from Koond'-  
 lee, *a circle, coil, or snake, to*  
*which this stanza is poetically*  
*compared.)—v. Quatrain,*  
*Tetrastic, Sextain.*
- Staple, a loop of iron, (arab.)*  
 Koo'la'ba,—(pers.) Pa'e-zih,  
 —*of a lock, (hin.) Sik'ree, f.*
- Staple, original material of a*  
*manufacture, Usl, f.—v.*  
*Market, Settled.*
- Star, (sans.) Ta'ra, Ta'rik'a, f.*  
 Tur'u'ee, f. Tur'uy'yu, f.—  
 (pers.) Sit'ar'a,—(arab.) Sa'-  
 bit, (*a. fixed,*)—*or asterism,*  
 (sans.) Nuk'hut,—(pers.)  
 Ukh'tur,—(arab.) Kou'kub,  
 —*asterism, sign or constella-*  
*tion in the moon's path (the*  
*hindoo lunar zodiac being*  
*divided into 27 signs), sans.*  
 Nuch'hut'tur, Nuk'shut'tur,  
 —v. page 176.—*Planet 652.*
- Stars, (sans.) Tur'a'in,—(arab.)*  
 Un'joom.
- Stars, the fixed—(arab.) Su'-*  
 wab'it. (*i. e. Fixtures.*)
- Star-board, Jum'un'a-boor'doo.*
- Starry firmament, the stars,*  
 Ta'ra-mun'dul, Oor'gun.
- Starch, fecula (of rice-flour),*  
 sans. Mand, Man'dee, f.—



- (pers.) Nish'as'tu, — (hin. Uh'ar,—v. a. Mand'na, Mun'-di'ya'na, Uh'ar'na,—v. *Stiff*. *Starched*, a. Mun'dha'ya. *Stare*, *fixed look*, (hin.) Ghoor, Tuk'ee, f. Tuk-tuk'ee, f.—v. Ghoor'na, Tuk-ruh'na, Tuk-bandh'na,—(sans.) Tak'na. *Staring*, (hin.) Ghoor. *Stark*, a. *stiff*, *strong*, Sukht,—*mere*, Looch,—v. *Deep*, *Full*, *Simple*. *Stark naked*, a. (sans.) Nun'-ga-ma'dur-zad. *Starling*, (*sturnus*—?) pers. Sa'roo, f.—(arab.) Ub'luk'a. *Start*, *sudden action of the body as from terror*, (hin.) Chouk, f. Jhij'huk, f.—v. n. *to be moved or twitched suddenly*, Chouk'na, Jhij'huk'na,—*to set off*, Chul'na,—v. *Shrink*, *Wince*. *Starting-post*, (arab.) Hud, f. *Starve*, v. n. *to die with hunger*, (sans.) Bhookh'on-mur'na, Pet-ka-dookh-de'na,—(arab.) Fa'ku-khynch'na, Fakon-mur'na;—*to starve oneself*, Pet-kat'na. *Starveling*, a *lean beast*, (hin.) Dan'gur. *State*, *condition*, (arab.) Hal, Ha'lut, f. Ky'fee'yut, f.—v. a. *to represent*, By'an-k.—v. *Public*, *Republic*, *Rank*,—*Settle*, *Regulate*. *State of circumstances, mode of living*, (arab.) Wujh-i-hal. *Stateliness*, *pomp*, *dignity*, (arab.) Shan, f. *Stately*, a. Shan-dar. *Statement*, *relation*, (pers.) Roo-dad, f.—or *written de-*
- claration*, (arab.) Soo'rut-i-hal, f. *State-room*, v. *Hall of audience*. *States*, *countries*, Mum'a'lic. *Station*, *place*, (arab.) Muk'am, Muk'an, Mu'hul, Mud'ar,—(pers.) Ja'e-ga, f.—(hin.) Jug'uh, f.—(sans.) Thik'a'na,—*rank*, *office*, (arab.) Mur'tub'u, Mur'tub'ut, f.—v. a. *to place*, *to set*, Rukh'na, Tik'a'na, Byt'ha'na. *Stationary*, a. Moo'keem. *Stationer*, a *seller of paper*, &c. Ka'ghuz'ee.—v. *Book-seller*. *Stationery*; *Paper*—*pens*—*ink*—*sealing-wax*—*etcætera*, Ka'ghuz—kul'um—si'ya'hee—lak—wu'ghuy'ra.—98. *Statuary*, *the art of forming images*, (pers.) Boot-tur'ash'ee, f.—(arab.) Nuk'kash'ee, f.—a *dealer in images*, Boot-fur'osh,—v. *Sculptor*. *Statue*, *image*, (pers.) Boot,—(sans.) Moor'ti, f. Moo'rut, f. Moort, f. Pru'ti-bimb, Pru'ti'ma, f. *Stature*, *height of any animal*, (arab.) Kud,—(hin.) Deel, (duk. f.)—pers. Un'dam. *Statute*, *law*, (pers.) A'een,—(sans.) Bidh, f.—v. *Canon*. *Statutes*, (arab.) Ku'wan'een, (pl. of Ka'noon, *Canon*.) *Staunch*, a. *firm in pursuit* (as a dog), Soong'ha,—v. *Sound*, *Strong*. *Stay*, *continuance in a place*, (hin.) Ru'ha'o, Ru'ha'ish, f. Thuh'ra'o,—v. n. *to continue in a place*, *to wait*, *to stop*, Ruh'na, Thu'hur'na, Tik'na,—*to forbear to act*, Baz-a'na,



- Dust-bui'dar-h.*, *Dur-goo'-zur'na*,—v. a. *to delay, to obstruct*, *Rok'na*,—*to wait*, *Subr-k.*—v. *Prop, Delay*.
- Stays, bodice*, (sans.) *Ung'i'-ya*, f.—(pers.) *See'na-bund*,—(arab.) *Muh'rum*, f.—102-3.
- Stead, lieu*, *Bud'la*, *San'tee*, f.—v. *Place, Use, Help, Bedstead*.
- Stead-fast*, a. *Ka'im*, *Moos'-tuk'ir*, *Wa'sik*, *Wus'eeek*.
- Stead-fastness*, (arab.) *Ki'-yam'ee*, f. *Wus'ee'kut*, f.—(hin.) *Te'ha*.
- Steadiness, firmness, constancy*, (arab.) *Ki'yam'ee*, f. *Hus'-a'nut*, f.—(pers.) *Oos'too'-war'ee*, f.
- Steady*, a. *Ki'yam*, *Oos'too'war*.
- Steak*, (chop,) hin. *Tik'ka*, *Bhus-tik'ka*.
- Steal*, v. a. *to take by theft*, *Choor'a'na*,—v. n. *to withdraw privily*, (hin.) *Khis'uk'-na*, *Khis'uk-ja'na*, *Ankh-buch'a'na*,—v. *Rob*.
- Stealer, thief*, *Chor*, *Doozd*.
- Stealth, theft*, *Cho'ree*, f.
- Stealthily*, } ad. *slily*, *Cho'ree*  
*Stealthily*, } *cho'ree*.
- Steam, vapour*, (sans.) *Baph*, f. *Bhaph*, f. *Bhup'ha'ra*,—(arab.) *Boo'khar*,—v. n. *to vapour*, *Bhub'huk'na*.
- Steamer, steam-vessel*, *Bhup'ha'ra-ju'haz*,—(in Calcutta more commonly) *Ag-ju'haz*, (lit. *Fire-ship*.)
- Steatite, soap-stone, species of*, (pers.) *Sung-i-jir'a'hut*,—used by native children as a substitute for pencil in writing on a board, and also by masons in giving a polish to stucco, (sans.) *Kut-khur'ee*, f. *Ram-khu'ree*, f. *Khur-khur'ee*, f.
- Steed, a high-bred horse, war-horse*, (bay; pers.) *Sum'-und*,—*Tou'sun*,—*Bad-pa*,—(white, gray, or cream-coloured) *Khing*,—(met.) *Gha'-zee-murd*.—v. *Horse*.
- Steel, hardened, refined iron*, (pers.) *Foo'lad*, f. *Poo'lad*, f. (? identical with) *Po'lad*, the finest Damascus steel, which, with that of Kaum, is esteemed the best in the East:—sorts of, made in India; (hin.) *Kher'ee*, f. *Kher'hee*, f. *Pug'hal*,—a very hard kind of; (hin.) *Is'pat*, (from the Portuguese *Ispada*?)—a. made of steel, *Foo'lad'ee*.
- Steel-yard*, *Too'lee*, f.
- Steep, a. precipitous*, *Khur'a*, *Oon'cha*,—v. *Precipice*.
- Steep, v. Soak*.
- Steepness*, *Oon'cha'ee*, f.
- Steeple, v. Spire, Minaret*.
- Steer, a young ox*, *Do'han*, *Khy'la*.
- Steer, v. a. to helm, or govern the helm of a vessel when sailing*, *Sook'kan-puk'ur'na*, *Ju'haz-chul'a'na*,—or *scull a boat*, *Bul'lee-mar'na*.
- Steerer, or, } helmsman*, *Sook'-Steersman, } ka'nee*—(hin. *Jheen'gut*,—(sans.) *Kun'da'-ree*, *Kunh'ree'la*,—of a boat (hin.) *Man'jbee*.
- Stem, trunk, (caudex,)* sans, *Jur'wut*, f. *Is'tumbh*, *Stumbh*.—(hin.) *Per'ee*, f. *Sil'ee*, f.

- Ter'a**,—(arab.) Sak, f.—v. *Stalk, Generation.*
- Stem**, the extreme fore timber of a vessel, Un'ee-ka-mookh'-ra.—(v. *Prow.*)
- Stench, stink**, Bud-bo, f. Bud-boo, f. Door-gundh, f.
- Stentorophonic**, a. loudly sounding, (hin.) Gu'lun'da.
- Step, pace**, (arab.) Kud'um,—(pers.) Gam,—(sans.) Pynd, f.—(hin.) Deg, Phul'as,—space passed by an advance of the foot, (hin.) Dug, f.—*footstep*, Kud'um,—(sans.) Pud,—gait, Chal, f.—*stair, degree*, (hin.) Seer'hee, f.—*stair, degree, advance*, (arab.) Dur'ju,—degree, advance, (pers.) Pa'yuh.—v. *Walk, Move.*
- Step** (jump, leap, cross, or pass) over, v. a. (sans.) Nangh'na.
- Step by step**, ad. by degrees, gradually, Kud'um-bu-kud'um, Dur'ju-bu-dur'ju.
- Steps, stairs, (ladder)** Zee'nu.
- Step-**, as a prefix implying relationship arising out of orphanage—or (with the natives of India more commonly) polygamy; has, to a limited extent of application, two Sanscrit synonymes (mas. & fem.) in the words Sou'te'la, and Sou'te'lee, f. from Sout, a rival or contemporary wife; and hence meaning—of one father by different mothers; the words Sou'te'la and Sou'te'lee are, consequently, confined in their application (as synonymes for the prefix *step-*), to the words *step-mother, step-son*, and *step-daughter*, as hereafter given. In the only two other instances of their use as prefixes they imply *half-*, thus, Sou'te'la-bha'ee, *half-brother*; i. e. a brother by the same father, but a different mother: Sou'te'lee-bu'hin, f. *half-sister*; i. e. a sister by the same father, but a different mother.
- Step-mother**, a father's wife when the real mother is dead; or the rival or contemporary wife of a living mother, (sans.) Sou'te'lee-ma, f. Be-mat, f. My-bha, f.
- Step-son**, the son of a wife by a former husband, (arab.) Rub'eeb;—the son of a husband by a former, or by a rival or contemporary wife, (sans.) Sou'te'la-be'ta.
- Step-daughter**, the daughter of a wife by a former husband, (arab.) Rub'ee'buh, f.—the daughter of a husband by a former, or by a rival or contemporary wife, (sans.) Sou'te'lee-be'tee, f.—(v. *Step-*.)
- Sterile**, a. unfruitful, Be-bur,—barren (as land), Kul'lur, Oo'snr.
- Sterility**, (of land) Kul'lur'a'ee, f. Oo'sur'a'ee, f.
- Sterling**, coin, (pers. arab.) Sik'ka, (a. current.)—v. *Money.*
- Stern**, a. harsh (pers.) Doo'-roosht, Toorsh, Tulkh,—severe of countenance, T-roo,—severe of manners, T-miz'aj.

- Stern, the after or hind part of a vessel, (pers.)* Dub'oo'-sa,—Pich'hil, Pich'ha'ree, f.
- Sternness, Doo'roosht'ee, f.*
- Sternum, point of—or ensiform cartilage, (sans.)* Kou'ree, f.
- Sternutatory plant, a—(sans.)* Nuk-chbik'nee, f.
- Stew, (gravy, hash,) pers.* Yuh'nee, f.—*a kind of, Dum-pookht,—223.—v. Seethe.*
- Steward, officer of state, minister, (pers.)* Dee'wan,—*butler, manager of the table, Kar-kha'nu'dar,—v. Superintendent, House-steward.*
- Stewing, (over a slow fire,) pers. Dum.*
- Stian, sty, Un'jun'har'ee, f.*
- Stick, a piece of wood small and long, (sans.)* La'thee, f. Dund, Luk'oot, f. Goo'jee, f. Sut'i'ya, f.—(hin.) Luk'ree, f. (duk. m.) Then'ga, Chhik'oo'nee, f. Dang, f.—(pers.) Chob, f. Chob-dus'tee, f.—*v. Thrust.*
- Stick of wax, &c. (sans.)* But'tee, f. (as Lak-but'tee, *a stick of sealing wax.*)
- Stick, v. a. to pierce, Gur'o'-na, Chhed'na, Sal'na, to fix on a pointed instrument, Gans'na,—v. a. to cause to adhere, Chip'ta'na, Sut'n'na, Sant'na,—v. n. to adhere, Chip'uk'na, Chim'ut'na, Li'put'na, Lup'ut'na, Lup'ta'na, Sut'na,—to be impeded, entangled, (stuck in the mud,) Phans'na, Phuns'na, Phus'na.*
- Stick together, v. a. Chep'na.*
- Stickiness, Chip'chip'a'hut, f.*
- Sticky, a. viscous, Chip'chip'a.*
- Stiff, a. rigid, inflexible, strong, harsh, Sukht, Doo'roosht, Kur'a.*
- Stiffness, Sukh'tee, f.*
- Stiffen, v. a. to make stiff, Kur'a-k. Sukht-k.*
- Stifle, v. a. to suffocate, Sans-rook'na.—to suppress, Dab'na, Dub'a'na.*
- Stigma, spot, brand, mark, (pers.)* Dagh,—(sans.) Kul'un, Chinb.
- Stigmatize, v. a. Dagh'ee-k. Chinh-chur'ha'na.*
- Stiletto, v. Dagger.*
- Still, alembic, (sans.)* Bhuh'ka,—(sans. duk.) Bhut'tee, f.—(arab.) Um'beek, f. Kur-um'beek,—(pers.) Dum-bund, Khoom.
- Still, a. silent, Choop, Soon'-san,—quiet, calm, A'soo'du,—v. a. to silence, quiet, appease, Sun'tun'a-k.—v. Silent, Motionless.*
- Still, ad. till now, (sans.)* Ub-tuk, Ub-tul'uk, Ub-to'ree, Ub-tu'een,—(pers.) Ta-choo'-nen,—*nevertheless, after that, Tis-pur, Tis-puh,—v. Always, Nevertheless.*
- Stillness, calm, quietude, A'soo-du'gee, f.—silence, Soon'san'-ee, f. Soon'a'put, f.*
- Stimulate, v. a. to excite, Tuh'reek-k. Tuh'rees-k.—v. Goad.*
- Stimulation, excitement, Tuh'reek, f. Tuh'rees, f.*
- Stimulant, a. provocative, Poosht.*
- Stimulus, something that excites, Tuh'reek, f.—v. Goad.*
- Sting, the weapon of a venomous animal, (pers.)* Nesh,—

- (sans.) *Dans*,—(hin.) *Chub'-huk*, f.—more particularly of a scorpion, (bin.) *Dank*, (duk. f.) *Dunk*,—of a bee or wasp, (pers.) *Na'wuk*, f.—v. a. to wound with a venomous weapon, as that of a wasp or scorpion, *Dunk-mar'na*, *Dun'-ki'ya'na*, *Dus'na*, *Bindh'na*.  
*Stinging*, a. armed with a sting, *Dun'kee'la*,—v. *Venomous*.  
*Stinging or venomous reptile*, (pers.) *Guz'in'du*.  
*Stingy*, a. *Bu'kheel*.  
*Stinginess*, *Bu'kheel'ee*, f.  
*Stink, stench*, (pers.) *Bud-bo*, f. *Bud-boo*, f.—(sans.) *Gund*, f. *Bi'gundh*, f. *Door-gundh*, f. *Bis'a'hun*, f. *Bis'a'hind*, f.—v. n. *Bo'a'na*, *Door'gundh'-a'na*.  
*Stinking*, a. *Bud-bo*, *Bud-boo*, *Gund'a*, *Bis'a'hin'da*, *Bus'-end'ha*.  
*Stint*, v. *Limit*, *Restraint*.  
*Stipend*, v. *Salary*.  
*Stipendiary*, *Tul'ub-dar*.  
*Stipulate*, v. a. *Shurt-k*. *S-bandh'na*, *Koul-kur'ar-k*.  
*Stipulation*, (arab.) *Shurt*, f. *Koul-kur'ar*.  
*Stipulated*, a. *agreed on*, (arab.) *Mush'root*.  
*Stir, tumult*, *Hoo'lur*.  
*Stir*, v. a. to move or remove, *Sur'ka'na*,—to agitate, *Ganj'na*, *Chher'na*, *Much'a'na*.  
*Stir-about*, a kind of—or grain, pulse or wheat, of any kind, boiled whole with sugar, (sans.) *Ghoong'nee*, f.  
*Stirrup*, (arab.) *Rik'ab*, f.  
*Stirrup-holder*, *Rik'ab-dar*.  
*Stirrup-leather*, *Rik'ab-du'wal*.  
*Stitch, a pass of the needle and thread in sewing*, (bin.) *Tank*, f. *Tan'ka*, *Lup'kee*, f. *Top*,—kind of wide stitch or sewing, *Gonth*,—kinds of, (pers.) *Bukh'i'ya*, *Dokht*, f.—(bin.) *Tep'chee*, f. *Toor'pun*, f. *Ju'wa*,—v. a. to sew, *Tank'na*, *Tan'keh-lug'a'na*, *Pus'ooj'na*,—*Bukh'i'ya'na*,—darn or hem, *Toor'pa'na*,—or sew together, to quilt, *Good'ar-see'na*, *Do'reh-dal'na*, *Tug'na*,—or sew with intervals, *Tup'pa-mar'na*,—v. *Sew*.  
*Stitched*, p. p. (pers.) *Dokh'ta*.  
*Stitching, kinds of*—(pers.) *Bukh'i'yu*,—(sans.) *Um'ul-put'tee*, f.—close, (pers.) *Tung-durz'ee*, f.—of the back of a book, (pers.) *Sheer'a'-zu*.  
*Stock, the trunk of a plant*, (pers.) *Tun'u*,—log, billet, *Koon'da*,—(sans.) *Kath*,—block-head, *Kath-ka-ool'loo*, *Kath-kee-bhum'bo*, f.—to stock a gun, v. a. *Koon'da-chur'ha'na*,—v. *Handle*, *Lineage*.  
— *fund, capital*, (sans.) *Poon'jee*, f. *Sun'chuy*,—(arab.) *Usl*, f.—(per.) *Ma'yu*, *Sur-ma'yu*,—(hin.) *Kool'cha*,—quantity, store, *Usl*, f. *Ma'yu*,—(sans.) *Dha'wa*.—v. *Store*.  
— *half-socking*, (hin.) *Chuk'-mu*,—v. *Sock*, 749,—*Socks* 419,—*Stockings*, 421.  
— *cravat*, (hin. duk.) *Put'ta*,—v. *Neck-cloth*.  
*Stock-in-trade*, *Usl*, f. *Sur-ma'yu*, *Mal*.



- Stock up*, v. a. *to up-root*, Ni'-kal-le'na.
- Stocks, bilboes*, (pers.) Shik'-un'ju,—(sans.) Kath, Nig'-ur,—(hin.) Hur.
- *the frame on which a vessel is built*, Ju'haz-ka-mun'-dan, Chou-good'dee, f.
- Stocking*, v. *Sock*, 749.
- Stockings, Socks*, 419, 421.
- Stolen*, p. p. Cho'ree-hoo'a,—(pers.) Dooz'dee'du.
- Stomach*, (*stomachus*), hin. Ojh, Ojh'ree, f. Jhojh, Jhoj'ha, Po'ta,—(sans.) Puchou'nee, f.—(arab.) Mid'uh, Hou'si'luh.—v. *Appetite*.
- Stomachic*, (pers.) Ju'wa'rish, f.—(sans.) Pa'chuk, Pa'chun,—n. & a. Ro'chuk.
- Stone*, (*lapis*), sans. Put'thur, Pa'thur, Pa'han,—(pers.) Sung, Jum'ad,—(arab.) Huj'ur,—*hard*, (*flint*), Kha'ra,—*large*, (*block of*) Khur-sung,—v. *Gem*, *Fruit-s. Testicle*, (*Agate*, *Blood-s. Flint*, *Grind-s. Grinder*, *Hone*, *Jews-s. Lime-s. Load-s. Marble*, *Mill-stones*, *Porphyry*, *Pumice-s. Roller*, *Whet-s.*)
- *flat—on which condiments are ground with a muller*, (sans.) Sil, Sil'a;—*or mortar, for grinding medicines*, Khur'ul,—*white*, of which plaster is made, and utensils are formed, (sans.) Dood'hi'ya-put'thur,—*set in a ring*, (hin.) The'wa,—*the black*, in the temple of Mecca, (arab.) Huj'ur-ool-us'-wud.
- *calculus of the bladder or kidney*, (sans.) Put'three, f.—(pers.) Sung-i-mus'a'nu.
- v. a. *to pelt or kill with stones*, Sung-sar-k.
- Stoning to death*, Sung-sar,—(arab.) Rujm.
- Stone-cutter*, } Sung-tur'ash,—  
*Stone-mason*, } v. *Lapidary*.
- Stone-splitting*, (pers.) Kha'-ra-shig'af.
- Stone-horse*, v. *Stallion*.
- Stone-hearted*, a. Sung-dil.
- Stone-heartedness*, Sung-dil'ee, f. Sun'geen-dil'ee, f.
- Stone-pestle, or muller with which materials are triturated on a flat stone*, Lor'ha.
- Stone-throwing, playing with stones*, Put'thur-baz'ee, f.
- Stony*, a. Puth'ree'la, Sun'gee, Sun'geen, Sung-lakh.
- Stony or rocky place or region*, Sung-is'tan.
- Stool, eat without a back*, (hin. & Mor'ha, Mond'ha,—(pers.) Tukh'tu,—(or chair,) hin. Chou'kee, f.—(sans.) Peer'ha, Peer'hee, f. Much'i'ya,—(arab. Koor'see, f.
- *evacuation of the bowels*, (hin.) Jha'ra,—(pers.) Dust,—(arab.) Bur'az.
- Stoop, act of stooping*, (hin.) Jhoo'ka'o, Jhoo'ka'wut, f.—v. n. *to bend down or forward*, Jhook'na,—(sans.) Nou'na, Nourh'na,—v. a. Jhoo'ka'na, Nour'ha'na.
- Stop, cessation*, Fur'agh, F-'ut, f.—*obstruction*, Rok, f. Rok'un, f.—*interruption*, Hurj, Big'hun,—*point in writing*, Boon'da, Bis'ram.—v. a. *to hinder from any action* Rok'-



- na, Ut'ka'na,—to intercept,  
 Kat'na,—to suspend, Bus-k.  
 —to close, Bund-k.—to ob-  
 struct, Rok'na,—to cease  
 from any thing, Mou'koof-k.  
 —v. n. M-h.—v. Stay, Ob-  
 struction.
- Stopped, p. p. suspended, Mou-  
 koof-hoo'a,—closed, Bund-  
 kee'a.
- Stopper, } plug, cork, Thek'a,  
 Stopple, } Thep'ee, f. Dut'ta.
- Storax, (sans.) Sil'a'jit,—  
 (greek) Us'tur'uk.
- Store, stock, hoard, Jum'a, f.  
 Dha'wa, Sun'chuy,—v. a. to  
 hoard, Ganj'na.—v. Plenty.
- Store-house, (sans.) Kot'hee,  
 f. Kha'ta-ba'ree, f.—(arab.)  
 Mukh'zun, (hence the spa-  
 nish *Almazén*, port. *Alma-  
 zem*, ital. *Magazzino*, fr.  
*Magasin*, and the eng. *Ma-  
 gazine*, Sh. hin. dic.)—or  
 granary, Buk'har, Buk'ba'-  
 ree, f.—for house-hold goods,  
 Bhun'dar.—v. Godown.
- Stores, goods, chattels, baggage,  
 (arab.) Us'bab,—v. Provi-  
 sions, Sea-stock.
- Store-keeper, Go'la-dar, Bhun'-  
 da'ree, Zukh'ee'ru-dar.
- Stories, tales, fables, (arab.)  
 Nuk'li'yat.
- Storied, v. Two-storied.
- Stork, (arab.) Luk-luk,—(pers.)  
 Lug-lug.—the cry of a, Luk-  
 luk'u.—(v. *Ardea*.)
- Storm, tempest, (hin.) An'-  
 dhee, f.—(arab.) Too'fan,  
 (analog. to gr. *Τυφών*.)—sans.  
 Jhuk'kur, Chou'wa'ee, f.  
 (i. e. wind blowing from four  
 quarters.)—tempest, commo-  
 tion, tumult, calamity, (pers.)  
 A'shob,—commotion, tumult,  
 violence, calamity, (hin.)  
 Un'dher,—assault on a for-  
 tified place, (arab.) Hum'lu,  
 —(hin.) Hul'lu,—(pers.)  
 Yoo'rish,—v. a. to assault,  
 H-k.—v. n. to rage, Jhoonjh'-  
 la'na,
- Stormy, a. tempestuous, violent,  
 passionate, Too'fa'nee; Mouj-  
 khez, (i. e. producing waves.)
- Story, tale, fable, (arab.) Kis'-  
 sa, Nukl, f.—(sans.) Ku'ba'-  
 nee, f. (duk. m.) Kut'ua, f.  
 —(duk.) Ka'nee,—(pers.)  
 Das'tan, f. Uf'sa'nu,—(hin.)  
 Pun'wa'ra,—history, Na'muh,  
 Ta'reekh, f.—v. Relate.
- Story-teller, Kis'sa-khwan,  
 Nuk'lee, Kut'thuk, Uf'sa'nu-  
 khwan, U-go, Pun'wa'ri'ya.
- Story, stage or floor of a house,  
 (sans.) Kot'ha, Khun,—  
 —(arab.) Mun'zil, Tub'uk,  
 —as an adjec. Muh'lu; thus,  
 Ek-muh'lu-kot'hee, a one-  
 storied house; Do-muh'lu-  
 kot'hee, a two-storied house.  
 —v. Upper-story.
- Stout, a. strong, robust, Mus'-  
 boot, Koong'ra,—corpulent,  
 Mo'ta. [chul'a.
- Stout-hearted, a. resolute. Dil-  
 Stout-heartedness, Dil-chul'ee, f.
- Stoutness, Mus'boo'tee, f.  
 Koong'ra'ee, f.
- Stove, fire-grate, (pers.) Gool-  
 khun, Tun'oor,—(v. Oven.)
- Stow, v. a. to lay by compactly,  
 Doo'roost-rukh'na.
- Strabism, v. Squinting.
- Straddle, v. n. Koosh'a'da-rou-  
 chul'na.

- Straddling, the gait of an animal that straddles with its hind legs, (pers.)* Koosh'a'-da-rou'ee, f.
- Straddling horse, a horse that walks wide, or straddles with the hind legs, (pers.)* Koosh'-a'-da-rou.
- Straggler, v. Wanderer.*
- Straight, a. tense, tight, Kus'a, Khich'a, Tung, Choost,—direct, right, Seed'ha, Bur'a'-bur, Moos'tuk'eem,—v. Tight, Strait.*
- Straightness, Seed'ha'ee, f.*
- Straighten, v. a. Seed'ha-k.*
- Strait, a narrow pass, a frith, (pers.) Tung'na, Tung'na'ee, f.—(hin.) Gha'tee, f. (sans.) San'kur, f. Sun'kree.—distress, difficulty, (pers.) Tung'-cha'ee, f. Tun'gee, f.—a. close, narrow, strict, San'kur,—close, narrow, Suk'et, Choost, Tung.*
- Straiten, v. a. to make narrow, to contract, to tighten, to distress, Tung-k.*
- Straitness, narrowness, Tun'-gee, f.—v. Rigour.*
- Strain, sprain, (hin.) Moch,—v. a. Moch'ka'na.*
- Strain, teature, make, Bun'a'-wut, f.—stock, race, Nusl, f.—disposition, Miz'aj,—turn, tendency, Myl,—style of language, Ib'a'rut, f.—v. a. to stretch, Tan'na,—to force, Zor-k.—to filter, Chhan'na, Kup'ur-chhan-k.—v. n. to be filtered, Chhun'-na.—v. Tone, Song.*
- Strainer, filterer, Chhun'na, Si'fee, f.*
- Straining (of the rectum), Kunk'ha,—v. Tension.*
- Strand, shore, beach, (pers.) Kin'a'ra, Reg'is'tan, (a sandy place.)*
- Strand, twist of rope, &c., (hin.) Lur, f. Tug'gee, f.—Pan, Pam. (Roebuck's Nav. Dic.)*
- Strange, a. foreign, Be'ga'nu, Big'a'nu, Bir'a'na, Pur'a'ya, Ghur'eeb, Ghyr, Pnr'des'ee,—unusual, odd, Nir'a'la,—wonderful, Uj'ub, Ghur'eeb,—v. New, Unusual, Wonderful.*
- Strangeness, foreignness, Beg'a'-nu'gee, f. Ghur'eeb'ee, f.*
- Stranger, foreigner, Be'ga'nu, Ghur'eeb, m. f. Ghyr, Pur-des'ee,—one unknown, Naash'na, Un-jan,—v. Guest.*
- Strangle, v. a. to choke, to throttle, Gul'a-dub'a'na, G-ghot'na, G-ghont'na, A'-roondh'na,—(with a noose), Phans'na, Phan'see-d.—(with a thong of leather,) Tus'mu-khynch'na,—(in suicide) Phan'see-lug'a'na.*
- Strangled, p. p. Phan'see-hoo'a.*
- Strangler, (pers.) Tus'mu-kush.*
- Strangulation, (sans.) Phan'see, f. Kunth-a'roon'dhuan,—v. Suffocation.*
- Strangury, (arab.) Hubs-ool-boul, Tuk'teer, f.*
- Strap, slip, Pa'ruh,—of leather, Do-al, f. Doo-al'ee, f. Dee'-wa'lee, f. Tus'mu,—razor-strop, Chum'o'ta, Chum'o'-tee, f.*

- Stratagem, artifice, (arab.)* Hee'la, H-baz'ee, f. H-saz'ee, f. Tuz'weer, f.—(sans.) Chhul, C-chhidr, C-chhidr'-um,—(pers.) Ro'bah-baz'ee, f. (*Fox-play.*)
- Stratum, layer, (pers.)* Tuh, f.—(arab.) Tub'uk,—(hin.) Pur'ut.
- Straw, stalk or stem of corn, (hin.)* Bich'a'lee, f.—(sans.) Ghas, f.—(pers.) Kah, f.—(hin.) Khur, f. Khurb, f. Ner'oo'a,—(sans.) Nul'-oo'a, Poo'wal, f. Pur'al, f.—of jo'ar and baj'ra, (*holcus sorghum and spicatus*, of Dr. Rox.) hin. Kur'bee, f.
- Straw and mud, mixed as a plaster for walls, (pers.)* Kah-gil.
- Stray, v. Wander, Rove.*
- Straying, v. Wandering.*
- Streak, a line of colour, (sans.)* Luk'eer, f.—(pers.) Kush'-uk.—(v. *Line.*)
- Streaked, a. striped, Dha'ree-dar.*
- Stream, current, (sans.)* Dha'-ra, f. Dhar, f.—(arab.) Nuhr f.—(pers.) Ab-i-ja'ee, Ab-jo, f.—v. n. *to flow*, Ja'ree-h.
- Streamer, pennant, pennon, Dhuj'a, f.*
- Street, a way, Ras'ta, Sur'uk, f.—narrow, Koo'cha.—(v. Lane, Road.)*
- Street-beggar, (pers.)* Koo'cha-gud'a.
- Street-walker, stroller, vagabond, vagrant, Koo'cha-gurd.*
- Street-walking, strolling, Koo'-cha-gur'dee, f.*
- Strength, physical power, vigour, Zor, Muz'boo'tee. f. Ta'kul, f. Koo'wut, f. Tu'-wan, Tu'wan'a'ee, f. Oos'-too'wa'ree, f.—intellectual power, Mood'rik'u,—potency of liquor, Tez'ee, f.—fortification, fortress, His'ar,—armament, military force, Sip'ah, f. Lush'kur, Us'kur,—validity, Soo'boot.*
- Strength of mind, Koo'wut-i-a'khi'za, K-i-dil.*
- Strength of stomach, K-i-mid'u.*
- Strength of a current, Tor.*
- Strengthen, v. a. to make strong. Zor-d. Muz'boot-k.—to confirm, Sa'bit-k.*
- Strengthless, a. Be-zor.*
- Strenuous, a. Sur-gurm.*
- Strenuousness, Sur-gur'mee, f.*
- Stress, force, importance, Zor.*
- Stretch, extension, Khich'a'o,—v. a. Khynch'na, Tan'na,—to stretch out the hands to take any-thing, Lum'ta'-ra.*
- Stretched, p. p. or a. Khich'a.*
- Strew, v. a. Chhit'ra'na, Chhit'ka'na, Nis'ar-k.*
- Strewing, p. a. (chiefly used in compos.)* Uf'shan, Uf'sha'nee, f. Fish'an, Fish'a'nee, f. Rez.
- Strewing roses, p. a. (or p. p. strewed with roses,) Gool-uf'shan, G-uf'sha'nee, f. G-fish'an, G-fish'a'nee, G-rez.*
- Strewed, a. Uf'sha'nee.*
- Stricken, p. p. struck, (pers.) Zud'ub.*
- Strict, a. exact, Theek, T-thak,—v. Rigorous, Seere.*

- Strictly*, ad. *exactly*, Theek'-um-theek.
- Strictness*, accuracy, Sih'hut, f.—v. *Severity*.
- Stricture*, censure, Chher-chhar, f. Chher-kha'nee, f.
- Stride*, a long step, Phul'as, Phul'ang,—v. *Step*, *Straddle*.
- Strife*, contest, Jhug'ra.
- Strike*, v. a. to hit with force, to give a blow, to smite, to stamp, Mar'na,—to dash, Jhar'na, Peet'na,—to lower, Oo'tar'na,—v. *Punish*, *Afflict*, *Alarm*, *Sound*.
- Strike out*, v. a. to efface, Ni'-kal-dal'na.
- Strike the hand against the arm of the other hand as a challenge*, or in defiance preparatory to wrestling, (v. a. to —) Tal-mar'na, T-d. T-thok'na, Khum-thonk'na, K-mar'na, K-buj'a'na.
- Striker*, Mar'ne-ha'ra, Jur'i'ya.
- Striking*, smiting, Mar'na,—p. a. *stamping*, *coining*, Za'-rib, Zurb, f.—v. *Surprising*.
- String*, line, cord, (hin.) Dor, Do'ra, Do'ree, f. Je'o'ra, Je'o'ree, f.—(pers.) Rish'tu, Res'man, f.—*chord of an instrument*, (pers.) Tar, m. f. Rod, Rood.—(sans.) Tunt, f.—*series*, (arab.) Kit'ar, f. Kut'ar, f. Silk,—(sans.) Tan'ta.—v. *Thread*, *Fibre*, *Tendon*, *Series*, (*Bow-string*.)
- row, or line of animals, (hin.) Rel'a,—(arab.) Kor, f.
- of beads, (pearls, &c.) hin. Lur, f. Lur'ee, f.—v. *Rosary*.
- String*, row or line of camels, (pers.) Shoo'toor-kut'ar.
- or file of captives or slaves chained together, or of buckets passed over the persian wheel, (hin.) Jel.
- of pearls or gems with which indian ladies adorn their hands, (pers.) Dust-bund.
- with which garments are tied, (hin.) Tun'ee, f.
- by which scales are held or suspended, (sans.) Dns.
- which suspends the scale of a balance, (hin.) Jo'tee, f.
- tied round the waist, and to which the cloth worn between the legs (Lun'got'a or Lun'got'ee, f.) is fastened, Kur'gud'a, Kur'do'ra, (duk.)
- String*, v. a. to file (as beads), Ganth'na, Goonth'na, Lur'-i'ya'na, Pir'o'na, Pur'o'na, Po'na,—to chord an instrument, Tar-chur'ha'na.
- Strings of flowers suspended over gate-ways on public festivals*, (sans.) To'run.
- Stringiness*, (pers.) Resh'u.
- Stringy*, a. fibrous, Resh'u-dar.
- Strip*, a narrow shred, Durz.
- Strip*, v. a. to make naked, Nun'ga-k. Oo'ghar'na,—v. *Deprive*, *Peel*, *Rob*.
- Strip off*, v. a. to tear off, Oo'tar'na, Khynch'na.
- Stripe*, line, streak, Dha'ree, f. Dun'deer, f. Chuch'eer,—lash, Ko'ra,—v. *Blow*.
- Striped*, a. Dha'ree-dar, Seen'-ki'ya.

- Striped, muslin*, (hin.) Do'ri'-ya.
- Stripling, a youth*, (pers.) Ko'-duk.—(hin.) Gub'roo,—v. *Lad, Youth*.
- Stript, p. p. made naked*, Nun'-ga-kee'a.—*deprived of*, Mus'-loob.
- Strive, v. n. to make effort, to labour, to contend*, Zor-mar'-na, Hath-pa'on-mar'na,—*to oppose, to vie*, Bur'a'bur'-ee-k.
- Stroke, blow, sudden affliction*, (arab.) Sud'mu,—*act of one body striking another*, Lag, f. Tho'kur, f.
- Stroke of the sun, coup de soleil*, (sans.) Tum'ka,—(hin.) Jho'la. (v. *Palsy*.)
- Stroke with the fore-foot of a horse*, (hin.) Tap, f.
- Stroke, v. a. to rub gently with the hand*, Hath-pher'na, Sub'ra'na, Suh'la'na, Sih'-ra'na.
- Stroking, act of rubbing*, (hin.) Suh'la'but, f.
- Stroll, ramble*, Syr, f.—v. n. Phir'na.
- Stroller, vagrant*, Koo'cha-gurd.
- Strolling*, Koo'cha-gur'dee, f.
- Strong, a. vigorous*, (arab.) Muz'boot, Ku'wee,—(pers.) Oos'too'war,—(sans.) Kus'-ee'la,—(hin.) Kut'ta,—*hale*, Bhul'a, B-chun'ga,—*forceful, forcible*, Zor-a'wur, Z-wur, Z-een,—*able of mind*, Ukl-mund,—*determined*, Mut'een,—*fortified*, (arab.) Hus'een, Mooh'kum,—*potent*, (pers.) Tez,—(sans.) Kur'wa, — *hard*, Kur'a, Sukht.
- Strong-hold, fortress, castle*, (sans.) Kot.
- Strophe*, (arab.) Kil'a.
- Strow, v. Strew*.
- Struck, p. p. beaten, smitten*, Ma'ra-hoo'a, Zud'u.
- Structure, act of building*, Ta'-meer, f.—*form*, Bun'a'wut, f. Doul, Tur'keeb, f.—*ediface*, Im'a'rut, f.
- Struggle, labour*, Mih'nut, f. Dour, f.—*contest, (trial of strength)*, Zor-az'ma'ee, f.—v. n. *to strive*, Dour'na,—*to contest*, Lur'na.
- Strumpet, whore*, (pers.) Lush'-kur-khul'as, f. Hoz'ar-ga'-ee'du, f. Yar-baz, f.—(arab.) Mal-za'dee, f. Za'ni'ya, f.—*who notifies her profession by coughing*, (arab.) Kul'ba, f. (cough, cougher.)—v. *Prostitute, Whore*.
- Strut, Uk'ur*,—v. n. *to walk with affected dignity*, Uynth'-na.
- Strutter, Uk'ur-baz*.
- Strutting, Uk'ur-baz'ee*, f. Tub'ukh'toor.
- Strychnos, v. Nux romica*.
- S. potatorum, v. Clearing-nut*.
- S. colubrina, Kooch'la-lut'a*.
- Stubble*, (hin.) Badh, f. Thoon'-thee, f.
- Stubborn, a. obstinate*, Much'la'-ha,—v. *Stiff, Hardy, Harsh*.
- Stubbornness, Much'la'but*, f. Much'la'ee, f. Much'ul-pun.
- Stud, boss, Phool*,—*boss, knob, button*, (duk.) Goon'dee,—*a knob-headed nail*, Goal-mekh, f.



- Stud*, collection of horses and mares, (hin.) Pa'ga.
- Studs of gold or silver*, (hin.) Bor.
- Student, scholar*, (arab.) Ta'-lib-i-ilm,—(sans.) Bid'yar'-thee.
- Study, application to learning*, Ta'lib-i-ilm'ee, f. T-ool-ilm'ee, f. (i. e. Search of knowledge.) Moo'ta'li'uh,—(sans.) Seekh, f. Chin'tan,—a particular kind of learning, Ilm,—v. a. to apply to learning, M-k. S'-na, C'-a—v. Perplexity, Contrivance.
- Studious, a. given to learning*, Ilm-dost.
- Stuff, material*, Cheez, f.—furniture, goods, Us'bab, Sa'man,—matter or thing in contempt, (non-sense,) Pooch'-i'yat, Pooch-ba'fee, f.—coarse cloth or slight texture (used for bedding, bullocks' saddles, &c. pers. duk.) Num'du.
- Stuff, v. a. to fill, to cram, to thrust*, Thans'na, Thas'na, Thes'na, Thos'na, Ghoo'ser'-na, Ghoo'sa'na, Dhoos'na, Champ'na, Khonch'na, Mel'-na,—(to cause to fill or cram, Thoo'sa'na.)
- Stuffing of a pillow, cushion, bed, &c.* (arab.) Hush'o,—any thing stuffed into something else, as grass into thatch, (hin.) Khon'chee, f. (Sh. hin. dic.)
- Stumble, a trip of the feet*, Tho'kur, f. Pa-lughz,—v. n. to trip, T-kha'na, Tuk'kur-kha'na,—(applied to a beast
- Na'khoon-le'na, Nooh-le'na,—v. Blunder.
- Stumbling, tripping*, Lugh-zish, f.—p. a. (in compos.) pers. Lughz.
- Stumbling-block*, Tho'kur, f.
- Stump, the stump of any solid body after the rest is taken away*, (hin.) Thoonth,—of timber, (sans.) Stumb, Stumbh, Is'tumbh,—v. Lop.
- Stupe, Lot'ha, f.*—v. a. Sed'-na.
- Stupefaction*, Be-hosh'ee, f.
- Stupid, a.* Be-woo'koof, Bhud'-da, Kuj-fuhm, Kum-ukl, Uh'muk.
- Stupidity*, Be-woo'koof'ee, f. Kuj-fuh'mee, f. Kum-uk'lee, f. Uh'muk-a'pun.
- Stupidly, ad.* Uh'muk-a'nu. (This word is applied, figuratively, to the money which an Amil is obliged to pay to make up a deficiency of the revenue.)
- Stupified, a.* Be-hosh.
- Stupendous, a.* Uj'ub.
- Stupify, v. a.* Be-hosh-k.
- Stupor, insensibility*, Ghush,—astonishment, Hy'rut, f.
- Stuprate, v. a.* Hoor'mut-le'na.
- Stupration*, Jubr, Ghusb,—price of, Khur'chee, f.
- Sturdy, a. hardy, strong*, Muz'-boot,—stout, Mo'ta,—strong, obstinate, brutal, Sukht,—v. Resolute.
- Stutter, v. Stammer.*
- Stutterer, v. Stammerer.*
- Stuttering, v. Stammering.*
- Sty, v. Stian; Hog-sty.*
- Style, the ancient pen, a pointed iron used in writing on*

- leaves, &c. (ooriya.) Lekh'on, —spike, pin, Kan'ta,—manner of writing with regard to language, Ib'a'rut, f.—pin of a dial, Mik'yas,—manner, mode, Dou, Dhub.
- Style*, v. a. to name, Luk'ub-d.
- Styptic*, Du'wa-kab'iz,—a. (arab.) Ja'mid.
- tyrax benzoin*, (arab.) Ban, —(duk.) Ood.—(The tree producing the gum-resin called Benzoin, of which the only preparation is *flores ben-zoes*, a medicine now nearly out of use. Voigt.)
- Subah*, (cor. of the arab.) Soo'-bu, a Province; each Soobu being divided into Surkars, and these into Purgunuhs.
- Subahda*, (cor. of the arab. and pers.) Soo'bu'dar, the Chief, Viceroy, or Lieutenant of a province; a native military officer in the indian armies, whose rank, in the service of the East India Company, corresponds with that of Captain.
- Subadary*, (cor. of the arab. and pers.) Soo'bu'dar'ee, f. the government of a Soo'bu, or office of a Soo'bu'dar.
- Subaltern*, v. Subordinate.
- Subdue*, v. a. to bring under, Dub'a'na, Zer-k.
- Subdued*, a. Zer-dust, Mugh'-loob.
- Sub'ha'dra*, f. } the idol sister  
*Soo'bhu'dra*, f. } of the h. gods  
 Jugurnath and Bulram, with whose idols she is commonly placed and worshipped.—283.
- Subject*, one who lives under the dominion of a ruling power, (arab.) Ry'yut, m. f. —(pers.) Zer-dust,—(hin.) Dub'el,—that in which any thing inheres or exists, (sans.) Nid'han,—a. living under control or dominion, Zer-sa'-ya, Ud'heen, Ta'bi,—v. Theme, Liable.
- Subject*, v. a. to put under, to control, Zer-k. Ta'bi-k.
- Subjected*, p. a. Ta'bi.
- Subjection*, Ry'yut'ee, f. Ta'-bi'dar'ee, f.
- Subjects*, Ry'yut-lok,—(arab.) Ri'a'ya.
- Subjugate*, v. a. to subdue, Zer-k. Ta'bi-k.
- Subjugation*, Ta'bi-dar'ee, f.
- Sublimate*, v. Corrosive sub.
- Sublime*, a. exalted, grand, A'lee, Boo'lund, Bul'und.
- Sublimity*, Boo'lun'dee, f.
- Sublunary*, v. Earthly.
- Submersion*, (arab.) Igh'rak.
- Submission*, I'ta'ut, f. Ud'hee'-nee, f. Ud'heen'ta, f.
- Submissive*, a. Ud'heen, Moo'-tee'u.
- Submissiveness*, Ud'hee'nee, f. Ud'heen'ta, f.
- Submit*, v. n. to yield, Man'na, Nou'na, Leech-ja'na.—v. Refer.
- Subordinate*, inferior, a. and n. Zer-dust, Tul'ih'roo.
- Subordination*, state of being under control, (discipline,) Zubt,—a series regularly descending. (concatenation,) Sil'sil'a, S-'hut, f.
- Subscribe*, v. a. to attest by writing the name, Subt-k.

- Su'heeh-k. Nam-likh'na,—to give consent, Ra'zee-d.  
*Subscription*, contribution, Bih'ree, f. Chun'da, Mut'-hout.—v. *Signature*.  
*Subsequent*, a. Pichh'la.  
*Subsequently*, ad. Bad.  
*Subservient*, a. Ud'heen.  
*Subside*, v. n. to settle downwards, to sink, Doob'na.  
*Subsidiary*, a. Koo'muk'ee.  
*Subsidy*, v. *Tribute*.  
*Subsist*, v. n. to be, Ho'na, Ruh'na,—v. a. to maintain, Gooz'ran-kur'nee.  
*Subsistence*, Mu'ash, f. Rizk.—(met.) Num'uk (lit. *Salt*.)  
*Subsistence-money*, (pers.) Khoo'rak'ee, f.  
*Substance*, the essential part, Zat, f. Nufs,—v. *Wealth*.  
*Substantial*, a. solid, strong, Oos'too'war,—v. *Real*, *Solid*, *Wealthy*. [Sa'bit-k.  
*Substantiate*, v. a. to prove,  
*Substantive*, v. *Noun*.  
*Substantive noun in the nominative case*, (arab.) Moob'tud'a.  
*Substantive and adjective (in syntax)*, or subject and predicate, (arab.) Moob'tud'a-okhub-ur, f.  
*Substitute*, Bud'la, Bud'ul,—v. a. Bud'lee-k.  
*Substitution*, Bud'la, Bud'ul.  
*Subtract*, v. *Subtract*.  
*Subterfuge*, Bu'ha'nuh, Hee'la.  
*Subterraneous*, } a. Zer-zum'-  
*Subterranean*, } een.  
*Subtle*, a. thin, fine, Mi'heen, Duk'eeek, Ba'reek, Na'zook, Too'nook,—acute, Tez.—v. *Subtle*.  
*Subtillies*, Duk'a'ik.  
*Subtilty*, } subtileness, Ba'ree'-  
*Subtility*, } kee, f. Lut'a'-  
 fut, f.  
*Subtle*, a. sly, artful, cunning, Si'ya'na.  
*Subtlety*, } slyness, artful-  
*Subtleness*, } ness, cunning, Si'ya'na-pun.  
*Subtract*, v. a. to deduct, Wuz'u-k. Ghut'a'na.  
*Subtracted*, a. Min'ha'ee.  
*Subtraction*, deduction, Min'ha.  
*Suburbs*, (arab.) Hu'wa'lee, f.—(pers.) Shuhr-poo'ra,—(sans.) Ni'kas, Gwen'da.  
*Subversion*, (arab.) In'kil'ab.  
*Subvert*, v. a. Ool'ta'na, Oo'-lut'na.  
*Succedaneum*, (hin.) Sun'tee.  
*Succeed*, v. n. to follow next in order, Py-dur-py-ho'na,—v. n. to be successful, Kam-yab-h. Bur'a'na, Bu'-sur-a'na, Bun'na, Bun'a'na, Bun-pur'na, Chul'na, Jum'-uk'na.  
*Success*, Kam-yab'ee, f. Kam-ran'ee, f. Bur'uk'ut, f. Bur-khoord, f. Shurt-burt, f.  
*Successful*, a. Kam-yab, Kam-ran.  
*Succession*, consecution, (concatenation,) lineage, (arab.) Sil'sil'a, S-'hut, f.—power or right of succeeding (to a place or office), Ja'e-nish'-een'ee, f.  
*Successive*, a. Py'dur'py, Lug'-a'tar.  
*Successively*, ad. Py'dur'py, Py'a'py.  
*Successor*, Ja'e-nish'een, Ka'im-muk'am, Khul'uf: Khul'ee'-

- fa. (See this word under the article *Sovereign*, p. 755.)
- Succinct**, a. *short, brief*, Mook'tus'ur.
- Succour**, aid, (arab.) Mud'ud, f. (duk. m.) M-gar'ee, f. Im'dad, f.—(pers.) Cha'ru, Fur'yad-rus'ee, f.
- Succourer**, Mud'ud-gar, Fur'yad-rus.
- Succourless**, a. Be-cha'ruh.
- Succulence**, juiciness, (pers.) Ser-ab'ee, f. Sha'dab'ee, f.
- Succulent**, a. Ser-ab, Sha'dab.
- Succumb**, v. n. *to sink, to yield*, (sans.) Nee'che-ja'na, —(hin. sans.) Leech-ja'na.
- Such**, a. *of that or the like kind*, (hin.) Ty'sa, Uy'sa, Wy'sa.
- Such a one or thing**, (arab.) Foo'lan, Foo'la'nu.
- Such as before**, Wy'sa-ka-wy'sa, Jy'sa-ka-ty'sa.
- Suck**, *to draw in with the mouth*, v. a. Choos'na, Chooh'na,—v. n. Choong'na, (duk.)—*to cause or give to suck*, Choos'a'na.
- Sucker**, *shoot of a plant*, (pers.) Ni'hal.
- Sucking**, *living on milk*, Sheer-khwar'u'gee, f.
- Sucking-stick**, *or infant's coral*, (sans.) Choos'nee, f.
- Suckle**, v. a. *to nurse at the breast*, Doodh-pil'a'na.
- Suckling**, Sheer-khwar, S-khwa'ru.
- Sudden**, a. *abrupt*, (pers.) Na-gah'ee, Na-gu'han, Na-gu'han'ee,—(sans.) Ek-a-ek.
- Suddenly**, ad. Na-gah, Na-guh, Na-gu'han, Na-gu'han'ee, Ek-a-ek'ee.
- Sue**, v. a. *to follow, (to importune)*, Peech'ha-le'na,—v. *Petition*.
- Suet**, (fat,) Chur'bee, f.—*of the kidneys*, Goor'deh-keechur'bee, f.
- Suf'ee**, (arab.) the name of a *persian dynasty, founded by Shah Ismaeel Sufee, which governed from A. D. 1503 to 1736, when it was overturned by Nadir Shah*.—v. *Sophi*, p. 754.—(Suf'ee, as an adj. means *Pure, Just*.)
- Suffer**, v. a. *to undergo, to bear, to endure*, Bur'dasht-k. Bhur'na, Khe'o'na,—v. n. Un'gez'na, Suh'na,—v. a. *to support, not to sink under*, Oo'tha'na.—v. a. *to allow*, Man'na.
- Sufferable**, a. *endurable*, Su'-hun-kar, S-har.
- Sufferance**, *patience, endurance*, Bur'dasht, f. Tu'hum'mool, Sy'hur'un,—v. *Pain, Tolerantion*.
- Sufferer**, *one who suffers*, Sy'-hur'un'ee.
- Suffering**, Ee'za, f. Uz'ee'ut, f. Dookh.
- Suffice**, v. n. *to be enough*, Ka'fee-h,—v. a. Kif'a'yut-k.
- Sufficiency**, *enough*, Kif'a'yut, f. K-'ee, f.—*competence*, Wuj'ha-gooz'ran,—v. *Conceit, Self-conceit*.
- Sufficient**, a. *enough*, Bus. Ka'fee, Ka'bil.
- Suffocate**, v. a. Dum-rok'na, Sans-rok'na.
- Suffocation**, (arab.) Ghoos'sub, Hubs-oon-nuf'us, Khoo'nat. (v. Quinsy.)



*Suffrage*, voice, (word, promise, consent,) Koul.

*Suffuse*, v. a. Phy'la'na.

*Suffusion*, v. *Spread*, *S-ing*.

*Sugar*, the saccharine produce of the sugar-cane, (pers.)

Shuk'ur, f. Shuk'kur, f.—

(arab.) Sook'kur,—(hin. the

most common native name

used by Europeans,) Chee'-

nee, f. (probably so named

from Cheen, China, whence it

may have been first brought to

India, Sh. hin. dic.)—coarse,

kind (or kinds?) hin. Boo'ra

Koor'sut,—(sans.) Khund,

Khand, (v. *S-candy*),—purified

with Siwar (?), sans.

Se'wa'ree, f.—or manna of

bamboo, (arab.) Tub'a'sheer,

f.—(sans.) Buns-lo'chun,

(which, by analysis, has been

found to contain much sila-

ceous earth Sh. hin. dic.)—

chrystallized in an earthen

pot, (sugar-candy?) (pers.)

Koo'za.

*Sugar-boiler*, (sans.) Kan'doo.

*Sugar-candy*, (arab.) Mis'ree,

f. (apparently from Mistr—

*Egypt*), Kund,—white sugar-

candy, or powdered loaf-

sugar, (pers.) Ab-looj.

*Sugar-cake*, v. Ba'dam-tukh'-

tee, Ba'loo-sha'hee, But'a'sa,

Bur'fee, p. 222. Goor-tukh'-

tee, 223. Hul'wa, Hul'wa-

so'hun, Kheer-tukh'tee,

Khuj'oor, 224. Mun'da, 225.

Pe'ra, Pe'ree, 226.

*Sugar-cane*, (pers.) Ny-shuk'-

ur, f.—saccharum officina-

rum, (sans.) Ookh, f. Eekh,

f.—(hin.) Gan'da, Gun'na,—

a species or variety of, with

long joints, (sans.) Bur'oon'-

kha,—species or varieties of,

(sans.) Poun'da,—(hin.)

Chun, Kut'a'ra, Mut'na.

— after expression of the

juice, Kho'ee, f.

— cut, segment, or portion

of, Gun'der'ee, f.

*Sugar-cane juice*, (pers.) Sheer-

i-ny :—when boiling into

sugar, (hin.) Lub'ee, f.—

(Note: the juice of the sugar-

cane is the best antidote to

arsenic. Chisholm.)

*Sugar-cane sprout*, (sans.) Ak.

*Sugar-drops*, Boon'di'yan, f.

*Sugar-lipped*, a. Shuk'ur-lub.

*Sugar-mill*, or press, Chee'-

nee-kee-kol'hoo, f.—(hin.)

Gha'nee, f.

*Sugar-plantation*, (pers.) Shuk-

ur-is'tan, Ny-is'tan.

*Sugar-seller*, (pers.) Shuk'ur-

fur'osh, (met. a Sweet-heart.)

*Sugary*, a. sweet, Shuk'ur'een.

*Suggest*, v. a. to hint, to inti-

mate, Ish'a'ra-d. Ish'a'rut-d.

Chit'a'na, Chit'a'o'na.

*Suggestion*, v. Hint.

*Suicide*, self-murder, Khood-

koosh'ee,—a self-murderer,

Khood-koosh.—(To commit

suicide, v. n. Mar-mur'na,—

to stab one's self, Pet-mar'-

na.)

*Suit*, a suing, petition, entreaty,

Dur'khwast, f.—courtship,

A'shik'ee, f.—cause or action

at law, (arab.) Moo'kud'-

dum'u, Moo'a'mul'u, Moo'a'-

mul'ut, f. (pl. Moo'a'mul'at.)

— set, Jo'ra, Jo'ree, f.—

series of a pack of cards, (as



- hearts, clubs, &c.*) Rung, (lit. colour.—v. *Pack of cards*, 633.)—v. *Retinue*.  
*Suit*, } *retinue*, (arab.) Jul'eb,  
*Suite*, } Hush'um,—(pers.) Su'war'ee, f.  
*Suit of clothes, apparel*, Bus'un,—*of female clothes*, Tee'yul, f.  
*Suit*, v. a. Bur'a'bur-k. Theek-thak-k.—v. n. Bur'a'bur-h. Theek-a'na, Mil'na, Lug'na, Suj'na.  
*Suitable*, a. Moo'wa'fik, Moo'na'sib, La'ik, L'ee, f.  
*Suitableness*, Moo'na'sib'ut, f.  
*Suiting*, a. Moo'wa'fik.  
*Suitor, woer*, A'shik,—v. *Plaintiff*.  
*Sulky*, } a. *displeased*, Na-Sullen, } khoosh.  
*Sulkiness*, } *displeasure*, Na-Sullenness, } khoosh'ee, f.  
*Sul'am*, (arab.) *Salutation, Peace, Safety*; the most common greeting, at meeting and parting, among all classes in India, and between natives and Europeans in particular; usually accompanied by the action of gracefully raising the right hand to the forehead, often performed in silence, and hence, as an act of obeisance, known by the same name.—v. *Forms of Salutation*, 318. *Salam*, 706.  
*Sully*, v. a. *to soil, to spot*, Dag'h'ee-k.  
*Sullied*, a. Dag'h'ee.  
*Sulphas ferri, martial vitriol*, (hin.) Kus'ees.  
*Sulphur, brimstone*, (sans.) Gund'huk, f.—(pers.) Go'gird, f.—(arab.) Kib'reet,—*red*, Go'gird-i-uh'mur :—(a sort of brimstone, sans. Un'o'las'ar. Hunter.)  
*Sulphuric acid*, Gund'huk-ka-utr.  
*Sulphuric*, } a. *sulphurous*,  
*Sulphury*, } Kib'ree'tee.  
*Sultan*, (cor. of the arab.) Sool'tan, a *Sovereign, a King, an Emperor*.  
*Sultana, sultanness*, Be'gum, f. Mul'ik'uh, f.  
*Sultaury, dominion, reign, or sovereignty of a sultan*, Sool'tan'ee, f. Sul'tun'ut, f.  
*Sultriness*, Gur'mee, f. Khum'sa'ee, f.  
*Sultry*, a. Gurm, Khum'us.  
*Sultry season*, v. *Hot-season*.  
*Sum, aggregate, amount*, Jum'a, f.—*amount*, Kool'lee, f.—*quantity of money*, Mub'lugh,—*compendium, abridgment*, Khoo'la'sa, Mooj'mul.—v. a. *to collect into a total*, Jum'a-k. Jum'a'na, Jor'na.  
*Sumach, sumac*, (arab.) Soom'mak.  
*Summarily*, ad. (arab.) Mooj'mil'un.  
*Summary*, Khoo'la'sa, Mooj'mil.  
*Summer, the hot season*, (pers.) Tab'is'tan,—(arab.) Syf.—v. *Hot season*, p. 572. *Seasons in India*, p. 716.  
*Summer-like*, a. Tab'is'tan'ee.  
*Summer-house*, (sans. pers.) Ba'ru-dur'ee, f.—(hin.) Chou'ree, f.—*or pavilion* (generally built at the joint expense of several persons, as a resting place common to

- them all,) sans. Chou-par, Chou-pal.
- Summit, top*, (arab.) Kool'la, Ouj, Zir'wut, f. Zoor'wut, f. —(sans.) Chon'tee, f. Cho'tee, f.—(pers.) Ta'ruk,—(hin.) Phoo'nung, f.
- Summit of a mountain*, (arab.) Hurf, Khy'shoom,—(hin.) Dang, f.—v. *Peak*.
- Summon, v. a. to call with authority, to cite*, (arab.) Tul'ub-k.—v. *Call*.
- Summons, citation*, (hin.) Boo'la'hut, f. Tul'ub-chit'thee, f.—(arab.) Tul'ub, f. Ih'zar,—(pers.) Dus'tuk, f.
- Sumptuous, v. Splendid*.
- Sun, the luminary that makes the day*, (sans.) Soo'ruj, Soor, Soor'yu, Rub'i, Ruv'i, Din'kur, Dib'a'kur, Bhas'kur, Bha'noo, Tur'un'i, Martund, A'dit'yu, Urk,—(pers.) Af'tab, K'hoor, K-shyd, K-shed, Sher-i-gur'doon, (*the lion of the firmament, v. Leo.*)—Gool-i-sud'burg, (*v. Rosa glandulifera.*)—or *the quarter of its rising or setting, the east or west*, Kha'wur, Shah-i kha'wur,—(arab.) Shums, Zoo'ka, Ny'yir-i-a'zum,—or *moon*, Ny'yir,—(hin. duk.) Uj'ut, Uch'ut.—v. Soo'ruj, p. 753.—to *sun*, v. a. Ghum'a'na.
- Sun-beam, Deed'hit, f. Pur'tou-i-af'tab.*—(v. *Ray.*)
- Sun-beams*, { Tup'as, f. Gham,  
*Sun-shine*, } f. Pur'tou-i-af'tab.
- Sun-burnt, a. faded by the sun*, Af'tab'ee.
- Sun-day*, (sans.) It'war, Et'war, Rub'i-bar. A'dit'yu-bar,—(pers.) Yuk-shum'bu.
- Sun-dial, Dhoop-kee-ghur'ee, f.*
- Sun-flower; helianthus annuus*, (sans.) Soo'ruj-mookh'ee, f.
- Sun-less, a. Be-af'tab.*
- Sun-like, a. (pers.) Mihr-wush.*
- Sun-rise, Too'loo-i-af'tab, Soo'ruj-oo'dy.*
- Sun-set, Ghoo'roob-i-af'tab, Soo'ruj-ka-doob'na.*
- Sun-shine*, (hin.) Dhoop, f. Chit'kee, f.—(sans.) A'tup,—(arab.) Shoo'a, f.—(v. *Sun-beams.*)
- Sun-worship*, (pers.) Af'tab-pur'ust'ee, f.
- Sun-worshipper, Af'tab-pur'-ust.*
- Sunder, two, two parts, Jo'ra*, —v. a. Joo'da-k.
- Sundry, v. Several, 724.*
- Sunk, a. (arab.) Ghurk.*
- Sun'yas'ee*, (from Sung, prep. and nyasu, *to renounce.* Ward.) a class or order, or a follower of such order, of ascetic votaries of one of the hindoo gods Shib or Vishnoo, who, under a vow, profess celibacy, self-denial, and mendicity; smear their bodies with the ashes of cowdung; neither shave nor cut the hair or nails; and go almost naked, some entirely so. Of this large class of ascetics, the majority are Shivas or votaries of Shib; but the Vishnuvs or votaries of Vishnoo, further known by the name Oordh'oo-ba'-hoo (from oordh, *high, rais-*

*ed*; *ba'hoo*, *an arm*,) are the most conspicuous, from the penance they practise of holding up the right arm for a certain number of years, or for life. Under this penance the arm, in a short time, withers, stiffens, and becomes numb. When the vow has expired the use of ghee and friction, after two or three months, restores the limb to animation, and, it is said, that, in time, it becomes as strong as before. The Sunyasees here described, however, are not identical with the ascetics who perform the barbarities of the *Sun'yas'ee-poo'ja*, described in the next article. Of the various other Sunyasee sects, known by numerous names, the most remarkable are; 1st, the *Khelantu-jo'gee*, who profess to imitate Shib in dress and manners; many fixing artificial snakes round their heads; hanging strings of human bones round their necks; and wearing the skins of tigers, or going naked. 2nd, the *Ughora-pun'thee*, (from *Ughora*, a name of Shib; *pun'thee*, a sectary, a follower,) natives of the W. parts of Hindoostan, who carry, "in the left hand, a human skull, containing urine and ordure; and a pan of burning coals in the right:" the main object of which act of penance appears to be that of exciting charity; if denied alms—

they threaten to eat the contents of the skull in the presence of the persons from whom they beg! 3rd, *Mou'nee*, (a. *silent*, *tacit*,) who observe a vow of perpetual silence; generally reside on the banks of the ganges; and subsist on milk, sugar, sweet-meats, fruits, roots, and water, with which they are supplied by the people as an act of merit.—v. *Shib*, 279.

*Sun'yas'ee-poo'ja*, a bengalee hindoo festival in honour of Shib, continuing throughout the last four days of the month *Chyt*, (*march—april*), and said to owe its origin to *Vanuh*, an ascetic Raja, who, to propitiate the favour of Shib, practised various acts of painful penance or self-cruelties till the god granted his desire. Those, therefore, who covet Shib's favour, emulate the self-cruelties of *Vanuh*; though low *Soodrs* are the only class of hindoos who perform the penances imposed, either for their own benefit or that of those for whom as relatives—but more commonly as hirelings, they are proxies. The devotees, during the festival, in imitation of Shib, assume the character of *Sun'yas'ees* or ascetic mendicants, having their bodies covered or daubed with ashes, and their hair clodded with clay; many wearing tinkling anklets to give music to the peculiar

shuffling dance with which the hindoo choristers accompany the worship of their idols. The 1st day of the festival is one of abstinence. The 2nd is occupied in begging fruit and wood; the former for an evening feast; the latter for bon-fires. On the morning of the 3rd day the votaries assemble at the temples sacred to some form of Shib, the hindoos of Calcutta resorting to the temple at Kalee-ghat, where, under the operating skill of certain blacksmiths, they submit to the rite of having their tongues or sides pierced, and rods, canes, cords, and, in some instances, even swords, spears, hooka-pipes and living snakes thrust through the wounds. They then proceed, in procession, to their respective neighbourhoods, singing, dancing and begging on the way. The 4th day is commonly known as that of the *Churkh-poo'ja*, or *Swinging festival*; the rites of which commence late in the afternoon and end about sun-set. Those who submit to this penance, previously undergo the operation of having a double or seton-like incision made in the fleshy part of the back on each side of the spine, and through the two wounds thus made are passed a pair of hooks, held by cords, by which the devotee is suspended to one end of a beam

or yard balanced on a swivel bed attached to the top of a high tree, or mast. When thus fixing the devotee—that end of the beam (or yard-arm) from which he is to swing, is naturally depressed within 3 or 4 feet of the ground; but when the machine is set in motion, the other end (or yard-arm) is pulled down by a rope, and the end to which the man is suspended proportionally raised; the loose end of the rope is then fastened to the outer end of a corresponding yard fixed (like the spanker-boom of a ship), by horns or jaws to the foot of the mast; and that being turned round on its axis, at a running pace, by the mob, a corresponding circular motion is given to the upper beam, and continued till the man, by signs, intimates his desire to be lowered; the period of swinging varies from 5 to 30 minutes. Another rite, practised on this day, is that of devotees casting themselves from a scaffold or stage (*Jha'pun*) on spikes, knives, and other pointed or edged weapons, though these are so arranged that, when fallen on, they generally turn their points or edges to the ground. Nevertheless, severe—and even fatal wounds are the occasional consequence. The revolting and abominable



- rites of the Jha'pun or *Seafold* and Churkh or *Swing*, end the month of Chyt. On the following day, the 1st of Bysakh (*april-may*), the hindoo new-year's day, the Sunyasees, through the usual agency of Brahmuns, make offerings to departed spirits, after which they shave, bathe, and thus, for one year, relinquish the character of Sunyasees. *The last 2 days of the festival are allowed Government holidays.* It is sincerely to be hoped that the Government, ere long, will put a stop to the horrible and unauthorized barbarities of the Sunyasee Pooja—and there is little doubt that they would do so at once if the subject were properly brought to their notice.—295.
- Sum-but**, a year, an era: but more commonly understood as the *Era of Vitrumaditiya*, to whom its origin is attributed 57 years before Christ. The Sum'but year commences on the 1st day of the moon's 2nd quarter of the hindoo month Chyt (*March—April.*)—178.
- Super-abundance**, If'rat, m. f. Kus'rut, f. Bu'hoo'tat, f. Bu'hoo'tu'yut, f.
- Super-abundant**, a. Bu'hoot.
- Super-annuated**, sans. Sut'hi-ya'na, (i. e. to be turned of 60 years, to be decrepid.)
- Superb**, a. A'lee,—v. Grand.
- Super-cargo**, (or passenger,) bin. Chur'hun-dar,—(or pilot or helmsman,) sans. Kurn-dhar,—(or master of a vessel,) pers. Na'khoo'da.
- Supercilious**, a. Igh'maz'ee.
- Superciliousness**, Igh'maz.
- Supererogation**, Is'tih'bab.
- Superficial**, a. outside, Suth'ee, Oo'pur'la.
- Superfice**, } surface, (arab.)
- Superficies**, } Suth, f.
- Superficial contents**, or measurement of a triangle or other geometrical figure, a field, (sans.) Chhetr-phul.
- Superficial observer**, (arab.) Za'hir-pur'nst.
- Superfine**, a. Ba'reek-se-ba'reek, Bu'hoot-mi'heen.
- Superfluity**, (arab.) If'rat, m. f. Furf.
- Superfluous**, a. (arab.) Za'id,—(pers.) Uf'zood.
- Superintend**, v. a. Ni'gah-k.
- Superintendence**, } Nuz'a'rut,
- Superintendency**, } f. Sur'-kar'ee, f. Sur'kob'ee, f. Shuh'na'ee, f. Ih'ti'mam'-dar'ee, f. Da'rogh'ee, f. Tou'-li'yut, f.
- Superintendent**, (pers.) Sur'-kar, Sur'kob, Da'rogh'uh.
- Superintendent of a mosque or of a religious endowment**, Moo'tu'wul'lee.
- of weights, measures, and provisions, Mook'tus'ib.
- Superiority**, Bur'tur'ee, f. Bur'a'ee, f. Fouk.
- Superior**, a. Bur'tur, Beh'tur, Fou'ka'nee.
- Superlative**, a. Uf'zul.
- Superscription of a letter**, (pers.) Sur-na'ma.



- Supercede*, v. a. *to set aside*, Ul'ug-k.
- Supervise*, v. a. Ni'gah-k.
- Supervisor*, Na'zir.
- Supine*, a. *lying on the back*, Chit, C-'ang, Oo'tan.
- Supper*, Bi'ya'ree, f. By'a'loo, Bi'ya'loo, Ush'a.
- Supple*, a. Nurm, Moo'la'im.
- Supplement*, (arab.) Tut'im'-muh, Zyl.
- Suppleness*, Nur'mee, f. N-'yut, f.
- Suppliant*, } a. Ni'yaz-mund,  
*Supplicant*, } Ni'yaz'ee.
- Supplicatory*, a. Ni'yaz'ee.
- Supplicate*, v. a. Il'tim'as-k. Hath-jor'na,—v. *Implore*.
- Supplication*, Il'tim'as, m. f. Il'tij'a, f.
- Supplial*, act of *supplying*, (pers.) Sur'bur'a'hee, f.
- Supply*, (pers.) Sur'bur'ah, f. —v. a. *to afford, to furnish*, Sur'bur'a'hee-k.
- Support*, maintenance, (pers.) Pur'wur'ish, f.—v. a. *to maintain*. P-k.—*to bear*, Suh'na,—v. *Prop*.
- Support on which the pole of a cart is propped*, (hin.) San'gee, f.
- Supporter*, he who supports, Poosh'tee-ban, Ja'nib-dar.
- Supporting*, aiding, Ja'nib-dar'ee, f. Poosh'tee-ban'ee, f.
- Supporter of all*, providence, (arab.) Ruz'zak.
- Suppose*, v. a. *to imagine*, Ki'yas-k. Sum'ujh'na, Ma'-loom-k. Jan'na, Man'na.
- Supposition*, (arab.) Ki'yas.
- Suppositional*, a. Ki'yas'ee.
- Suppository*, (arab.) Sha'ffa.
- Suppress*, v. a. Dub'a'na, Dab'na.
- Suppression*, (hin.) Dub'a'o.
- Suppurate*, v. n. Peeb'i'ya'na, Puk'na.
- Suppuration*, the process of *suppurating*, Peeb'i'ya'but, f. Puk'a'o, Noozj,—the pus or matter generated, Peeb, f.
- Supremacy*, (pers.) Sur'dar'ee, f. Sur'wur'ee, f.—(arab.) Fou'ki'yut, f.
- Supreme*, a. (arab.) Sudr, Moot'luk.
- Surcingle*, (particularly for fastening body clothes,) hin. Ko'tul-kush.—v. *Girth*.
- Surd*, a. deaf, (arab.) Us'um.
- Surd number* (in arithmetic), Us'um—opposed to Moon'-tik, a. Rational (a number.) —Juzr-i-us'um, the square root of a surd.
- Sur'dar*, a Chief; a head man.
- Sur'dar bearer*, 67.
- Sure*, a. certain, firm, Sa'bit.
- Sure-footed*, a. Pa'yul.
- Surely*, v. Certainly.
- Suretiship*, Za'min'ee, f. Kuf'-a'lut, f.
- Surety*, legal security, (arab.) Za'min'ee, f. Kuf'a'lut, f.—hostage, Za'min, Kuf'eel.
- Surf*, Hil'ko'ra, (v. Surge.)
- Surface*, (arab.) Suf'ha,—(pers.) Roo.
- Surfeit*, (sans.) Uph'ra'ee, f. Uj'ee'run,—(hin.) Kuch'a'ee, f.—v. n. Ug'ha'na.
- Surfeiting*, (hin.) Ug'ha'ee, f.
- Surge*, (arab.) Mouj, f. Mou'-ju,—(sans.) Hil'kor, Hil'ko'-ra, Hil'o'ra, Hul'o'ra.—v. n. Mouj-mar'na, Hil'or'na, Hil'-o'ree-mar'na.
- Surgy*, a. billowy, Mouj-khez.

- Surgeon*, (arab.) Jur'rah,—  
 (hin.) Sut'hi'ya.—(v. *Phlebotomist*.)  
*Surgery*, Jur'ra'hee, f.  
*Sur'ish'tu-dar*, a native chief officer of a Judge's Court.  
*Sur'kar*, f. (pers.) a King's Court; Government; estate or property; district.—mas. a Superintendent; a title of respect; in and near Calcutta, an office native clerk or mercantile fac-totum, generally a hindoo.  
*Surliness*, Toorsh'roo'ee, f.  
*Surly*, a. Toorsh-roo.  
*Surmise*, Un'daz, Un'da'zu, Ut'kul, f.—v. a. Un'daz-k. Ut'kul'na.  
*Surname*, (arab.) Luk'ub,—(sans.) Pud'bee, f.  
*Surnamed*, a. Moo'luk'kub.  
*Surpass*, (arab.) Sub'kut-k.—(pers.) Pesh-dust'ee-k.  
*Surpassing*, Sub'kut, f. Pesh-dust'ee, f.  
*Surplice*, v. Robe, Vest.  
*Surplus*, or } pers. Be'shee, f.  
*Surplusage*, { —(arab.) Zi'yad, Zi'ya'du, Zi'ya'dut, f. Zi'ya'dut'ee, f. — (hin.) Buch'tee, f. Fal'too, Ot, f.  
*Surprise*, } Taj'joob, Hy'ran'-  
*Surprisal*, { ee, f. Uj'ub.  
*Surprising*, a. Uj'ub.  
*Surrender*, (arab.) Tus'leem, f. —v. a. T-k. [rook.  
*Surreptitious*, a. (arab.) Mus'.  
*Surround*, v. a. Gher'na, Gird-k. Bher'na, Nur'gha-k. War'na.  
*Surrounding*, a. Gher.  
*Surrounding*, Gir'da'wur'ee, f. Touf, Nur'gha.  
*Surrounded*, a. Gher'a.  
*Sur'us'wut'ee*, f. the hindoo goddess of learning, and consort of Bruhma; usually figured as a white woman, standing on a lotus flower, and playing on a flute. Also the river so called (otherwise known as the Sursooty) which is regarded as a form of this deity.—277.  
*Sur'us'wut'ee poo'ja*, the festival of Suruswutee, also called Sree-pun'choo'mee, the fifth day of Sree (another name of the goddess); a hindoo holiday of two days, allowed by the E. I. Government, commencing on the 5th day of the new moon in Magh (Jan.—Feb.)—290.  
*Survey*, mensuration of land, Jur'eeb-kush'ee, f.—v. a. to measure land, Jur'eeb-k.—v. View, Mensuration, Measure.  
*Surveyor*, a measurer of land, Jur'eeb-kush.  
*Surveyor-ship*, Jur'eeb-kush'ee, f.  
*Survive*, v. n. Jan-bur-ho'na.  
*Survivor*, (pers.) Pus-man'du.  
*Susceptible*, a. (pers.) Puz'eer.  
*Suspect*, v. a. to imagine, to doubt, Goo'man-k.  
*Suspected*, a. Mooh'tum'il.  
*Suspecting*, (arab.) Zoo'noon, —a. Moo'tu'khy'yil.  
*Suspend*, v. a. to hang, Lut'ka'na, Hil'ga'na, A'wez-k.  
*Suspended*, p. p. A'wez, A'wez'u.  
*Suspense*, uncertainty, Shut, Khut'ka, Doob'dha, f.

- Suspension, hanging*, Lut'ka'o, —*keeping in doubt, postponement of judgment*, (arab.) Tur'ud'dood.
- Suspicion*, Shoob'ha, Un'desh'uh, Khut'ka, Khul'ish, m. f.
- Suspicious*, a. Bhur'mee, Ish'ti'ba'hee.
- Sustain*, v. a. *to hold up, to support*, Dhat'na, Sum'bhal'na.
- Sustainer, he who sustains (Providence)*, Raz'ik.
- Sustenance, support, maintenance*, (pers.) Pur'wur'ish, f.
- Sut'ee*, f. *the Pure; a name and form of the hindoo goddess Parwatee, as the consort of Shiv.*—v. Kalee, p. 264.—*Also the name applied to a hindoo widow who immolates herself on the funeral pile of her deceased husband. This horrible rite, however (known by the same name) is prohibited in the E. I. Co.'s Territories, by Lord Bentinck's Act of Dec. 1829: and many of the native states have since adopted the same prohibition.*—283.
- Sutler*, Bhut'hi'ya'ra, Bhut'ya'ra.
- Suture, (seam)*, Durz.
- Sut'u-nar'a'yun*, a name of Vishnoo, under which a pan of water is worshipped as his symbol.—284.
- Swagger*, v. n. Unth'la'na.
- Swaggerer*, Uk'ur-baz,—(duk.) Phoon.
- Swaggering*, Uk'ur-baz'ee, f.
- Swain*, v. *Rustic, Lover.*
- Swallow, (hirundo apus batasia, Buch.) sans.* Soo'pa-be'na,—(arab.) Ub'a'beel.
- Swallow*, v. a. *(to gulp)*, Ni'gul'na, Ghoont'na, Gup'uk'na, Leel'na.—v. *Throat.*
- Swallow-wort, gigantic*—(asclepias gigantea,) sans. Ak, Urk, Uk'wund, Mud'ar, f. Mun'dar.
- Swamp, marsh, bog, fen*, (hin.) Dul'dul, f. Dhus'a'o, Dhus'an, Dhus'um, Dhus'un,—(sans.) Gur'un, f.
- Swampy*, a. Dul'dul'a, Dul'dul'ee. [huns.]
- Swan, (or goose)*, sans. Raj-
- Swarm, cluster, multitude*, (hin.) Jhoond,—v. n. *to abound*, Kuch'kuch'a'na,—(as flies) Bhin'uk'na.
- Swarthy*, a. *tawny, dusky*, (pers.) Gun'doom-rung, or (sans.) Ge'hoon'an, (of the colour of wheat.)
- Swathe*, v. *Bind.*
- Sway, rule, dominion*, (arab.) Um'ul, Um'ul'ee, f. Hookm'ran'ee, f. Hoo'koo'mut, f.—(arab. pers.) Ha'kim'ee, f.—*bias*, Myl, Roo'joo, m. f.—v. a. *to rule, govern*, Hoo'koo'mut-k.—*to bias*, Ma'il-k.
- Swear*, v. n. *to declare on oath*, Kus'um-kha'na, Son-gund-kha'na,—*to make oath on the Koran (by moosulmans)*, Koo'ran-oo'tha'na, Koo'ran pur hath dhur'na,—v. a. *to administer an oath, to abjure*, Kus'um-de'na, Kus'um-dil'a'na, Sonh-de'na, Sonh-khi'ta'na.

*Swearing (by God)*, arab. p. a. Mook'sim.

*Sweat*, v. *Perspiration*, *Perspire*.

*Sweep*, v. a. *to brush with a broom*, Jhar'na, Boo'har'na, Khur'har'na.

*Sweeper*, in India, in most, if not all instances, a hindoo of the lowest cast, whose duty it is, as a servant, not merely to sweep the house—but discharge all those menial offices which no other servant will undertake. The most general name for the various sub-divisions of the cast to which the sweeper belongs is the arabic Hul'al-khor—from Hul'al, *legal*, *lawful*; because to persons of this class any food is lawful: *the female*—Hul'al-khor'ee, f.—But of the various names by which the sweeper is called—the most common, in Calcutta, are numbers 5 and 3 of the following. 1. (hin.) Jha'roo-bur'dar; 2. Jha'roo-kush; 3. Jha'roo-wa'la; from Jha-roo—a broom.—4. (pers.) Ja'roob-kush; from Ja'roob a broom;—5. (pers.) Mih'tur; (in upper India—a Prince!)—*the female*, Mih'tur'a'nee, f. (in upper India—a Princess! a female caravansary keeper.)—6. (hin.) Choo'h'ra, — *the female*, Choo'h'ree, f.—7. Boo'ha'roo.—8. Bhun'gee.—9. of a particular cast, Ra'wut. — 10. (pers.) Khak-rob; (v.

*Sweepings*.) — 11. (arab.) Kun'nas.— *In a ship*, To'pus.— *In Calcutta*—if not elsewhere—*the house sweeper*, by his fellow-servants, is commonly addressed by the more dignified title of Jum'u'dar! *the female*, Jum'u'dar'een, f.—v. Meh'tur, 65.

*Sweeping*, (pers.) Khak-rob'ee, f.—(hin.) Jhar-jhut'uk, f.

*Sweepings*, Jha'run, f. Jhar-jhoor, f. Boo'ha'run, f. Khak-rob'u, Koo'ra, Kha'shak,—(in compos.) Rob.

*Sweet*, a. *pleasing to the taste*, *luscious*, (sans.) Meet'ha, (also a very active vegetable poison.)—arab. Luz'rez,—*pleasing to the smell*, *delicious*, *amiable*, (pers.) Khoosh,—*mild gentle*, (pers.) Shee'reen,—*not stale*, Ta'zu.

*Sweet-smelling*, v. *Fragrant*.

*Sweeten*, v. a. Meet'ha-k.

*Sweet-heart*, a *lover or mistress*, (pers.) Dil-dar, m. f. Dil-bund, m. f.

*Sweet-flag*, (*acorus calamus*), Buch, f.—(ben.) Schwet-buch.

*Sweet-lime*, (*citrus limetta*), Meet'ha-lee'boo, Shur'but'ee, f. (?)

*Sweet-bay berries*, (*laurus nobilis*) Hub-ool-ghar, Zak'nee, Zaf'nee, (cor. of the gk. *Daphne*.—O'S. Ben. Dis.)

*Sweet-orange*, *citrus aurantium*, Kum'la-lee'boo, Na'run'gee, f.

*Sweet-potatoe*, (two varieties—red, *lal*; and white, *suf'ed*) Shuk'ar-kund.—47.



*Sweet-meat, confection, (sans.)*

Mit'ha'ee, f.—(pers.) Shee'-ree'nee, f.

— *kinds of: (sans.)* 1. But'-a'sa, But'a'sha, a bubble, a sugar cake of a spongy consistency, or (as the name implies) filled with air. 222.—2. But'as-phe'nee, f. a sugar cake. (Identical with the foregoing?)—3. Goot'ku, swallowed, as a bolus, without chewing.(?)—4. Kha'ja, like pie-crust.—5. Khuj'oor (a date), made of wheat flour, sugar, poppy-seeds, &c. fried.—6. Mo'duk.—7. Mo'-hun-bhog.—8. Mo'tee-choor, (identical with the next name?)—9. Mo'tee-choor ka lud'doo, a ball shaped confection, made of flour, sugar, almonds, raisins, and whole peppers; the flour, mixed with water, being so strained through a sieve as to fall in drops into a pan of boiling ghee, from which they are taken, and then mixed with the other ingredients into balls, 225.—10. Mun'da, a round cake, made of curds and sugar.—11. Muth'ree, f. 12. O'la.—13. Pa'tee, f.—14. Per'a, Per'ee, f. a flat cake, of various shapes, made of curds and sugar, usually with the addition of some ingredient by the name of which it is distinguished from other varieties,— as Doodh-ka-per'a, Chhe'na-ka-per'a, Nar'i'yul ka per'a, Gool'-a'bee-per'ee, f. 226.—15.

Phe'nee, f.—16. See'ra, (a. cool,) made of meal, sugar, and sesame.—17. Til-choo'-ree, f.—18. Til-shuk'ree, f. made of sesame and sugar,—19. Til'oo'a, eaten particularly by the hindoos when the sun enters capricorn.—20. Um'rit'ee, f. (from Um'rit—the food of the gods?) vul. Im'rut'ee, f. made of the same ingredients, and in like manner as the Jul'e'bee (No. 31), but ring-shaped.—21. Un'-dur'sa, Ud'ur'sa.—22. Ba'-bur, (? identical with)—23. Ba'wur.

— *kinds of: 24. (hin.) Boor-ka-lud'doo, from Boor-chaff, husk; the husk of grain being the chief article in its preparation. (The sellers avow the imposition, and cry out—You'll repent if you eat—or grieve at not tasting!—Great promisers are called Boor-ka-lud'doo when their promises encourage expectations which are never realized. The term is also applied to any person or thing of external promise—but otherwise worthless, as a well-looking—but stupid fellow, &c.)—25. Choor'ma made of sugar and crumbled bread.—26. Ghe'wur.—27. Goo'ji'ya, f.—28. Goon'jha.—29. Guj'a.—30. Jhujh'la.—31. Jul'e'bee, f. made of flour, milk, and ghee, like macaroni, in hollow tubes, and twisted into small, flat, circular coils, and finally fried*



*in sirup with which the whole becomes filled.* 224.—32. *Khoor'ma.*—33. *Kul'lu-pur'wur.*—34. *Kus'ar.*—35. *Lud'doo, made of flour, sugar, cocoa-nut kernel, rasped, and cream, in the form of balls.* 225.—36. *Pin'nee, f.*—37. *Pun'tu'wa.*—38. *Rew'ree, f.*—39. *Se'oo.*—40. *So'hun, f.*—41. *Sut'ho'ra, Suth'wa'ra, made of meal, sugar, ginger, spices, &c. particularly given to child-bed women, and, as caudle is, to gossips.*

— *kinds of: (arab)* 42. *Hul'wa, an arabian confection, in India made of soojee, sugar or sirup, ghee, almonds, and spices, baked; but the indian confection is greatly inferior to the arabian.* 224.—43. *Hul'wa-so'hun, made of wheat, ghee, and sirup, with the addition, usually, of almonds, raisins, and spices, mixed, under various processes, and fried.*—44. *Louz, (an almond) of which the chief ingredients are sugar and almonds.*—45? *Sak-i-ur'ooos.*

— *kinds of: (pers.)* 46. *Ba'dain-tukht'ee, f. a flat lozenge-shaped confection, made of curds, sugar, boiled milk, and cocoa-nut milk.*—222.—47. *Ba'loo-sha'hee, f. a square shaped confection, made of sugar, boiled milk, and almonds.* 222.—48. *Bur'fee, f. (as an a. icy, from Burf—ice,) a square or oblong sugar confection.*

222.—49. *Gool'a'bee, f.*—50. *Nan-khut'a'ee, f.*—51. *Shah-khoodee, f.*—52. *Shuk'urbhut'a, made of rice, butter, and sugar.*—53. *Shak'ur-pa'ra.*

— *kinds of: (on the authority of the "QANOON-E-ISLAM.")* 54. *hin. Bon'dee,*—55. *(pers.) Dur-bi'hisht.*—56. *(sans) Gond.*—57. *(sans.) Gourdha'nee.*—58. *(san.) Pin'dee.*—59. *(hin.) Son'ta'au.*—60. *(hin.) Sur'o'la, made of wheat, flour ghee, sugar, poppy-seed, dates, and almonds formed into a paste, divided into small pieces, and boiled in milk.*—61. *(hin. sans.) Sut-poor'tee-ro'tee, f. made of layers of Chup'ut'i'yan (flat cakes), one upon another, every alternate one overspread with ghee, and sugared; the whole then united at the edges, and fried in ghee.*—62. *(hin.) Thoo'lee.*

— *kinds of:* 63. *Gool'a'beerew'ree, f.*—64. *Gool-gool'a, made of flour, ghee, sugar or molasses, and milk, formed into balls.*—65. *Goop-choop-ka-lud'doo, made of flour, curds, sugar, and cocoa-nut milk, formed into balls, and fried in ghee.* 223.—66. *Ka'cha-gol'a, a similar confection to the foregoing.* 224.—67. *Til'wa, a small flat confection made of molasses, and covered with til (sesum seed,) and hence its name.* 227.

*Sweetmeats, (pers.) Nub'at, f.*

*Sweet-meets offered to Huumoan, Rot, Ro'ta. (Thick bread.)*

— *offered in memory of saints, &c. (pers.) Sheer'nee, f.*

*Sweet-meat maker, v. Confectioner.*

*Sweet-sop, custard-apple, A'ta.*

*Sweetness, Shee'ree'nee, f.*

*Sweet-spoken, a. eloquent, affable, Shee'reen-zub'an.*

*Swell, v. n. Phool'ua, Phool'ja'na, Sooj'na,—v. a. Phool'na,—to swell and be glossy, particularly the face, as in fever, Bhur'bhur'a'na,*

*Swelling, Phoo'la'o, Sooj, f. Soojun, Bhur'bhur'ee, f.*

*Swelled, a. Phoo'la.*

*Swelling of the testicle, which (excepting in the case of a blow, or of hernia) is ascribed to the descent of water; the term, therefore, comprehending hydrocele, hernia, humoralis, and scirrhus, (arab.) Noo'zool-i-ab.—or tumor, from a blow, (hin.) Goom'ta, Goom'ra.*

— *hard tumor, gland, knot, scirrhus, (hin.) Gil'ut.*

*Swerve, v. Rove, Bend, Climb.*

*Swift, a. Tez, Tez-gam, Tez-rou.*

*Swift-flying, a. Tez-pur.*

*Swift-footed, a. Tez-kud'um.*

*Swiftness, Tez'ee, f. Tez-gam'ee, f. Tez-rou'ee, f.*

*Swim, v. n. to move on the water by acting with the limbs, Pyr'na, Tyr'na, Tir'na, Hel'na,—v. a. to cause to swim, Py'ra'na, Hil'a'na,—to float, to launch, Bu'ha'-*

*na.—v. n. to be dizzy, Sirghoom'na.*

*Swimmer, (hin.) Py'rak, Shin'a'wur.*

*Swimming, (hin.) Py'ra'kee, f.—(sans.) Tir'a'o, Tur'a'o,—(pers.) Shin'a, Shin'ah, Shin'a'wur'ee, f.—art of swimming, (place of swimming, distance swam or to be swam over, fee for teaching swimming,) hin. Py'ra'ee, f.—sport of, (pers.) Ab-baz'ee, f.—dizziness, Ghoom'ree, f.—v. Vertigo. [v. Hog.*

*Swine, a hog, (pers.) Khook.—*

*Swing, rope or apparatus for swinging, (sans.) Jhoo'la, Hun'do'la,—(hin.) Dhak'ha,—kind of, (sans.) Chuk-dol,—(sans. duk.) Dol'a'ra :—v. n. Jhool'na, Dol'na,—v. a. Jhoo'la'na.*

*Swing, song of the—describing the swing, and sung during that exercise, (sans.) Hun'do'la.*

*Swinging festival, 1. Jhoo'la'na-ja'tra; an annual hindoo four nights festival, observed in honour of Krish'na and Rad'ha: commencing on the 11th night of the new moon of Sawun (July—Aug.) when images of the god and his mistress are swung in chairs, and otherwise honoured with the usual offerings of sweetmeats, fruit, flowers, &c.—301. — 2. Churkh-poo'ja (from Churkh, a wheel, rotation, circular motion,) an annual hindoo festival, deriving its name*

- from the penance—that of swinging by iron hooks fixed into the fleshy part of the back, and suspended by cords to the end of a yard-arm turning by a swivel on the summit of a mast : performed, ostensibly, in propitiation of Shib—but, in the majority of instances, really for the sake of the alms or reward obtained, by poor hindoos, of low caste, in the assumed character of Sunyassees, on the 4th or last day of the Sunyassee Pooja.—q. v. 295, 785.
- Switch**, (*cane, rod, &c.*) hin. Chhur'ee, f.
- Swivel**, *pivot*, Chool,—*a gun fixed on a swivel*, (hin.) Jin'jal,—(arab.) Juz'a'il,—*carried on a camel or elephant*, Zum'boo'ruk, f.
- Swoon**, (arab.) Ghush,—(sans.) Moor'chha, f.—v. n. M-ja'na, M-a'na, M-kha'na.
- Swooning**, n. & a. Ghush'ee, f.
- Swoop**, v. a. *to seize*, Jhup'ut-len'a.—v. *Seizing*.
- Swop**, v. *Exchange*.
- Sword**, (sans.) Tur'war, f. Tur'wur'i'ya, Tul'wur'i'ya, Khurk, m. f. Khurg, m. f. Kir'wan, f. Us'i,—(pers.) Shum-sheer, Doo'roof'shu,—(arab.) Syf, f.—*kind of*, (hin.) Dhop, Oo'na,—*particularly a straight one to thrust with*, Kirch, f. Kir'ich, f. (*perhaps from the malay Krees. Sh.*)—*straight double-edged cutlas, (cleaver)*, sans. Khun'da,—*small*, (pers.) Neem'chu,—(arab.) Kuz'eeb,—*small hidden*, Goop'tee, f.—*long*, (arab.) Soo'rat, f.—*sharp*, Hoo'sam, Sum'sam, f.—*Moohummud's sword, afterwards Ulee's*, (arab.) Zool-fuk'ar,—v. *Scimitar*.
- Sword-belt**, (hin.) Pur'tul'a, Dab,—*hung from the shoulders*, (arab.) Hum'a'il, f.
- Sword-cut**; *that of severing the four legs of an animal at one blow*, (sans.) Chou-rung.
- Sword in hand**, (i. e. *ready for battle*), pers. Dust-bu-kub-zuh, Tegh-bu'kuf.
- Sword-knot**, (sans.) Bee'ra,—(pers.) Zool'fee.
- Sword exercise**, } Shum'sheer-  
**Sword-manship**, } zun'ee, f.  
Tegh-zun'ee, f.
- Swords-man**, Shum'sheer-zun, Tegh-zun, Tur'wur'i'ya, Tul'wur'i'ya.
- Sycophant**, (hin.) Loot'ra.
- Syllable**, Bund, Hij'jee.
- Syllable by syllable**, ad. (arab.) Hur'fun-hur'fun. [Ki'ya.
- Syllogism**, (arab.) Kuz'i'ya.
- Sylvia olivacea**, (hin.) Pod'na.
- Symbol**, *type, sign, badge*, Nish'an, Chinh, So'no'ghun.
- Symmetry**, (sans.) Lug'a'o,—(arab.) Kur'ee'na.
- Sympathetic**, a. Hum-durd, Durd-mund.
- Sympathize**, v. n. Dhook'na.
- Sympathy**, Hum-dur'dce, f. Dil-soz'ee, f.
- Symphony**, (sans.) Ly, f.—(pers.) Tur'a'nu.
- Symplocus racemosa**, (sans.) Lodh.—(*Bark much in request as a mordant in dye*

ing red. with *Rubia cordifolia*, L.—The red powder (ub'eer) used by the hindoos during the holee festival is made of the bark of this tree. (Rox. Voigt.)

*Symptom, sign, token*, (hin.) Put'a,—(sans.) Luch'chhun, (arab.) Ee'ma, f. Ul'a'-mut, f.

*Syncope, v. Swoon.*

*Synonyme*, Moo'tur'a'dif, Tur'-a'doof.

*Synonymous*, a. Hum-mu'a'nee, Moo'tur'a'dif.

*Synopsis*, (arab.) Ij'mal.

*Syntax*, (in grammar,) arab. Nuh'o, f.

*Syriac*, } a. & n. (pers.) Soor'-  
*Syrian*, } ya'nee,—a. Sha'mee.

*Syphilis*, v. *Siphilis*.

*Syringe*, (hin.) Pich'ka'ree, f.  
Pich'ook'ka, Puch'oo'ka,—  
(arab.) Hook'na.

*System, order, scheme*, (arab.) Ka'i'da.

*Systematic*, a. Ka'i'deh.

*Sy'yid*, } (arab.) a Lord, a  
*Sy'yud*, } Prince. A direct descendant of Moohummud, through Husun and Hoosyn, his grand-children, the sons of his daughter Fatima, the wife of Ulee; and hence the name of the first of the four tribes into which the Moohummudans of India are divided, or a male of that tribe.—Sy'id-ool-im'am, the Prince of men and of all living creatures; Sy'yid-ool-bush'ur, the Prince of mortals; Sy'yid-ool-moor'sul'cen, or Sy'yid-ool-um'bi'ya, the

head of the prophets; are epithets of Moohummud.—v. Moohummudan tribes, p. 74.

*Sy'yud Jul'al-ood-deen ka koon'da*; an annual mussulman festival, held in honour of Sy'yud Jul'al-ood-deen, a reputed saint of Bookharu, observed on any thursday or friday in the month of Rujub.—314.

## T.

*T. t.* (italic) in the native words throughout this work has a soft dental pronunciation, by placing the tongue slightly between the upper front teeth: *th* (italic) the aspirate of the foregoing:—t, th, as the english t, with aspirate.

*Tabashir*, (cor. of the arab. and pers.) Tub'ash'eer, f.—(ben.) Bans-lo'chun.—“A siliceous concretion found in the joints of the female bamboo:” by the persians deemed a tonic and aphrodisiac; and by the arabs supposed to be astringent; but by Dr. O'S. pronounced to be “entirely inert.” (Ben. Dis.)

*Tabernacle, a tent, pavilion*, (pers.) Khur'gah, f.

*Table, a flat board on legs*, (pers.) Mez, f.—a surface on which something is inscribed, (arab.) Loub, f.—v. *Synopsis, Index.*

*Table of record, by which the destinies of mankind are held*



- in remembrance, (arab.)  
 Louh-i-muh'fooz.  
**Table-cloth**, (pers.) Mez-kee-  
 chud'dur, f. Dus'tar-  
 khwan, Shee'lan, Sool'ra,—  
 (arab.) Min'deel, f. Mun'-  
 deel, f.  
**Tablet**, surface inscribed on,  
 Louh, f.  
**Tabour**, v. Dhol'kee, Tub'ul,  
 237, 239.  
**Table-ware**, Mez-ka-sa'man,  
 110.  
**Tables of indian time**, 188.—  
 Pu'hurs or watches, 191.—  
 British indian currency,  
 202.—**Factory weights**, 210.  
 ——— **Bengal commercial**  
 weights, 206.—**Grain mea-**  
 sure, 214.—**Cloth measure**,  
 218.—**Long measure**, 219.—  
 Land measure, 219.  
 ——— **Bombay commercial**  
 weights, 213.—**Gold and**  
**Silver weights**, 214.—**Grain**  
**measure**, 215.—**Batty mea-**  
**sure**, 215.—**Liquid measure**,  
 216.—**Long measure**, 220.  
 —**Square measure**, 220.—  
**Solid measure**, 220.  
 ——— **Madras commercial**  
 weights, 213.—**Measures of**  
**capacity**, 215.—**Land mea-**  
**sure**, 219.—**Cloth measure**,  
 219.  
 ——— **Malabar weights**, 213.  
**Tacit**, a. Silent, Mou'nee.  
**Taciturnity**, Moun'ta, f.  
**Tack**, a small nail, (sans.)  
 Keel, f. Kee'la, f.—(hin.)  
 Ko'ka,—(pers.) Gool-mekh.  
 — v. Nail, Stitch.  
**Tack (of a ship)**, Moo'ra,  
 (from the italian Mura or  
 portuguese Amura?)—**tack**  
**aboard**, Gos, Manch,—v. a.  
 Her'i'ya-mar'na, Her'i'ya-  
 le'na.  
**Tactics**, the science of war,  
 (pers.) Sip'ah-gur'ee, f.—  
 (arab.) Suf-bund'ee, f. Suf'-  
 a'ra'ee, f.  
**Tadpole**, gyrims, (hin.) Lut, f.  
**Tania cucurbitina**, intestinal  
 worms, (pers.) Kud'oo-  
 da'nu; also the name of  
 a disease in which the body  
 is covered with pustules,  
 like the seeds of the Kud'oo  
 or pumpkin.  
**Taffeta**, } pers. Taf'tu.  
**Taffety**, }  
**Tagetes patula**, french mary-  
 gold, (pers.) Gool-i-juf'ur'ee.  
 —(ben.) Chho'ta-gen'da.  
**Tail**, cauda, the hinder or  
 lower part of any thing,  
 end, extremity, (pers.) Doom.  
 f. Doom'bal, Doom'ba'lu,—  
 (sans.) Poonchh, f. Poonchh'-  
 la,—the hair of the head,  
 braided or tied behind,  
 (sans.) Chon'tee, f. Been'-  
 dee, f. Be'nee, f.—the hinder  
 or lower part of any thing,  
 (arab.) Zyl.  
 — of the *bos grunniens*,  
 used to whisk off flies, (sans.)  
 Chun'wur.  
 — of a fish, (sans.) Pooch'-  
 hee, f.  
 — of a paper kite, (sans.)  
 Punch'ha'la.  
**Tailed**, a. Doom'dar, Doom'-  
 ba'luh'dar, Poonch'har.  
**Tailless**, a. Ban'da, Loon'da.  
 Lun'doo'ra, Loond-mund.  
**Tailor**, (pers.) Dur'zee,—



- (arab.) *Khy'yat*, — (sans.) *Soo'jee*, — a seamster of fine work, (pers.) *Mi'heendoz*.—v. *Dur'zee*, p. 62, and remark following the name *Khul'ee'su*, under the word *Sovereign*, p. 756.
- Tailor-bird*, *Toon'toon'ee*.
- Taint*, spot, soil, blemish, *Dagh*,—v. *Infection*, *Infect*, *Deprave*.
- Take*, present tense, imper. receive, hold, (hin.) *Lo*,—(sans.) *Le*.—imper. 2nd pers. sing. seize, hold, (pers.) *Geer*.
- Take*, v. a. to receive, accept, (sans.) *Le'na*, *Mau'na*,—to receive, accept, seize, *Le-le'na*,—to receive, accept, close in with, (arab.) *Kub'ool-k*.—to seize, catch, (sans.) *Puk'ur'na*, *Guh'na*,—v. *Understand*.—To take away, to carry, convey, run away with, *Le-ja'na*,—take away or along, carry, convey, conduct, lead, *Le-chul'na*.—To take away, steal, walk off with, *Go'ree-k*.—To take away, seize or steal, *Hur'na*.—To take or raise up, lift, take or bear away, support, bear, carry, receive, *Oo'tha'na*.—To take back, take in return, take revenge, *Pul'ta-le'na*, *Pul'ut-le'na*.—To take down, to write, *Kul'um-bund-k*.—To take in, to lessen, contract, *Tung-le'na*.—To take amiss or as an affront, *Boo'ra-man'na*.—To take well, or in good part, *Bhul'a-man'na*.—To take into charge, keeping, or service, *Rukh'a-le'na*.—To take, strip, tear, cut, or break off, *Oo'tar'na*.—To take off or out, extract, *Ni-kal'na*.—To take in charge, to take care of, to take upon one's self, *Zim'mu-le'na*.—To take away dinner and table-cloth, (met.) *Zi'ya-duh-k*. *Muz'eed-k*.
- Taken*, a. seized, captured, *Gir'if'tar*, *Gir'if'tu*,—p. p. *G-hoo'a*.—(To be taken off or out, v. n. *Ni'kul'na*.)
- Taking*, seizure, *Gir'ift*, f. *Gir'if'tar'ee*, f. *Gir'if'tu'-gee*, f.—p. a. (in com.) *Geer*.
- Taking*, or seizing by the hand, aiding, (aider,) protecting, (pers.) *Dust-geer*.
- Taken*, or seized by the hand, a. aided, protected, *Dust-gir'it'tu*, *Dust-geer*.
- Talc*, (arab.) *Tulk*, *Ub'ruk*,—(sans.) *Uhh'ruk*,—(hin.) *Bhoo'rul*, *Ho'rul*.—"Several varieties of this beautiful and useful mineral are found in India, especially in Behar. It readily splits into thin, transparent, elastic flakes. It consists of nearly equal parts of silica and magnesia, and about 6 per 100 of lime." (O'S.'s Ben. Dis.)
- Tale*, v. Narrative, Story.
- Tale-bearer*, (pers.) *Choogh'ool*, *C-khor*, *Soo'khun-cheen*,—(arab.) *Ghum'maz*,—(hin.) *Loot'ra*, *La'wa-loot'ra*.
- Tale-bearing*, *Choogh'lee*, f. *Choogh'ool-khor'ee*, f. *Ghum'maz'ee*, f.

*Talent, ability*, Goon, Hoo'nur.  
*Talisman*, (arab.) Til'ism,  
 Til'sum.  
*Talismans*, (arab.) Til'is'mat.  
*Talismanic*, a. Til'is'mat'ee,  
 Til'is'mee.  
*Talk, conversation*, (sans.) Bat-  
 cheet, f. Bat-ku'ha'o, But-  
 ku'bee, f. Buch'un,—(hin.)  
 Bol, Bo'-lee, f. Bol'a-cha'lee,  
 f. Bol'chal, f.—(arab.) Kul'-  
 am,—v. n. *to speak in con-*  
*versation*, Bat-cheet-k. Bat-  
 k. But'ra'na, But'i'ya'na,  
 Bol'na, Dum-jug'na. — v.  
*Rumour, Topic*.  
*Talkative*, a. loquacious, Ba'-  
 too'nee, But-ku'ha, Poor'go.  
*Talkativeness*, Buk-lug'nee, f.  
 Buk'was, f.  
*Talker, one who talks*, Buk'ta,  
 —prattler, Buk'wa'ha, Buk'-  
 wa'hee, f.  
*Talking*, Bat-ku'ha'o, Goof'-  
 tar, f.  
*Tall, a. high, lofty*, Oon'cha,  
 Boo'lund, Lum'ba,—*high in*  
*stature*, Kud-kush, Kud-  
 kush'ee'du.  
*Tallness*, Kud-kush'ee, f.  
*Tallow, grease, fat, suet*, (pers.)  
 Chur'bee, f. Pee, f. Peeh, f.  
*Tally, a stick cut or notched*  
*in conformity with another,*  
*to keep accounts by*, Bet-  
 kat'ee, f.—v. n. Mil'na.  
*Talon, claw*, (pers.) Chung,  
 f. Chun'gool, Na'khoon.  
*Tamarind, tamarindus indica*,  
 (arab.) Tum'ur-hind, f.  
 Tumor-hin'dee, f. (from Tumor  
 —a date.)—sans. Im'lee,  
 Tin'tir'ee,—a variety of,  
 (hin.) Dhim'cha,—a small

(hin.) Kooch'i'ya, f.—Flowers  
 in may and june: fruits  
 in jan. and feb. Wood du-  
 rable, hard, beautifully vein-  
 ed: leaves eaten by the  
 natives in their curries:  
 pulp of the fruit slightly  
 aperient, kernels, like those  
 of the mango, eaten in times  
 of scarcity and famine: re-  
 duced to a fine powder and  
 boiled they form a tenacious  
 paste, and a strong wood-  
 cement, if thin glue be added.  
 (Roxb.)—The paste, simply  
 smeared on the skin, has the  
 property of rapidly pro-  
 moting suppuration in indo-  
 lent (*blind*) boils. (Wight.)  
 Dr. Voigt, from whose use-  
 ful "Hortus" the foregoing  
 information is extracted,  
 names three varieties of the  
 Tamarind; viz. *a. oxycarpa*:  
 fruit sour.—*β. melicarpa*:  
 fruit sweetish.—*γ. rhodo-*  
*carpa*: pulp of the fruit  
 rose-coloured. This variety  
 (adds Dr. V.) makes a very  
 fine preserve, and yields a  
 beautiful deep red-colour  
 approaching to purple."

*Tamarind-seed*, (hin.) Cha'ees.  
*Tamarisk (Tamarix orienta-*  
*talis ?)* pers. Tagh.

*Tamarix gallica*, (sans.) Jha'-  
 oo.—"Flowers in the rainy  
 season; fruits in the cold  
 season. The ashes of this  
 tree, when it grows near the  
 sea, are remarkable for con-  
 taining a quantity of sul-  
 phate of soda, and cannot  
 be used as a ley for washing,

as they coagulate the soap. When the tree grows in sweet soil in the interior, the ashes are free from the soda. (Wight.)—The galls of *T. indica* and *dioeca* are highly astringent, and are used both in medicine and dyeing." (Royle.)

*T. dioeca*, (sans.) Lal-jha'oo.

*Tambour*, or embroidered carpet work, kind of—(pers.) Soz'nee, f.

*Tambourine*, varieties of—1 (arab.) Da'i'ru, a small tambourine, generally about a foot in diameter.—2 (pers.) Duf, a large bass tambourine, about 3 feet in diameter, and 6 inches deep; played on partly by a stick. The Duf and Daira (Capt. Willard states) "may be compared to the Tambour de basque, Tabret, or Timbrel of the ancients."—3 (pers.) Duph—identical with the Duf?—4 (arab.) Khun'jur'ee, f. (hin.) Khun'jur'ee, f. a small tambourine, played upon with the fingers.—5 (pers.) Duf'lu, a small tambourine.—6 (hin.) Dhum'o'ka.—7 (hin.) Dhim'dhim'ee, f.

*Tambourine player*, or player of the Duf, Duf'a'lee.

*Tambourine*, the black ring painted on a—(hin.) Khir'un, f.

*Tame*, a. domestic, Hil'a, Ghur'el'a, Dust-a'moz, Ram.—v. a. to subdue, Bir'ma'na,—to domesticate, Pos'na.

*Tamed*, p. p. (pers.) Kho'gur.

*Tamper*, v. n. to meddle, Hath-dal'na, H-lug'a'na.

*Tan*, v. a. to imbue with bark, Sijh'a'na,—to imbrown by the sun, Jhun'wa'na.

*Tanner*, (or currier,) sans. Chum'ar,—(arab.) Dub'-bagh.

*Tannery*, Chum'ar-khanu.

*Tanning*, (arab.) Dub'bagh'at.

*Tangent*, (arab.) Mum'as.

*Tangible*, a. (arab.) Mum'soos.

*Tangle*, v. a. Bur'hum-k.—v. n. Oo'lujh'na.

*Tangled*, a. Bur'hum, Lut'put.

*Tangled hair*, (hin.) Lut, f.—tangled short hair, Lut'-oo'ri'yan, f.

*Tanjore snake pill*, 461.

*Tank*, a large sistern, (hin.)

Tankh; in Guzerat, an under-ground reservoir.—

(pers.) Tal'a'o, Tal'a'o,

Ta'lab, Sur'wur, Sur'o'vur,

—(sans.) Sur,—large quadrangular, Dig'hee, f.—

(arab.) Houz, Hubs,—(hin.)

small, Chook'kur, Gur'hy'ya,

f.—round, Dab'ur,—(ben.)

Poo'koor.

*Tannah*, (cor. of the sans.)

Tha'na, a police station, watch or guard house: the inside of the lines of an army.

*Tannah-dar*, (cor. of) Tha'-na'dar, the officer in charge of a Tha'na.

*Tantalize*, v. a. Tur'sa'na.

*Tantamount*, a. Bur'a'bur.

*Tap*, a gentle blow, (hin.)

Thap, f. Thup'uk.—v. a.

Thap'na.—v. Pipe, Pierce.

- Tap-root**, (sans.) Moos'la.  
**Tape**, (or ribbon,) Fee'ta,  
 (from the portuguese *Fita*,)  
 —coarse, (hin.) Ne'war, f.  
 Ni'war, f. Na'ra.  
**Tape-weaver**, (of coarse texture,) Ni'war-baf.  
**Taper**, a. narrowed towards the point, (pers.) Ga'o-doom.  
 —v. n. G-ho'na.—v. Wax-candle.  
**Tapering**, a. (hin.) Sit'ka'ree.  
**Taperness**, (hin.) Sut'ka'ee, f.  
**Tapestry or carpet**, (pers.) Ka'lee, f. Ka'leen, f.—  
 (arab.) Gha'lee, f.—kind of, (pers.) Ti'wa'see, f.  
**Tapestry or cloth to adorn a wall**, (pers.) Dee'war-geer'ee, f.  
**Tar**, pitch, or colophony, (?)—  
 arab. gr. Kut'ran, Kit'ran.  
 —(Pitch—Kut'ran. Tar, colophony—Rateeanuj. O.'s Ben. Dis.)—v. Pitch.  
**Tardily**, ad. A'his'te, A'his'tu.  
**Tardiness**, slowness, A'his'tu'gee, f. Ka'hil'ee, f.  
**Tardy**, a. slow, sluggish, Soost, Ka'hil.  
**Tareekh-il'ah**, the Era of the Emperor Ukbur, dated from the commencement of his reign: i. e. friday the 5th Rub'ee-oos-sa'nee, A. H. 963, corresponding with the 19th Feb. 1556, N. S.—183.  
**Tareekh-ool-hij'ruh**, the Era of the departure or flight, i. e. of Moohummud from Mecca to Medina, on the 15th of July, A. D. 622.—v. *Hegira*.  
**Tare**, (darnel,) pers. Tulkh-da'nu.  
**Tare**, hairy—or lentil chick-pea, Mus'oor, f.  
**Target**, buckler, (hin.) O'run, Dhal, f.—(pers.) Sip'ur, f.—studded with gold, Af'tabee, f.—a shield to shoot at as a mark, (sans.) Chand.  
**Targetier**, a state attendant, armed with sword and buckler, in the service of great men, (hin.) Dhu'lyt.  
**Tariff**, (assize,) standard of price or weight fixed by an assizer, (pers.) Nirkh.  
**Tarnish**, v. a. My'la-k.—v. n. My'la-ho'ja'na.  
**Tarry**, v. n. to stay, Tik'na, Ruh'na,—v. a. to wait for, Subr-k.  
**Tart**, a. sour, acid, Toorsh, Khut'ta,—keen, severe, Tea.  
**Tartar**, a native of Tartary, (pers.) Ta'tar.  
**Tartness**, Tborsh'a'ee, f. Toor'shee, f.  
**Task**, employment imposed, (hin.) Tu'hul, f.—employment, business, Kam.  
**Tassel**, a pendant bunch of silk, &c. used to ornament clothes, furniture, &c. (hin.) Jhub'ba, Phoond'na,—small, Mun'goo'la,—of hair, carried on a spear, flag, &c. (pers.) Pur'chum, f.  
**Taste**, the sense by which the flavour or relish of a thing is perceived, flavour, (arab.) Za'i'ka, Muz'ak,—(sans.) Swad, Su'wad,—(pers.) Muz'uh,—perception, (arab.) Su'l'ee'ka.—v. a. to perceive



- by the tongue and palate, to relish, Chakh'na, Cheekh'na, Za'i'ka-le'na.—v. *Relish*.
- Tasteful*, a. *savoury*, Khoosh-za'i'ka, Ba-muz'u, Muz'udar.
- Tasteless*, a. Be-muz'u.
- Tastelessness*, Be-muz'u'gee, f. Be-zouk'ee, f.
- Taster*, (sans.) Swa'dee,—(arab.) Zou'wak.
- Tasting*, p. a. (arab.) Za'ik.—p. a. (in compos.) pers. Chush, Chush'ee, f.
- Tatter*, rag, (hin.) Chith'ra,—(pers.) Chir'koot, Lut'ta,—v. a. Chit'har'na.
- Tattered*, a. Chit'hur'i'ya, Chir'koo'ti'ya.
- Tatter-de-malion*, (pers.) Chir'koo'ti'ya,—(hin.) Goo'dur'i'ya.
- Tatters*, torn clothes, (hin.) Lok'ra.
- Tattle*, prattle, prate, chat, (hin.) Gup, Gup-shup, f. Buk'wad, f. Buk'was, f. Zut'ul, f.—v. n. Gup-mar'na, Zut'ul-mar'na,—v. *Prate*.
- Tattler*, Buk'wa'dee, Buk'wa'ha, Buk'wa'hee, f. Gup'pee, Ba'o-bhuk, Ba'o-jhuk, Loot'ra, Hur'zu'go.
- Tattling*, a. Ba'o-bhuk, Ba'o-jhuk.
- Tattoo*, (cor. of the hin.) Tut'too, a *Pony*.—"A very inferior (but hardy) and useful species of horse, bred in the country, value from 7 to 20 rupees." (Qanoon-e-Islam.
- Tattoo*, a. to mark the skin by pricking or puncturing, and then applying a preparation from indigo, &c. which indelibly colours the part punctured, as practised by certain castes, of hindoo women, (hin.) God'na, Good'na.
- Tattooing*, the marks or figure created on the person by pricking and dyeing, as described in the foregoing item, God'na.—v. *Scarifying*.
- Tatty*, (cor. of the hin.) Tut'tee, f. 1. a *Screen*; a matted shutter; 2. a necessary office; 3. a frame for illumination.
- Taught*, p. p. of the v. to teach, (arab.) Moo'ul'lim,—(pers.) A'mokh'tuh.
- Taught*, (sea term) v. *Tight*.
- Taunt*, scoff, reproach, (arab.) Ta'nuh,—(hin.) Meh'na,—v. a. T-mar'na, M-mar'na.
- Taunter*, Ta'nuh'zun, Me'hun'ba.
- Taunting*, Ta'nuh'zun'ee, f.
- Taunt*, (sea term) a. high, tall, applied to a vessel's masts, Jhamp. (Nav. Dic.)
- Taurus*, a bull, the 2nd sign of the Zodiac, (sans.) Brish, Brikh, Bris, Vrikh'a,—(arab.) Sour.
- Tautology*, (arab.) Tuk'rar, f.
- Tautologize*, v. a. Tuk'rar-k.
- Tavern*, a house where wine is sold, (pers.) Shur'ab-kha'na, My-kha'na, My-kud'uh, Khoom-kud'uh, (from Khoom, a still.)—arab. Khoo'mar-kha'na, Khur'ab'-at, f. also a brothel (from



- Khur'ab, depraved.* (—v.)  
*Hotel.*
- Tavern-keeper, (sans.)* Kul'ar,  
 Kul'ar'in, f.—(pers.) Moogh,  
 (also a fire-worshipper.)
- Tatny, a.* (hin.) Jhoun'ra.
- Tax, impost, tribute, excise,*  
 (arab.) Muh'sool, Khir'aj,  
 Khur'aj,—(pers.) Baj, Ya'-  
 ruh,—(sans.) Kur, m. f.—  
 (hin.) Choon'gee, f. Tuk'-  
 a'ee, f.—v. a. to impose a  
 tax on, Khir'aj-lug'a'na,—  
 to charge, censure, Dos'na.
- Tax-gatherer, (arab.)* Moo'-  
 hus'sil, Tuh'seel-dar,—  
 (pers.) Baj-dar, Baj-geer,  
 Um'ul-dar,—(hin.) Kur'o'-  
 ra, Kur'o'ree,—(turkish)  
 Suz'a'wul.
- Tax-gatherer's fees, Moo'-*  
*hus'sil'a'nuh.*
- Tax-payer, tributary, Khir'aj-*  
*goo'zar, Baj-goo'zar.*
- Tax on travellers, (pers.)*  
 Tum'gha,—(turkish) Ul-  
 tum'gha.
- Tax levied on personal pro-*  
*perty, (arab.)* Sa'ir.
- Taxation, Tuh'seel-dar'ee, f.*
- Taxes, duties, fees, letter post*  
*charges, (arab.)* Roo'soom, f.  
 —or duties collected on  
 goods passing out of a  
 town, (sans.) Ni'ka'see, f.
- Tazeah, (cor. of the arab.)*  
 Ta'zi'yuh; literally—con-  
 dolence, lamentation, mourn-  
 ing; the name applied to  
 the representation or model  
 of the tomb of Hoosyn (or  
 of both Husun and Hoosyn,) at  
 Kurbula, in Irak, which,  
 after various ceremonies and  
 processions, on the 10th or  
 last day of the Moohurram  
 Festival, is taken to some  
 plain or large tank, distin-  
 guished on the occasion by  
 the name of Kur'bul'a, and  
 there, in the majority of  
 instances, either buried in  
 the ground or thrown into  
 the water. The Taziyahs  
 are usually made of bamboo  
 frame work, covered with  
 paper, ornamented with  
 tinsel, and glazed with talc;  
 but in many instances they  
 are constructed of more ex-  
 pensive and lasting materi-  
 als, as ivory, ebony, sandal-  
 wood, cedar, &c.; and one  
 (noticed by Mrs. Meer Has-  
 san Ali in her work descrip-  
 tive of the manners, cus-  
 toms, &c. of the Moosul-  
 mans of India,) belonging  
 to the king of Oude, was  
 "composed of green glass,  
 with brass mouldings, manu-  
 factured in England."—v.  
 Moo'hur'rum, p. 310.
- Tea, (pers.)* Cha.
- Tea-pot, Cha-dan.*
- Teach, v. a. to instruct, Sik'-*  
*ha'na, Sikh'la'na, But'a'na,*  
*Sadh'na, Ta'leem-k. Tul'-*  
*keen-k.—To teach to read,*  
*Pur'ha'na.*
- Teacher, instructor, (arab.)*  
 Moo'ul'lim, Oos'tad, Oos'-  
 taz,—instructress, (hin.)  
 A'too, f.
- Teaching, instruction, Sik'-*  
*ha'ya, Sik'ha'ee, f. Oos'ta'-*  
*dee, f. Ta'leem, f. Tul'keen,*  
*f. Tuf'heem, f.*

*Teak-tree, great teak-wood, tectona grandis*, (hin.) Sa'goon, f. Sa'goun, f.—(pers.) Saj.—The wood of this tree, the only useful part of it, has, from long experience, been found to be by far the most useful timber in Asia; it is light, easily worked, and at the same time both strong and durable. That which grows on the mountains on the banks of the Godavuree, is beautifully veined, and considerably closer in the grain, and heavier than any other I have seen. It is, therefore, particularly fit for furniture, gun-carriages, &c. For ship-building it is reckoned superior to every other sort of wood; being light, strong, and very durable, either in or out of the water." (Rox. Fl. In.)—The teak-tree is a native of the banks of the Taptee; the Concans; Malabar; Siam; Java; Bundlekund. Flowers smallish, white, in the rainy season: fruit in Oct. and Nov.—Another species, the *T. ternifolia*, is a native of the banks of the Irrawaddi at Segaeen; Loongye; Prome; Ava; &c. foot of Taong-Dong. Flowers small, pale blue, fragrant, in March. (Dr. Voigt.)

*Teal*, (hin.) Sil'ee, f.

*Tear, water from the eye*, (sans.) An'soo, Au'jhoo, Un'joo, Lor,—sin. or pl.

Ro'dun,—(pers.) sin. pl. Ushk.—pl. Ab-i-chushm, Ab-i-dee'duh, (lit. *water of the eyes*.)—(hin.) Tus'web.

*Tear, rent, fissure*, Chak, Cheer,—v. a. *to rend*, Tor'na, Chak-k. Cheer'na, Cheesh'na, Bid'ar'na, Phar'na.—*To tear up the earth with the horns*, Beejh'na.—v. *Scratch, Lacerate*.

*Tearing, rending*, Cheer, Bid'ar'un,—p. a. (pers.) Dur'ind, Dur'in'du,—(in compos.) Dur, Dur'ee, f.

*Tease, v. a. to card, to comb, (as wool or flax)*, Dhoon'na, Dhoo'nuk'na, Kung'hee-k.—*to vex, harass, annoy*, Dik-k. Tus'dee'u-de'na, Khij'a'na, Sut'a'na, Dug'udh'na, Jee-pa'nee-k. Bu'jan-la'na. Mughz-kha'na.

*Teasing*, (arab.) Dik,—(hin.) Ten'gee, f. Dheen'ga-dhan'gee, f.—(sans.) Khijh, f.

*Teat, pap, dug, nipple*, (hin.) Chha'tee, f. Ji'ji'ya, f.—(sans.) Choo'chee, f. Choon'chee, f.—(pers.) Pis'tan.

*Technical, a.* Is'ti'lah'ee.

*Technicality*, (arab.) Is'ti'lah, f. Moos'tul'uh.

*Technicalities*, Moos'tul'uh'at.

*Tectona, v. Teak*.

*Techy, a. peevish, touchy, irritable*, Mug'ra.

*Techiness*, Mug'ra'ce, f.

*Tedious, a. irksome, slow*, (sans.) Mund, Sih'ra'oo.

*Tediousness*, Mun'dul'a, f. Tu'wuk'koof.

*Teem, v. n. to bring forth young*, Jun'na, Prush'ub-

- ho'na,—to be pregnant,  
 Pet'se-ho'na,—v. a. to produce, Ha'sil-k. Py'da-k.
- Teemful**, v. Pregnant, Brimful.
- Teemless**, a. unfruitful, barren, Be-bur.
- Teeth**, the pl. of tooth, (sans.)  
 Dant, (as in the expressions Dant-buj'na—to chatter the teeth. Dant-pees'na or Dant-kut'kut'a'na—to gnash the teeth.)—The four front teeth, (hin.) Chou'ka.—Set of teeth, (hin.) But'-tee'see, f.—The canine teeth, (hin.) Kooch'lee, v. f.—v. Tooth.
- Teeth**, v. n. to breed teeth, Dant-ni'kul'na, Dant-la'na.
- Teint**, v. Tint.
- Telegraph**, Nish'an-khub'ur.—v. Semaphore.
- Telegraphs**, (arab.) Mu'al'im.
- Telescope**, spy-glass, (pers. sans.) Door-been.
- Telescopic**, a. (having the quality of showing distant objects,) Door-been.
- Telinga potato**, *amorphophallus companulatus*, (of Voigt; the *arum companulatum* of Rox.) sans. A'loo, Ol, Soo'-run.—Native of the Moluccas, Ceylon, both Peninsulas of India, Bengal, (Calcutta, Serampore,) &c. Flowers minute, June. "Much cultivated in the N. Circars and about Surat, and highly esteemed for the wholesomeness and nourishing quality of the roots. The natives employ them for food in the manner of the common yam." (Rox.)
- Tell**, v. a. to make known by words, to utter, relate, acquaint, Kuh'na, Kuth'na, Bol'na, By'an-k.—to inform, teach, But'la'na, But'a'na,—to disclose, publish, Za'hir-k.
- Tell-tale**, back-biter, (pers.) Choogh'ool, C-khor,—(hin.) Loot'ra.—v. a. to backbite, Choogh'lee-kha'na.
- Temerity**, Be-pur'wa'ee, f.
- Temper**, constitution of body or mind, disposition (arab.) Miz'aj, Tub'ee'yut, f.—state of metal as to hardness, (pers.) Dum-khum.—v. a. to moderate, mollify, Moe'-tu'dil-k.
- Temperament**, constitution, Miz'aj, Tub'u, f. Tub'ee'yut, f. Tee'nut, f. Jib'il'-lut, f.
- Temperance**, (pers.) Wur'-zish, f.—(arab.) Wur'u, m. f.
- Temperate**, a. moderate, (hin.) Dhee'ma,—(arab.) Moe'-tu'dil.
- Temperateness**, (arab.) I'ti'dal.
- Tempered**, p. p. mixed, (arab.) Mum'zooj.
- Tempest**, gale, storm, hurricane, (arab.) Too'fan,—(hin.) An'dhee, f.—(pers.) A'shob, A'shoob,—(sans.) Jhuk'kur,—cycloon, Chou-wa'ee, f. (i. e. wind blowing from four quarters.)
- Tempestuous**, a. Too'fa'nee.
- Temple**, a place of worship, mosque, church, (arab.) Ma'bid,—v. Mosque.

- Temple of idols, a pagoda*, (pers.)  
*Boot-kha'nuh*, *Boot'kud'uh*,  
*Dyr.*—(arab.) *Byt-oos-sun'-*  
*am*,—(sans.) *Dev-s'than*, f.  
*De'o-than*, f. *Devh'ra*, *Deh'-*  
*ra*, *De'wul*, *De'wa'ly*, *Dih'-*  
*ra*, *Dih'oo'ra*, —v. *Pagoda*.  
— of *fire-worshippers*,  
(pers.) *A'tush-kud'uh*.  
— *school, or college, the*  
*residence of young brah-*  
*mins prosecuting religious*  
*studies, or a building inha-*  
*bited by ascetics of the same*  
*order*, (sans.) *Muth.*—v.  
*remarks*, page 242.  
— of *Jerusalem*, (arab.)  
*Byt-ool-moo'kud'dus*. (*The*  
*holy house*.)  
— of *Mecca*, *Byt-ool-hur'-*  
*um*, (*the sacred house*),  
*Ryt-ool-lah*, (*the house of*  
*God*.)  
*Temple, the upper part of*  
*either side of the head*,  
(sans.) *Kun-put'tee*, f.—  
(arab.) *Shuk'ee'ka*.  
*Temporal*, (v. *Worldly*.)  
*Temporary*, a. *Chhun'ik*.  
*Temporize*, v. n. *to time-serve*,  
(arab.) *Zum'a'nu-saz'ee-k.*—  
v. *Delay*.  
*Temporizer, time-server, turn-*  
*coat*, *Zum'a'nu-saz*.  
*Tempt*, v. a. *to prove, to try*,  
*Im'ti'han-k.*—*to entice*,  
*Igh'wa-k.* *Tur'gheeb-d.*  
*Tuh'reek-k.* *Tuh'rees-k.*  
*Wur'ghul'a'na*.  
*Temptation, trial*, *Im'ti'han*,  
—*enticement*, *Igh'wa*, *Tur'-*  
*gheeb*, f. *Tuh'reek*, f. *Tuh-*  
*rees*, f.  
*Tempted*, a. *tried, enticed*  
*Muf'toon*.  
*Tempting*, a. *trying, enticing*,  
*Moo'fut'tin*.  
*Tempter, one who entices*,  
*Moo'hur'rik.*—v. *Devil*.  
*Ten*, a. (sans.) *Dus*,—(pers.)  
*Duh.*—*Ten at cards*,  
*Duh'la*.  
*Ten-fold*, a. *ten times in-*  
*creased*, *Duh-chund*.  
*Ten days of the Mooburram*,  
(*The*)—i. e. from the 1st to  
the 10th of that month,  
during which the festival in  
honour of the martyrdom of  
Husun and Hoosyn is ob-  
served, (pers.) *Da'ha*, *Du'-*  
*ha*,—(arab.) *A'shoo'ra*.  
*Ten millions, a crore*, a. (sans.)  
*Kur'or*, *Kor*, *Ko'ti*.  
*Ten-thousand*, *Dus-huz'ar*.  
*Tenth, tithe*, *Dus'ans*.  
*Tenacious*, a. *holding fast*,  
*obstinate, niggardly*, *Sukht*.  
*Tenacity, or Tenaciousness, ad-*  
*hesiveness*, *Chus'pee'du'-*  
*gee*, f.  
*Tenancy, a holding of lands*,  
*or tenements*, (arab.) *Ry'-*  
*yut'ee*, f.  
*Tenant, one who holds land*  
*under another*, (arab.) *Ry'-*  
*yut*,—(pers.) *Mal-goo'zar*,  
—*renter, lessee*, (arab.)  
*Kir'a'ya-dar*, *Moos'ta'jir*,  
*Us'a'mee*, m. f.—(hin.)  
*Bhu'ry'tee*,—(sans.) *Pur'ja*,  
f. *Pruj'a*, f.  
*Tenants*, (the pl. of *Ry'yut*),  
*Ri'a'ya*,—(more commonly)  
*Ry'yut-lok*.  
*Tend*, v. a. *to watch, to guard*,  
*Buch'a'na*, *Nib'ah'na*.



*Tend*, v. n. to incline in a certain direction, Ma'il-h.

*Tendency*, drift, direction, (arab.) Myl, Mu'al.

*Tender*, offer, proposal, (pers.) Dur'khwast, f.—v. a. to offer, to propose, D-k.

*Tender*, a. soft, Nurm,—young, of tender years, Kum-sal, Khoord-sal,—gentle, mild, Dhee'ma, Moo'la'im, Ko'mul,—compassionate, Durd-mund, Moo'tur'uh'him.

*Tender-hearted*, a. Mom-dil, Ruhm-dil.

*Tenderness*, softness, Nur'mee, f. N-yut, f.—gentleness, mildness, Moo'lay'i'mut, f. Ko'mul'ta, Ko'mul'ta'ee, f. — compassion, Durd-mun'dee, f. Sool, f.

*Tenderly*, ad. gently, mildly, Dhee'me-dhee'me, Mund-mund.

*Tendo achillis*, (hin.) Khoonch.—v. Ham-string.

*Tendon*, sinew, (arab.) Nus, f. Us'ub,—(pers.) Py,—(hin.) Puth.

*Tendril*, the clasp of a vine or other climbing plant, (sans.) Bel, Bel'ee, f. Bel'i, f. Soot.

*Tenusmus*, (pers.) Pech'ish, f. —(sans.) Hug'as, f. Soor. (Auv?)

*Tenet*, a position or principle, opinion, (religious doctrine,) arab. Uk'ee'da, Uk'ee'dut, f.

*Tenon*, (that part of joinery which fits into another,) hin. Chool, f.

*Tenor*, course or drift of

meaning, (arab.) Muz'moon, Fuh'wa.

*Tense*, time, (arab.) Zum'an, Zum'a'nu,—(mood, or voice of a verb,) See'gha.—Perfect tense, Ka'mil.—Past tense or Preterit, Ma'zee.—Present tense, Zu'ma'nu-hal.

*Tense*, a. stretched, stiff, Kus'a, Khich'a.

*Tenseness*, } Khich'a'o, Kush'-  
*Tension*, } ee'du'gee, f.  
Tan, f.

*Tent*, a temporary shelter of canvas supported by a pole and stretched by ropes, (hin.) Der'a, Tum'boo,—(pers.) Chut'ree, f.—(sans.) Kup'-ur-kot'ha.—Kinds of, 1. (hin.) Koond'la, 2. Choutur'ka,—3. small, (hin.) Pal, m. f.—4. large, (sans.) Dul-ba'dal,—5. round (sans.) Mun'dul,—6. having a fly to it, (arab.) Kul'un'dur'ee, f.—7. with two rooms, (pers.) Do-ash'i'ya'nu,—8. without pole, (pers.) Be-cho'ba,—9. without boots, (hin.) Ra'o'-tee, f.—10. surrounded with an enclosure, (pers.) Sur'a'-chu,—pavilion, (arab.) Khee'ma, Khy'ma,—(pers.) Chut'ree, f.—pavilion or royal tent, (pers.) Khar'-gah, f. Sur'u-pur'da.

*Tent leather-worker*, one who works the leather parts in tents, &c. (pers.) Pa'rah-doz.

*Tent-maker*, (arab.) Khee'ma-doz.

*Tent-pin*, (hin.) Chooh'la, Khon'ta,—(pers.) Me'kha, f.





*Tent-pole*, (pers.) Cho'ba.  
*Tent pole-truck*, (pers.) Bad-resh'uh.

*Tent-rope*, (arab.) Tun'ab, f.  
 —pl. Ut'nab.

*Tent-stays*, ropes supporting the pole, leading from the head or truck to the ground, (pers.) Lun'gur.

*Tent-wall or canvas enclosure*, forming a court or yard, (arab.) Kun'at, f.

*Tent*, a roll of lint put into a sore to keep it stretched or open, (sans.) Ba'tee, f. But'tee, f.

*Tenter*, a hook for stretching cloth on a frame, (sans.) Ank'ree, f. Unk'ree, f. Unk'see, f.—(pers.) Mekh, f.

*Tenth, tithe*, (sans.) Dus'ans, —(pers.) Du'ha'ee, f. Du'ho'tra, Duh-yuk, Duh-yuk'ee,—(arab.) Ooshr.—a. (sans.) Dus-wan, Dus'um, Dus'um'u,—(pers.) Du'hoom.

*Tenth day of the lunar fortnight (of the hindoo system)*, sans. Dus'mee, f. Dus'um'ee, f.

*Tenth day of the new moon in the hindoo month of Jeth (May-June), observed as the anniversary of the descent of Gunga, to the earth: also the tenth day of the new moon in the hindoo month of A'sin (Sept.—Oct.) the last of a ten days festival observed in honour of De'vee, whose image on this day is cast into the river*, (sans.) Dus'uh'ra.—298

*Tenuity, thinness, exility*, Put'la'ee, f.

*Tepid*, a. lukewarm, Goon'goo'nuh.

*Tepidity*, Goon'goo'na-pun.

*Teredo navalis, ship-worm*, (hin.) Pon'ka, But.

*Tergiversation, evasion*, Bu'ha'nu, Ta'la.

*Term, limit, boundary*, Hud, f.—a limited portion of time, Uj'ul, f.—name, Bat, f.

*Termagant, a scolding woman*, (sans.) Kur'kus'a, f. Kul'uh'ee, f.

*Terminalia arjuna*, (*Pentaptera arjuna*. Rox.) sans. Ur'joon,—(ben.) Ar'joo'nee, f.—A tree indigenous to the Bengal jungles in the S. E. of Surat: *flowers* small, greenish-white, april and may; *fruit* dec.—*timber* good.—*Bark* in great repute among the natives as a tonic internally, and a vulnerary applied externally: it is sold by most druggists. (Dr. Gibson—Dr. Voigt.)

*T. bellerica*, (sans.) Bu'her'a.—(ben.) Bu'hur'a.—A tree indigenous to the Peninsula of India, Goalparah, Sukanaghur, Goruckpur, Dhomtola, and the Morung Mountains. *Flowers* small, greyish-green, offensively smelling, hot season; *fruit* cold season.—*Wood* white, softish, durable.—*Bark*, when wounded, gives out a large quantity of an insipid gum, resembling gum araic. *Fruit* (*Beleric myrobalans*)

astrigent, tonic. *Kernels*, tasting like filberts, eaten by the natives, and held to be intoxicating when eaten in abundance. Rox.—Voigt.)—The fruit of two varieties of the *T. moluccana* ( $\alpha$ , *macrocarpa*, or *largish-fruited*;  $\beta$ , *microcarpa*, or *small-fruited*,) are, Dr. Voigt states, sold in the bazars under the same native names as the *bellerica*, i. e. Bu'her'a, Bu'hur'a.

*T. catappa*, to Europeans, in Bengal, more generally known by the name *country almond tree*, (pers.) Ba'dam.—Indigenous to the Moluccas, both Peninsulas of India, and Bengal. *Flowers* small, purplish-green, hot season; *fruit* rainy season; *wood* good; *kernels* (*country almonds*) palatable.

*T. chebula*, (sans.) Hur'ra, Hur'la,—(ben.) Har'ee'tuk'-ee.—A tree indigenous to both Peninsulas of India, Bengal, and Monghir up to lower Nepal. *Flowers* small, whitish, offensively smelling, hot season; *fruit*, Jan. Feb.—*Fruit*, as well as the *galls* of this species, very astringent and much used by dyers. With alum they give a durable yellow, used on the Coromandel Coast by chintz-painters; and with ferruginous mud an excellent black, employed by harness makers for preparing ink, &c. (Ainslie, Rox.)—Un-

ripe fruit, according to age, known under the name of *black—yellow—or chebolic myrobalans*, and thought to be gently laxative. (Royle.)

*T. gangetica*, (sans.) Hur, f.—A tree indigenous to the Banks of the Ganges. In the H. Co.'s Garden, Calcutta, *flowers* in the hot season; *fruits* in the cold season. *Fruit* used like *chebolic myrobalans*. (Voigt.)

*T. tomentosa*, (*Pentaptera tomentosa*. Rox.) sans. A'sun,—(ben.) Pee'ya-sha'la. A tree indigenous to Monghir, Rajmahl, Oude; and common on the Ghauts, and in the Concans. *Flowers* small, greenish-white, April, May, and June; *fruits* in the cold season.—*Timber* very valuable: much used for making shafts of gigs, and other things where toughness of fibre is required. (Dr. Gibson.)—*Bark* astringent, and dyeing black. (Voigt.)—The *leaves* are the food of the Tusur silk-worm. (Sh. hin. dic.)

*Terminate*, v. a. *to bound, to limit*, Hud-bandh'na, A'khir-k. Moon'kul'i-k.—v. n. *to be limited, to end*, A'khir-h. Moon'kul'i-h.

*Termination*, Hud, f. A'khir.

*Terra japonica*, *japan earth*, (now better known under the name of *catechu*,) hin. Kuth.—The ordinary extract so called is prepared from the root and leaves—

the better kind from the wood of the *acacia catechu*, (hin.) Khy'ra.—*Ordinary catechu* is dry, brown externally, reddish or pale within; fracture brilliant or dull according to the kind; in flat, round, cylindrical, or irregular pieces, inodorous, of extremely astringent taste, followed by an agreeable sweet flavour. It is often adulterated with starch and clay. Three chief varieties are described by Fee, and others, viz.—1 *Bengal catechu*, in pieces of 3 to 4 ounces each, partially rounded, of dull red colour, covered with seeds on one side, fracture dull, undulated, and often marbled; taste astringent and subsequently sweet; powder grey; tannic acid 48. 5 per 100.—2 *Bombay catechu*, in pieces of 2 to 3 ounces each, flattened and round, of brown colour, with seeds externally and internally, fracture shining, and rarely marbled; taste bitter without any succeeding sweetness; powder brown grey; tannic acid 54. 5 per 100.—3 *Massive catechu*, found in the bazars, in pieces of 3 or 4 ounces each, fragments of larger masses, reddish or blackish brown, uniform, flavour very astringent, somewhat bitter, with an after sweetness; powder orange; proportion of tannic acid very variable. (Ben.

Dis.)—*A kind of white-coloured catechu*, (hin.) Pup'-ri'ya-kut, f. (Sh. hin. dic.) *Terrace*, a flat roof forming a walk, Chhut, f. Bam, Suth, f.—(duk.) Dha'ba,—an open gallery in front of an upper room, Ug'as'ee, m. f.—an open high terrace, Muh'ta'-bee, f.—or garden mound, Chub'oo'tur'uh. *Terrestrial*, a. earthly, Zum'-ee'nee, Ur'zee. *Terrestrial abode*, (pers.) Chum'un-i-duhr. *Terrible*, a. frightful, formidable; severe, (direful, tremendous, awful,) Moo'heeb. *Terrific*, a. dreadful, Houl'nak, Bhy'un'kur. *Terrified*, a. Houl-dil, Duh'-shut-nak, D-zud'u. *Terrify*, v. a. to fright, Dur'-a'na, Duh'shut-de'nee, Hy'-but-dikh'la'na. *Territory*, land, country, district, Moolk, Sur-zum'een, f. Na'hee'ya, Khil'ta. *Terror*, Duh'shut, f. Houl, H-nak'ee, f. *Tertian* *ague* or *fever*, (arab.) Ghibb, f.—(pers.) Tup-ighib, f.—(sans.) Tij'ar'ee, f. Tij'ur'ee, f. Un'tur'a-tup, f. Un'tri'ya, Ek'u'tur'a-jwur.—(v. *Intermittent fever*, 583.) *Tertiate*, v. a. to do the third time, (hin.) Tih'ra'na. *Te'ruh-te'zee* (from *te'ruh*, *thirteen*: *te'zee*, *strength*?) an annual festival, observed on the 13th day of the month Sufur, in commemo-

- ration of the recovery, on that day, of Moohummud from the danger of illness under which he had suffered throughout the 12 days previously.—v. *Te'ruh-te'zee*—and *A'khir'ee chahar shum'bu*, p. 313.
- Test, trial, examination, proof, assay*, (hin.) *I'yar*. *Janch*, *Juch'a'wut*, f.—(arab.) *Uy'ar*,—v. a. *Janch'na*.
- Testaceous*, a. *Seep-dar*.
- Testament*; the new—(gr. *εὐαγγέλιον*) *In'jcel*.—the old—(arab.) *Tou'ret*, f. *Tou'reet*, f.—v. *Will*.
- Testator*, *Moo'see*.
- Testatrix*, *Moo'si'yu*, f.
- Tester, the top-covering or awning of a bed*, (sans.) *Chhut'ree*, f.
- Testicle*, (hin.) *Pe'la*, *Pel'ra*, *Pe'lur*, *Pel'hur*, *Pelh'ra*,—(sans.) *Und*, *And*, *Anr*, *Gol-phul*,—(pers.) *Kha'ya*, *Tookhm*,—(arab.) *Khoos'yu*, *By'zu*.
- Testificator*, v. *Witness*.
- Testify*, v. a. *Gu'wah'ee-de'na*.
- Testimony, evidence*, (pers.) *Gu'wah'ee*, f. *Goo'wah'ee*, f.—(arab.) *Sha'bid'ee*, f. *Shu'ha'dut*, f.
- Testy*, a. *Jhun'jhun'a*.
- Tete-a-tete, cheek by jowl*, *Do-bur-do*, *Do-sur'ha*, *Moonh'a-moonh*.
- Tether*, (pers.) *Pa-lu'hung*,—(hin.) *Pug'a*, *Gur'an'wan*, *Chhand*, f.—(arab.) *Tu'wel'uh*,—v. a. *Chhand'na*.
- Tetrao rufus*, (?) or *red Partridge*, which see, 638.
- Tetrastic, a stanza of four lines*, (arab.) *Roo'ba'ee*, f.
- Tetrodon*; 1. a genus of fish, of which there are several indian species, all having the singular power of inflating their bodies; 2. a fish of that genus, *Pet'o'ka*, *Te'pa*.—(Dr. Buchanan describes six gangetic species, all destitute of scales, with slimy bodies; and all, with one exception, eaten by the poor, but affording indifferent food.)—32.
- T. cutcutia*, *Kut'kut'i'ya*,—(This species is common to the gangetic ponds and small rivers; seldom exceeds four inches in length; and is too often the miserable toy of cruel children who amuse themselves by inflating its belly.)—29.
- T. fluviatilis*, *Ook'oon'e'chan'da*, *Dur'ya'ee-put'o'ka* (lit. *River-tetrodon*).—Found in the fresh-water rivers of Bengal; length about six inches; the sides marked with large round spots; and the head, back, and belly armed with small undivided prickles which can be retracted at pleasure.—25.
- T. tepa*, *Teng'pa*, *Te'pa*.—(Found in the gangetic estuaries, where it grows to about a foot in length; is rejected by the bengalees as food; and has a great affinity to the *T. sceleratus* of La Cépède, which is said to be poisonous.)—34.



*Tetter*, (sans.) Sen'hoo'a,—  
(ben.) Sel'ee, f.—v. *Scurf*,  
*Scab*, *Ring-worm*.

*Text*, *that on which a comment*  
*is written*, (sans.) Mool,—  
(arab.) Mutn.

*Texture. web*, (pers.) Baff, f.  
—(*Close or thick texture*,  
*in cloth, paper, &c.*) (arab.)  
Koo'mash.—*Of good texture*  
*or quality*, a. Khoosh-koo'-  
mash.)

*Than*, post pos. (*from, of, out*  
*of, by, with, at, since, to,*  
*through*), hin. Se.—pre.  
(*from, of, by, with*), pers. Uz.

*Thank*, v. a. Shookr-k. Goon-  
man'na, Dhun-man'ua.

*Thankful*, a. *grateful*, Shookr-  
goo'zar, Sha'kir.

*Thankfulness*, Shookr-goo'-  
zar'ee, f.

*Thanks*, Shookr, Dhun.

*Thanksgiving*, Shookr-goo'zar'-  
ee, f. Sip'as, f.—v. *Praise*.

*That*, pro. *not this, but the*  
*other*, (hin. pers.) O.—(hin.)  
Wo, Wooh,—(duk.) Wuh.  
—pro. rel. (sans.) Jo.—pro.  
dem. sin. inflec. (hin.) Oos.

*That very* (*time, place, &c.*),  
ad. Woo'heen, Wu'heen.

*Thatch*, (hin.) Chhup'pur,—  
*small, thrown over mud*  
*walls*, (sans.) Pur'chhut'ee,  
f.—*of a boat*, (sans.) Chhu'-  
ee, f.—v. a. Chhup'pur-  
bun'dee-k. Chha'na.

*Thatcher*, Chhup'pur-bund,  
Ghur'a'mee, Chhu'wy'ya.

*Thatching*, Chhup'pur-bun'-  
dee, f. Chha'o'nee, f.

*Thaw*, v. n. *to melt*, Gul'na,—  
v. a. Gul'a'na, Pigh'la'na.

*The*, art. Wub, Yuh, Yih.

*Theatre, play-house*, Nach-  
ghur, Tum'ash'u-gah, f.

*Thee*, pro. (hin.) To'hee.

*Theft, act of stealing*, (sans.)

Cho'ree, f. Tus'kur'ee, f.—

(hin.) Thug'a'ee, f.—(pers.)

Dooz'dee, f.—Nul-chul'a'-

na, *Setting the bamboos in*

*motion*, is a term applied to

a native practice in a case

of theft for the discovery of

either the thief or the article

stolen. Under the directions

of a professional diviner, two

pieces of split bamboo, of

equal lengths, are applied to

each other, side by side,

and held by two men, one at

each end. The diviner then

pronounces certain incan-

tations, the power of which

is pretended to be such that

the bamboos spontaneously

move towards wherever the

thief or the articles may be,

dragging the two men (each

"will he, nill he" of

course!) along with them!

(Sh. hin. dic.)

*Their*, (or *them, they, those*),

pro.—hin. duk. Oon'un,

Oon'o, Oon'on.

*Them*, (or *these*), pro. pl. in

the oblique case, (hin.) In,

—(or *those*), Oon,—pro.

pl. inflect. Tin,—pro. 3rd

pers. pl. (in bruj. hin.) Win,

Oon,—(hin.) Win'hen, Oon'-

hen,—(*they or those*), pro.

pl. (duk. hin.) Oon'un.

*Themselves*, pro. recip. (sans.)

A'pus.

*Theme, the first state of a*



- thing*, (arab.) Mus'dur,—v. Topic.
- Then*, ad. *at that time, afterward*, (sans.) Tub, Tud,—*at that time*, (bin. arab.) Oos-wukt,—(sans.) Ton, Ton'hee,—*in that case*, (sans.) Toun, Ton, Tou'hee,—a con. introducing the answer to a conditional proposition, (sans.) To—as Jo too a'we'ga to pa'we'ga—*If thou wilt come, then shalt thou receive*,—ad. *therefore*, (pers.) Pus.
- Thence*, ad. *from that place*, (bin.) Wu'han'se,—*from that time*, Tub'se, Tud'se, Tub'hee-se, Oos-wukt'se,—*for that reason*, Oos-sub'ub'se.
- Thence-forth*, ad. *from that time*, Tub'hee'se.
- Theocracy*, Khoo'da-um'ul, Ees'wur-raj.
- Theologist*, } arab. Fuk'eeh.  
*Theologian*, }
- Theology, divinity*, (arab.) Ilm-i-i'la'hee, Fikh, f.—(sans.) Bruhm-gy'an,—*of the Brahmins*, (sans.) Ve'dan'ta,—*of the Soofees*, (arab.) Tus'ou'woof.
- Theoretical*, a. Ki'yas'ee.
- Theorize*, v. n. Ki'yas-k.
- Theory, speculation*, (arab.) Ki'yas.
- There*, ad. *in that place*, (bin.) Wu'han, Wan, Oo'dhur, Tu'heen, Oot,—(sans.) Tid'hur, Tu'han, Tit.
- Thereabout*, ad. *nearly*, Un'kur'eeb.
- Therefore*, ad. *for this reason*, consequently, Is-was'teh, Is-sub'ub'se, Li'ha'za.
- Thereon*, ad. Tis'pur. Tis'pub.
- These*, pro. (bin.) Ye, In, la'on, Ee'no, Yo.
- Thesis, proposition*, (arab.) Moo'kud'dum'uh.
- They*, pro. (bin.) Wooh, Wuh, We, Ye,—(bin. duk.) Oos'oo, Oon'on, Oon'en, Oon'un, Oon'o.
- Thick*, a. *dense*, (sans.) Gar'ha, Sug'hun,—(bin.) Kuch-puch, Guch-puch, Ghuch'a'ghuch,—(pers.) Sun'geen,—(arab.) Khal-khal, Kus'eef,—*gross, inspissated*, (pers.) Churb,—*inspissated*, (bin.) Thuk'keh-keh-thuk'keh,—*turbid, (as curds, &c.)* Chuk'ka,—(as bhung, &c.) Chuk'kan,—*great in circumference*, (bin.) Mo'ta, Thum'ra,—(sans.) Bha'ree,—*coarse, gross*, Mo'ta,—(pers.) Goon'duh,—v. *Frequent, Crowded, Stupid*.
- Thicket, copse*, (bin.) Jha'ree, f. Jhar-jhoor, f. Jhul'ar,—(sans.) Gu'hun,—*of thorns, &c.* (pers.) Khar-zar, f.
- Thickly*, ad. *densely*, (sans.) Goo'jhun,—(pers.) Py'hum.
- Thickness, density*, Gar'ha-pun,—*coarseness, grossness*, Mo'ta-pa, Mo'ta-pun, Mo'ta'ee, f. Goon'dug'ee, f.
- Thief, one who steals*, (sans.) Chor, Cbor-chuk'ar, Hul'he'la, Oor'chuk, m. f. Tus'kur,—(bin.) Chot'ta, Oo'chuk'ka, Oo'chuk'kee, f.—(pers.) Doozd,—met. *Dust-chal'ak* (i. e. nimble-handed,

- Churb-dust* (i. e. *greasy-handed*,)—*who steals at or near day-dawn*, (arab.) Soobh-khez'a, S-khez'i'ya,—*nocturnal*, (sans.) Nis'a-chur,—*petty*, (sans.) Oo'tha'ee-gee'ra.—*A thief and what he has stolen*, (sans.) Chor-dhor.
- Thief-catcher*, (arab.) Nuz'urbaz.
- Thieves*; *a cast of hindoos professedly thieves*, (hin.) Mee'na.—*A spy to thieves, the head of a gang of thieves*, (hin.) Choo'ti'ya.
- Thievish*, a. Hath-lup'ka.
- Thigh*, (sans.) Jangh, f. Jun'gha, f.—(pers.) Ran, m. f.—*inside or under part of the*, (sans.) A'sun.
- Thigh and leg*, (sans.) Jan'gur.
- Thighs*, (buttocks, hips,) pers. Soo'reen, f.
- Thimble*, *a cover for the finger when sewing*, (pers.) Un'goosht'a'nub,—(hin.) Top, To'pu.
- Thin*, a. *slender, slim*, (applied to things,) hin. Put'la,—*lean, meagre*, (applied to persons and animals,) sans. Doob'la, Sook'ta, Sook'tee, f.—*not gross*, (pers.) Mi'heen,—*slight*, (pers.) Na'zook, Ka'ghuz'ee.
- Thine*, pro. 2nd pers. sing. in the gen. case, (hin.) Ter'a, Tir'a,—pro. inflec. (of Too, 2nd pers. sin. *Thou*.) Toojb.
- Thing*, (article,) pers. Cheez, f.—sans. Bust, f. Vus'too, f.—pl. Cheez bust, f. Vus'too-
- bha'o, f.—(affair,) pers. Soo'khun,—(arab.) Umr, Khoo'soos,—pl. Oo'moor.
- Think*, v. n. & a. *to cogitate, imagine, reason, meditate, consider, conceive*, (arab.) Fikr-k. Khi'yal-k.—(pers.) Un'desh'uh-k.—(sans.) Soch'na.—(pers. hin. duk.) Un'desh'na.
- Thinking*, p. a. *imagining*, Wa'him, — (in compos.) Un'desh.
- Thinness, slenderness, slimness*, (applied to things,) Put'la'ee, f.—*leanness*, (applied to persons and animals,) Doob'la'ee, f. Doob'la-pa'na,—*slightness*, Na'zoo'kee, f.—(v. *Thin*.)
- Third*, a. (sans.) Tees'ra, Tees'ree, f.—(duk.) Teen-wan.—*The third*, (arab.) Sa'lis.
- Third (or brazen) age of the world, according to the mythologic chronology of the hindoos, comprising 864,000 years*, (sans.) Dwa'pur, or Dwa'pur-joog.—(v. Kul-joog, p. 177.)
- Third part*, (sans.) Ti'ha'ee, f.—(arab.) Sools.
- Third part of a piece of cloth for making trowsers*, Ti'ha'ee, f.
- Third year past or to come, the year before last, the year after next*, (sans.) Te'o'rus.
- Third person*, (i. e. *an umpire between two persons an arbitrator*,) sans. Ti'ha'yut, Tis'ra'yut.

*Thirdly*, ad. in the third place,  
(sans.) *Tees're*.

*Thirst*, drought, drouth, want  
of drink, (sans.) *Pi'yas*, f.  
*Tir'as*, f. *Tras*, f.—(also de-  
sire,) *Tris'ha*, f. *Trish'na*, f.  
*Tir'kha*, f. *Trik'ha*, f.—  
(pers.) *Tis*, f. *Tish'na*, f.  
*Tish'nu'gee*, f.—(arab.) *Ut'-*  
*ush*, f.—v. n. *Pi'ya'sa-bo'na*,  
*Pi'yas-lug'na*, *Pi'yas-mar'na*,  
*Tir'as-a'na*, *Tir'as-lug'na*.

*Thirstiness*, (pers.) *Tish'na-*  
*lub'ee*, f.

*Thirsty*, a. *Pi'ya'sa*, *Pi'ya'see*,  
f. *Tish'nu*, *T-lub*, *T-kam*,  
*Trik'ha-wunt*, *Ut'shan*.

*Thirteen*, a. (sans.) *Te'ruh*,—  
(pers.) *Sez'duh*.

*Thirteenth*, a. (sans.) *Te'ruh-*  
*wan*, *Te'ruh-ween*, f.

*Thirtieth*, a. *Tees-wan*, *Tees-*  
*ween*, f.

*Thirty*, a. (sans.) *Tees*.

*Thirty-one*, 32, 33, 34, &c.—  
v. *Numerals*, p. 1.

*Thirty sections into which the*  
*Koran is divided, or any one*  
*of those sections*, (pers.)  
*See-pa'ra*.

*This*, pro. *that which is pre-*  
*sent, or is now mentioned*,  
(hin.) *Yih*, *Yuh*,—pro. dem.  
sing. inflec. (hin.) *Is*.—(*Is-*  
*tul'uk*—*To this degree*.)

*This very, the same, itself*,  
(hin.) *Yi'hee*, *Yu'hee*,—  
*even this*, (pers.) *Hum-een*.

*This very place, here*, (hin.)  
*Yi'heen*, *Yu'heen*.

*This year*, ad. (hin.) *Uy'son*.

*Thistle*, *carduus*, (or *spine* or  
*thorn*), pers. *Khar*,—*cardu-*

*us arabicus*, (arab.) *Shou'-*  
*kut-ool-by'eer*.

*Thither*, ad. to that place,  
(hin.) *Wu'han*, *Tu'heen*,  
*Oo'dhur*,—(sans.) *Tu'han*.

*Thong*, a strap, strip, or  
string of leather, (pers.)  
*Tus'mu*,—(hin.) *Sul'loo*.

*Thorax*, (saus.) *Pet'ee*, f.—  
v. *Breast*.

*Thorn*, prickly, (sans.) *Kan'ta*,  
*Kun'tuk*, *Sool*, *Sal*,—(pers.)  
*Khar*,—a triangular thorn.  
(pers.) *Khus'uk*.

*Thorn-apple*, *Datura*: of this  
genus of plants Dr. Vait  
describes 8 species, indige-  
nous to or cultivated in In-  
dia; viz. 1. *D. alba*, (sans.)  
*Dhut'oo'ra*, *Kun'uk*, *Mud'-*  
*un*; all over India: flowers  
very large, white, and fruit  
the whole year: a strong  
narcotic, in India frequently  
and sometimes fatally em-  
ployed by thieves and other  
rogues to deprive their vic-  
tims of the power of re-  
sistance.—2 *D. metel*; N.  
Africa and Canaries: fl. like  
those of No. 1, feb. and  
march; fr. hot season, poi-  
sonous like No. 1.—3. *D.*  
*fastuosa*, (sans.) *Ka'la-*  
*dhut'oo'ra*; all over India:  
fl. very large, outside dark  
purple, inside whitish; fr.  
the whole year; more viru-  
lently poisonous than No.  
1.—variety, a. *simplex*,  
fl. single.—4. *D. ferox*.  
China, Cochin China, moun-  
tains of N. India, and Ne-  
pal: fl. very large, white;

fr. the whole year : used by the Chinese for the same purposes as No. 1 by the hindoos,—5. *D. stramonium*, common *Thorn-apple* ; America, naturalized in Europe, N. Asia, and N. Africa : fl. and fr. like No. 4, of which it is, perhaps, only a *variety*.—6. *D. tatula* ; America, naturalized in the same places with the preceding species : fl. large white, feb. and march ; fr. hot season.—7. *D. inermis* ; Abyssinia ; fl. large, white, feb. and march ; fr. hot season.—8. *D. suaveolens* ; Peru, Chili, and Mexico ; fl. 10½ inches, white cream-coloured ; in the evening fragrant, cold and hot season ; fr.—Nos. 1 to 7 are annuals : No. 8 a shrub, (Voigt.)—Nos. 1 and 2 are the only ones for which native synonymes are known—but the name *Dhut'oo'ra* appears to be generic—though, as probably, extended to other plants of similar character.

*Thorn-thicket*, *Khar-zar*.

*Thorn-fence*, *Khar-bund'ee*, f.

*Thorny*, a. *Khar-dar*, *Kut'ee'la*.

*Thoroughfare*, (pers.) *Goo'-zur-gah*, f—(arab.) *Syr-gah*, f.—(v. *Passage*.)

*Thoroughly*, ad. *Bil'kool*, *Tum'am'-tur*.

*Those*, pro. pl. (hin.) *We*, *Wo*, *Win*, *Oon*, *Win'hen*, *Oon'hen*,—(hin. duk.) *Oon'un*, *Oon'on*, *Oon'en*.

*Though*, con. *although*, (pers.)

*Ug'ur'chi*,—(hin.) *Ju'nook*,—(sans.) *Jo'ki*, *Go'ki*.

*Thought*, *reflection*, *consideration*, *meditation*, *idea*, *conceit*, *notion*, *opinion*, *solicitude*, *care*, (arab.) *Fikr*, m. f.—*reflection*, *consideration*, *meditation*, *solicitude*, (pers.) *Un'desh'uh*,—*reflection*, *consideration*, *opinion*, (sans.) *Bich'ar*,—(v. *Reflection*, *Meditation*, *Solicitude*.)

*Thoughtful*, a. *Fik'ree*, *Un'desh'u-mund*, *U-nak*.

*Thoughtfulness*, *Un'desh'u-nak'ee*, f.

*Thoughtless*, a. *Be-fikr*.

*Thoughtlessness*, *Be-fik'ree*, f.

*Thousand*, a. (pers.) *Huz'ar*,—pl. *Huz'ar'ha*,—(sans.) *Su'-husr*, *Su'hus'ra*,—(arab.) *Ulf*,—pl. *Oo'loof*.—*One thousand*, *Ek-huz'ar*,—*Two thousand*, *Do-huz'ar'ha*.

*Thrall*, v. *Slave*, *Bondage*.

*Thralldom*, v. *Slavery*.

*Thrapple*, v. *Windpipe*.

*Thrash*, v. a. to *drub*, *beat*, *Mar'na*,—v. *Thresh*.

*Thrasher*, v. *Thresher*.

*Thread*, *small twist or line*, *twine*, *filament*, (sans.) *Soot*, *Dus'ee*, f. *Ruj'joo*, f.—(hin.) *Dor*, f. *Do'ree*, f. *Dha'ga*, *Tag*, *Ta'ga*,—(pers.) *Rish'tu*, *Res'man*, f. *Tar*, m. f.—(arab.) *Silk*,—*red*, (hin.) *Na'ra*.—v. a. *Pir'o'na*, *Pur'o'na*, *Po'na*, *Gooth'na*, *Goonth'na*, *Tag'na*, *Lur'i-ya'na*.

*Thread of carded cotton*, in

- contradistinction to that made of cotton which has been only beaten* (called A'kra-roo'ce), hin. Toom'-i'ya.
- Thread on which sugar is chrystallized*, (hin.) Bal.
- Thread tied round a hindoo bride-groom's wrist*, (sans.) Kung'na.
- Threaden*, a. made of (cotton) thread, Soo'tee.
- Threads unwoven at the end of a piece of cloth*, Dus, Dus'-ee, f.
- Threat, menace*, Dhum'kee, f. Bhub'kee, f.
- Threaten*, v. a. Dhum'ka'na, Dhir'a'na.
- Threatening*, Dhum'ka, Dhum'-kee, f. Dhum'ka'hut, f.
- Three*, a. (sans.) T'en, Ti, Tir'ee,—(pers.) Si,—(hin.) Ti'hoon,—(arab.) Sul'as.
- Three cornered*, a. tri-angular, (arab.) Moo'sul'lus.
- Three-doored*, a. Si-dur'a, Tid'ur'ee.
- Three-doored room or building*, Ti'ba'ruh, Tir-pou'li'ya.
- Three-eighths*, (of a Seer weight, i. e. six chhutanks,) hin. Derh-pa'o, Derh-pou'-wa.
- Three-score*, Teen-ko'ree.
- Three-times as much*, Si-kur'ur.
- Three-worlds, the—of the hindous, viz. heaven, earth, and the infernal regions*, (sans.) Tri-bhoo'wun, Tri-lok, Tri-lok'ee, f.
- Three-floored*, a. Teen-muh'lu, Si-mun'zil'u.
- Three-fold*, (pers.) Si-chund, —(sans.) Ti-goön, Ti-goön's, —(hin.) Tih'ra.
- Three-legged stool, table, &c.* (pers.) Sip'a'ee, f.
- Thresh*, v. a. Pect'na, Daj-mus'ul-k. Da'o'na, Gab'na.
- Thresher*, (sans.) Dhan'w'yi.
- Threshing-floor*, Khui't'baa, Khum'ar.
- Thresh-hold*, Dub'leez, f. Di'-hoo'ree, f. De'or'hee, f. Dour'hee, f. Dih'lee, f. As'-tan, As'ta'nu, Jun'ab, f.
- Thrice*, ad. Teen-bar, Ti'-bar'uh.
- Thrift, frugality*, (arab.) Kif'a'yut, f.
- Thrifty*, a. frugal, Kif'a'-yut'ee.
- Thrill*, v. n. Thur'thur'a'na,—v. Pierce.
- Thrive*, v. n. Ta'zuh-h.
- Throat*, (hin.) Ten'too'a, Nur'-khur'a, Nur'khur'ee, f. Nu'-et, Nur'et'ee, f.—(sans. duk.) Nul'da, Nul'dee, f.—(arab.) Hukt,—(pers.) Goo'-loo.—(v. Neck.)
- Throb*, Chus'uk, f. Tup'uk, f. Phur'uk, f.—v. n. Chus'-uk'na, Tup'uk'na, Phur'-uk'na.
- Throe, the pain of travel.* (pers.) Durd-i-zib,—v. Agony, Pain.
- Throne, chair of state*, (pers.) Tukht,—(hin.) Gud'dee, f.—(arab.) Mus'nud, f.—(sans.) Sing'ha'sun.—*Throne adorned with jewels*, Ra'us-sing'ha'sun,—*four-cushioned*, (pers.) Char-bal'ish.—*A travelling throne, erected on a platform, carried on men's*



- shoulders*, (pers.) Tukht-i-ru'wan.
- Throng*, crowd, Bheer, f. Jum'a, f. Hun'ga'muh, Muj'-mu,—v. n. Jum'ka'na.
- Throttle*, v. a. Phans'na.—v. Choke, Windpipe.
- Through*, ad. (by,) from one end or side to the other, (sans.) Ho'ke,—post pos. pre. by means or agency of, (hin.) Se,—(sans.) Dwa'ra.
- Through and through*, (sans.) War'par, Par'war.
- Throughout*, ad. Bil'kool,—Nukh-sikh-se or Nukh-se-sikh tul'uk, lit. *From the (toe) nails to the hair on the crown of the head.*
- Throw*, cast, Phenk,—cast at dice, Danv.—v. a. to fling, cast, hurl, toss, Phenk'na, Dal'na.—To throw away, Phenk-d.—to throw down, Dal'na,—to throw up, toss up (as a ball,) Ooch'hal'na.
- Thrower*, Phenk'wy'ya,—(in compos.) Un'daz, Chul'a.
- Thrown away*, misapplied, wasted, (pers.) Bur-bad. (i. e. given to the winds.)
- Thrum*, (in India) to vibrate the strings of a Dhun'oo'-kee, or Bow with which cotton is cleaned, Ot'na.
- Thrush*. *apthæ*, (sans.) Moon'-han,—(hin.) Nin'au'wan, Chha'roo.
- Thrust*, push, assault, attack, Hool, f.—v. a. to push, drive, impel, Hool-d. Hool'-na,—to cram, stuff, Khonch'-na, Ghoo'sa'na,—to stab, Konch'na, — to intrude, Ghoo'sa'na,—v. n. Ghoo's'-na.
- Thug*, (hin.) generally—a robber, assassin, cut-throat; cheat, imposter: especially one of a gang of hereditary, professional assassins, hindoos and moosulmans, who range the high roads and rivers of various parts of India and, under the guise of friendship, win the confidence of unsuspecting travellers, and, after accompanying them for a stage or two, on reaching the first selected retired spot (in thug slang, Bel or Beyl—the place chosen for burying their victims) or, if on the river, the first safe locality, murder them by strangulation, and plunder their property. In different parts of India these ruffians assume, and are designated by various names, derived either from the mode by which they dispatch their victims, from the purpose for which they destroy life, or from the arts by which they inveigle their prey to destruction. In the more northern parts of India they are called Thug, the name by which they are most generally known among Europeans. In some provinces to the southward, they have obtained the name of Phan'see'gars or *Stranglers*, from the sans. Phan'see, f. a noose, loop, halter, strangulation; and in the Tamal

language (according to Dr. Sherwood,) "they are called Ari tulucar, or *Mussulman noosers*; in Canarese, Tanti Calleru, implying *thieves who use a wire or cat-gut noose*; and in Telagu, Warlu wahndlu, or Warlu vayshay wahndloo, meaning *People who use the noose*."—Thus the common interpretation of the word THUG, but after the crime of murder by Thugs had, for some time, engaged the attention of the E. I. Government, and stringent laws been enacted for its punishment, doubts and difficulties arose as to the meaning of the words "Thug" and "Thuggee," and the expression "Murder by Thuggee," when used in the Acts of the Council of India: for the removal of such doubts, therefore, the legislative branch of the government provided a legal remedy by the Act No. III. of 1848—passed by the G. G. in Council on the 26th Feb. 1848, which declares and enacts—"that the word 'Thug' when used in any Act heretofore passed by the Council of India, shall be taken to have meant and to mean a person who is, or has at any time been habitually associated with any other or others for the purpose of committing, by means intended by such person or known by such person to be

likely to cause the death of any person, the offence of Child-stealing or the offence of Robbery not amounting to Dacoity. And that the word 'Thuggee' when used in such Acts shall be taken to have meant and to mean the offence of committing or attempting any such Child-stealing or Robbery by a Thug. And that the expression 'Murder by Thuggee' when used in such Acts shall be taken to have meant and to mean Murder when employed as the means of committing such Child-stealing or such Robbery by a Thug."—A legal difference existing between the crimes of Thuggee, Dacoity, and Robbery by any other "wandering gang of persons associated for the purposes of theft or robbery, not being a gang of Thugs or Dacoits," the Act No. XI. of 1848—passed by the G. G. in Council on the 20th of May, 1848, entitled "An Act for the punishment of wandering gangs of Thieves and Robbers"—extends some of the Provisions of the Law for the conviction of Thugs and Dacoits to offenders of the other class referred to; 1st. in subjecting them, on conviction, to "imprisonment with hard labour for any term not exceeding seven years." 2nd. in enacting

that any person accused "of belonging to any such gang," or "of knowingly receiving or buying property stolen or plundered by any such gang, may be committed by any Magistrate within the Territories of the E. I. C." and be tried by any Court which would be competent to try him if his offence were committed within the Zillah where that Court sits. 3rd. in enacting that "No Court shall on the trial of any offence under this Act require any Futwa from any Law Officer."—There are fair reasons to justify the belief "that the system of Thuggee (more correctly Thug'a'ee, f.) or Phansee-garee, originated with some parties of vagrant mahomuduns, who infested the roads about the ancient capital of India," where it "found a congenial soil, and flourished with rank luxuriance for more than two Centuries, till its roots had penetrated and spread over almost every district within the limits of the E. I. Co.'s dominions:" that the British Government knew little or nothing of the Thugs "until shortly after the conquest of Seringapatam, in 1799, when about a hundred were apprehended in the vicinity of Bangalore;" and that it was not until 1807, when several Thugs were

apprehended between Chittoor and Arcot, that information was obtained which ultimately led to the development of the habits, artifices, and combinations of these atrocious delinquents." The development referred to was the labour of years, and "up to 1829 these assassins traversed every great and much frequented road from the Himaluh Mountains to the Nerbudda River, and from the Ganges to the Indus, without the fear of punishment from divine or human laws." But in 1830, Lord William Bentinck, the then Governor General, with that judgment and decision which characterized his rule, adopted the plan of operations which has been so ably and successfully carried out for the suppression of the Thug associations by Major Sleeman and others whose services have been dedicated to that object. In 1840 the only parts of India in which there were any Thugs at large and not entered in the proscription lists of those gentlemen, were believed to be the Eastern Districts of Bengal, and between Midnapore and Nagpore along the road leading from Calcutta to Bombay; and as measures were then in operation for the detection and apprehension of the supposed offend-

ers, it is now (March, 1849) more than probable that in the Co.'s Territories, the crime has ceased—and that the only Thugs remaining are those who have deserted the evil practices of their *caste*, or are otherwise expiating their past wickedness by hard labour, as felons, on the Coast of Martaban.

Like most other crimes indigenous to India—Thug-gism has the sanction of Religion, so called, for all its diabolical practices; Thugs, hindoos and moosulmans (*Par nobile fratrum*!) alike professing in all their deeds and practices, to act under the direct sanction and patronage of Dev'ee or Bhu'wa'nee, the wife of Siv (or Doorga in her pacific form!) to whose divine will they attribute its origin, and whose favour they conjointly propitiate by rites, sacrifices, and offerings!—For free details of this iniquitous system, the reader is referred to Major W. H. Sleeman's "Ramaseena, or a Vocabulary of the peculiar Language used by the Thugs, with an Introduction and Appendix, descriptive of the system pursued by that fraternity and of the measures which have been adopted by the Supreme Government of India for its suppression." Calcutta, 1836.—The same author's

"Report of the depredations committed by the Thug gangs of Upper and Central India, from the cold season of 1836-37, down to their gradual suppression, under the operation of the measures adopted against them by the Supreme Government in 1839." Calcutta, 1840.—And "Illustrations of the History and Practices of the Thugs, and notices of some of the Proceedings of the Government of India, for the suppression of the crime of Thuggee." London, 1837: from which works (the 3rd a compilation chiefly from the 1st) this article has largely quoted.—See also the article Ka'lee, p. 261, of this work.

*Thuggee*, robbery, *theft*, cheating, (hin.) Thug'a'ee, f.—v. the foregoing article.

Thug'nee, f. } (hin.) a female  
Thug'in, f. } *Thug*.

*Thumb*, (sans.) Un'goot'ha,—(pers.) Un'goosht-i-nur,—(arab.) Ib'ham.—v. a. To show the thumb, (as practised by women in blandishment, as a sign of prohibition,) Un'goot'ha-dik'ha'na.—The thumb presented in sign of prohibition, (a practice peculiar to women,) hin. Tho'sa.

*Thumb-stall*, a defence for the thumb in pulling the string of a bow, (pers.) Shust, f.—v. *Thimble*.

*Thump*, Thonk, Dhup'pa



- Dhoul**, f. Ghoo'sa, Mar, f. Tho'pee, f. Chum'et'a, Tum'an'chu;—v. a. Dhoul-jur'na, D-lug'a'na, D-mar'na, Dhou'la'na, Dhou'li'ya'na, Mar'na, Thonk'na.
- Thumping**, Mar-peet, f. Dhoul-dhup'pa.
- Thunder**, (sans.) Gur'uj, f. Gurj, f. Gur'jun, f.—(hin.) Kur'uk, f. Chur'ra, Ghu'hur, f.—(pers.) Toon'dur.—v. n. Gur'uj'na, Gur'gur'a'na, Kur'uk'na.
- Thunder-bolt**, (sans.) Bujr, Bij'lee, f. Chuk'kee, f.—(hin.) Gaj, f.
- Thunder-struck**, a. Gaj-ma'ra.
- Thursday**, (arab. sans.) Joo'-mu-rat,—(pers.) Punj-shum-bu,—(sans.) Bri'hus'put'i-bar, Goo'roo-bar, Bip'hy, Bih'phy.
- Thus**, ad. in this manner, (hin.) Uy'se, Uy'sen, Is'tur'uh. Is'tur'uh'se, Yon, Yoon, Youn.—(pers.) Choon'een,—in that manner, Wy'sa,—to this extent, to this degree, Is-kud'ur.
- Thus much**, so much, so many, (hin.) Et'na, It'na, It'a, It'ek, Et'a, Tet'a.
- Thwack**, blow, bang, Mar, f.—v. a. Mar-de'na.
- Thwart**, one of the cross seats of a boat, A'ra, Pa'ti'ya,—a. transverse, A'ra,—v. a. to cross, to transverse, Ool'ta'na.
- Thy**, pro. 2nd pers. sing. gen. case, thine, (hin.) Ter'a.
- Thyme**, Hash'a.—(Dr. Royle.)
- Tiara**, diadem, (pers.) Taj,—(arab.) I'ma'mu.
- Tibia**, the large bone of the leg, (sans.) Nul'ee, f.
- Tick**, the louse of dogs, sheep, &c. (hin.) Kil'nee, f. Chich'ree, f. Chum'oo'kun,—(sans.) Un'thu'ee f.—(hin. duk.) Goon'shur'ee.
- Tick**, cover or case of a bed, Bich'hou'na-ka-ghil'af.
- Ticking**, a small noise, (hin. duk.) Kit-kit, Kut-kut.
- Ticket** tied to goods or on bags to mark their nature, price, &c. (sans.) Bee'juk.—(v. Note.)
- Tickle**, v. a. to titillate, Good'-good'a'na, Suh'la'na, Suh'-ra'na.—v. n. Khooj'la'na.—v. Please.
- Tickling**, titillation, Good'-good'ee, f. Good'good'a'ee, f. Good'good'a'hut, f.
- Ticklish**, a. sensible to titillation, Good'good'i'ya.—unsteady, unfixed, Tur'ul.
- Tid-bit**, bonne bouche, (pers.) Muz'uh.
- Tide**, ebb and flow, Bhat'ha-jo'ar, Mud-o-juzr,—(rise and fall) Chur'ha'o-oo'tar.
- Tidings**, Khub'ur, f.—glad tidings, Bush'a'rut, f. Nuv'ed, m. f.—v. News.
- Tidy**, a. clean, Chik'na,—in good order, Doo'roost.
- Tie**, knot, fastening, bond, Bund, m. f.—v. a. to bind, Bund-k. Bund'ha'na.—To tie the legs of a cow when milking, No'na.
- Tied**, p. p. bound, Bund-hoo'a,—constrained, bound by covenant, Moon'uk'id.



- Tied by the leg, a. fettered,*  
Pa'e-bund.
- Tier, v. Row.*
- Tiffin, a slight repast taken  
between breakfast and dinner;  
v. Luncheon.*
- Tiger, (sans.) Bagh, Ba'gha,—  
(or lion.) pers. Sher, Bub'ur,  
—(or panther or leopard,)  
Pul'ung,—(hin.) Na'bur,—  
(hin. duk.) Bor.*
- Tiger-(or lion-) like, a. ad.*  
Sher'a'na.
- Tiger's nail or claw, (sans.  
duk.) Bagh-nuk.*
- Tiger's teeth and nails hung  
on strings, round the necks  
of native children, as a charm  
against the power of the  
living animal, &c. (sans.)  
Bug'h'na.*
- Tiger's-skin, (sans.) Bagh-um'-  
bur.*
- Tiger's-whelp, a young tiger,  
(sans.) Bug'hel'a, — (hin.)  
Danv'roo,—(hin. pers. duk.)  
Bor-buch'chu.*
- Tigress, Ba'ghun, f. Bagh'nee,  
f.—(or lioness,) pers. Sher'-  
nee, f.*
- Tight, a. tense, Tung. Kus'a,  
Khich'a, Juk'ur-bund,—not  
loose, (fitting close, as  
clothes,) Choos'ta.*
- Tighten, v. a. Tung-k. Tung-  
le'na Kus'na, Juk'ur'na.*
- Tightness, Tun'gee, f. Tung-  
cha'ee, f. Khich'a'o.*
- Tightness of dress, Tung-posh'-  
ee, f.*
- Tigris, the great river of Asiatic  
Turkey, (arab.) Dijlu, Duj'lu.*
- Tike, v. Dog.*
- Tile, (sans.) Khup'ra,—(hin.)  
Nur'i'ya, — small, (sans.)  
Khup'ree, f.—tabulated tile,  
(sans.) Na'lee, f.*
- Tiled house, Khup'ryl, f.*
- Tiling, Khup'ryl, f.*
- Tiler, Khup'ryl-wa'la.*
- Till, a shop money-box, Gul'la.  
Go'luk, f.*
- Till, ad. (?) up to, to the time  
of, until, (hin.) Tuk,—(sans.)  
Lug, Jud-tuk, Jud-tul'uk,  
Jud-lug.*
- Till now, as yet, hitherto, ad.  
(sans.) Ub-tuk, Ub-tul'uk,  
Ub-to'ree.*
- Till then, ad. so long, (sans.)  
Tub-tuk, Tub-lug, Tub-to'-  
ree, Tub-tu'een, Tou-lon,  
Tou-lug.*
- Till when, ad. as long as, (sans.)  
Jub-tul'uk, — (sans. hin.  
duk.) Jub-tug,—how long?  
Kub-tuk? Kub-tul'uk? Kub-  
tu'een? Kub-tug?*
- Till, v. a. to plough, Jot'na,  
Bah'na,—v. Plough.*
- Tillage, (sans.) Joo'ta'ee, f.  
Jot, f. Kis'nu'ee, f. Hul'-  
wa'hee, f.*
- Tiller, ploughman, Jo'tar.—v.  
Ploughman.*
- Tiller, v. Rudder.*
- Tilling and sowing, (pers.)  
Kisht-o-kar.*
- Tilt, v. a. to set in a sloping  
position, Jhoo'ka'na, Dhal'na,  
Dhul'ka'na,—v. n. Jhook'na,  
Dhul'uk'na.*
- Tilt, inclination forward, Jhoo'-  
ka'wut, f.*
- Tilt, v. Awning.*
- Timber, wood fit for building,  
(sans.) Kath,—(hin.) Luk'-  
ree, f. Chob. f.—v. Trunk.*

*Time, the measure of duration, season, period, opportunity,* (arab.) Wukt, — season, (sans.) Sum'a, Sum'an,—season, age, (sans.) Kal,—season period, (pers.) Hun'gam,—period, space of time, interval, (arab.) Ur'suh, Heen,—age, (arab.) Usr, Zum'an, Zum'an'uh,—opportunity, leisure, (arab.) Foor'sut, f.—(sans.) Ou'sur,—particular time, (turn, occasion,) arab. Duf'u, f.—(pers.) Bar,—(sans.) Bar, f.—musical measure, (sans.) Tal, Ly, f.—(pers.) Un'daz, Un'da'zuh,—rhythm, (arab.) Mee'zan, f. Wuzn, Ka'fi'yu. —v. Season, Opportunity.

*Time, v. a. to measure harmonically,* (sans.) A'lap'na.

*Timely, a. seasonable,* Wukt-pur, Bur-wukt.—v. Soon.

*Times, seasons, &c. pl. (of Wukt,) Ou'kat, f.*

*Time-server, Zum'an'u-saz.*

*Time-serving, Zum'an'u-saz'-ee, f.*

*Time-serve, v. a. Zum'an'u-saz'ee-k.*

*Timid, a. fearful,* Dur'ak, Dur'a'loo, Turs'an, Tur'sin'dub, Ka'dur.

*Timidity, Dur, f. Ka'dur'ee, f. Ka'dur'a'ee, f.*

*Tin, (sans.) Rang, f. Ran'ga, —(arab.) Kul'u'ee, f.—(hin. duk.) Kul'u'ee, f. Ku/h'eel, (pers.) Ur'zeez, f.—(or lead,—arab.) Rus'as.—(v. Pewter.)*

*Tinner, in India, one who lines or covers iron and copper*

*culinary utensils with tin,* Kul'u'ee-wa'la, Kul'u'ee-gur.

*Tin-foil, (hin.) Pun'nee, f.*

*Tin-man, (arab.) Rus'sas.*

*Tinning, the business of covering culinary iron and copper utensils with tin,* Kul'u'ee-gur'ee, f.

*Tincture, tinge, (arab.) Khiz'ab,—extract by infusion, Khis'an'da.*

*Tinder, (pers.) Sokh'tu.—(Sho'la or So'la, commonly called Indian cork, when charred, answers the purpose of tinder. Sh. hin. dic.)*

*Tinder-box, (pers.) A'tush-bar. (Also Fire-lock).*

*Tinea capitis, v. Scald-head.*

*Tinge, colour, dye, Rung,—v. a. R-d.*

*Tinging the nails and hair, and particularly the beard, Khiz'ab, (v. Tincture.)*

*Tingle, v. n. to tinkle, ring, Jhun'jhun'a'na.*

*Tingling, tinkling, ringing, Jhun'uk, f. Jhun'kar, f.—*

*Tingling of a limb when asleep, Jhin'jhin'ee, f.*

*Tinker, a mender of metal ware, (hin.) Thut'he'ra.—The wife of a Thut'he'ra, or a female tinker, Thut'he'-ree, f.*

*Tinkle, or } clinking, tingling, Tinkling. } Jhun'uk, f. Jhun'kar, f.*

*Tinkle, v. a. Jhun'uk'na,—v. Tingle.*

*Tinsel of brass, (hin.) Jug'-jug'a.*

*Tint, dye, colour, Rung.—*

- The first and strongest tint obtained from the Koos'-oom or Carthamus, (sans.)* Jet'ha.
- Tiny, a. little, small, puny, (hin.)* Ten'ee, Too'ni'ya, Nun'han, Nun'ha.
- Tip, top, end, point, Nok, f.* Un'ee, f.
- Tip of the ear, v. Lobe.*
- Tip-cat, the boys' game so called, (hin.)* Gil'lee-dun'doo, Gil'lee-dun-da, Gool'lee-dun'da, Ghuch'oo-pa'ru, Gur'unth.—(Gil'lee is the short stick which is struck by the longer one called Dun'da. Qanoon-e-Islam.)
- Tippet (or any garment for the neck,) Goo'loo-bund.*
- Tipple, intoxicating liquor, Shur'ab, f. Mud, My, f.—v. a. to tope, Dub'os'na.*
- Tippler, toper, Pi'ya'lu-baz, Shur'ab'ee, My-khor.—v. Drunkard.*
- Tippling, My-kho'ree, f. Shur'ab-khwa'ree, f.*
- Tipsy, a. Must.—v. Drunk.*
- Tipstaff, v. Mace, Mace-bearer.*
- Tire, v. a. to weary, fatigue, Thuk'a'na, Hur'a'na, Sih'ra'na,—v. n. Thuk'na, Chu'-bul'na.*
- Tired, a. weary, fatigued, Thuk'a, Man'du.*
- Tiresome, a. Thuk'a'oo.*
- Tiredness, Man'dug'ee, f.*
- Tire-woman, in India, a woman who dresses the female guests at a wedding, (sans.)* Puh'ur'a'o'nee, f.
- Tissue, cloth interwoven with gold, (hin.) Tash,—(pers.)* Zur-baf, Zur-buff, Zur'ee-baf, Til'a-baf'ee, f.—(“*Tissue, perhaps from Tash.*” Dr. Gilchrist.)
- Tit, v. Tattoo.*
- Tithe, v. Tenth.*
- Titillate, v. Tickle.*
- Titillation, v. Tickling.*
- Title, appellation, name, Nam,—appellation of honour or distinction, Khit'ab, Luk'ub, Pud'bee, f.—the name by which a book is distinguished from other books, Oon'-wan,—a document by which a claim or right is proved, Sun'ud, f.—claim of right, Huk.*
- Title-deed, Put'ta.*
- Title-page, Sur-na'mu, Sur-i-louh, f.*
- Titles, appellations of honour, (arab.) Ul'kab.—Native titles, p. 78.*
- Titter, giggle, Khil'khil'ee, f. Khoo'khoo'a'but, — (duk.) Khit'khit'ee, f.—v. n. Khil'khil'a'na, Khoo'khoo'a'na.*
- Tittle, particle, atom, (arab.)* Zur'ru, Zur'ree, f.—*point, dot, Nook'tu.*
- Tittle-tattle, Gup-chup, f. Buk-buk, f. Lub'ur-sub'ur,—v. a. Buk-buk'a'na.*
- To, post-pos. (for,) Ko, Koo, Koon, Kee, Ke-tu'-een,—pre. (near,) Kun'eh,—post-pos. in the direction of, (near to, or towards,) Ke-pas,—ad. (up to, toward, near to,) Tuk, Tul'uk,—ad. as far as, (near, up to, close to,) Lug,—A,—part.*

(till,) Le,—ad. (so far, even to, to the end that,) Ta,—Dhoor, Een'ha,—post-pos. Ke,—(without, by, with,) Se, Sen,—Soon, Pur, Bur, Bu, Men,—with the verbs of selling, giving, &c. Ke-hath; *I sold the horse to him*; Gho'ra oos ke-hath bech'a myn ne. (v. another example and its foot note, p. 337.)—*the sign of the infinitive*, Na; thus—Dur, Fear; Dur'na, *To fear*,—(of the latin gerund in di, Ko, Koo, Koon; )—*Where are you bound to?* Toom ku'han ke a'zim ho?—*Face to face*; Roo bu roo: Moonh a moonh:—*To the brim*; Lub a lub.—*He said to him*; 'Oos se ku'ha.—*It is twenty to one that he arrives to night*; Bees bis'wa hy ki aj kee rat pu'hoonch'e, ek bis'wa na pu'hoonch'e.—*As fifty to one*; Jy'sa puch'as men ek.—*In comparison to this*; Is kee nis'but.—*With regard to him*; Oos ke huk men.—*To his face*; Oos ke moonh pur.—*In comparison of*; Bunis'but, Le. (Gil. hin. dic.)—*To the man's sons*; Murd'ke bet'on ko. *To the man's daughters*; Murd kee bet'i'-yon ko.—*We will go to the city to-morrow*; Kul hum shuhr men ja'en'ge.—*From beginning to end*; Dhoor-se dhoor-tuk.

*To-and-fro, hither and thither*, Id'hur-oo'dhur;—*this*

*way and that way*, Is'tur'uf-oos'tur'uf.

*To-day*, Aj, Im-roz.

*To-day or to-morrow*, Aj-kul.

*To-morrow, (or yesterday,)* Kul.

*Toad, (sans.)* Kuth-bi'roo'kee, f. Kath-men'duk, Bhek,—(pers.) Ghook.—(v. Frog.)

*Toad-stool, (or Mushroom)* sans. hin. Koo'koor-moo'ta.—(v. Mushroom.)

*Toast, v. a. to heat, (parch, grill, broil, fry,)* Bhoon'na, Senk-sank-k. Senk'na.

*Tobacco, nicotiana, (american)*

Tum'ba'koo, Tum'a'koo;—

*sorts of* ?, (san.) Gal,

Nood'ha;—Send'hee; Soor'-

tee, *from* Soo'rut (Surat),

*whence it was first in-*

*troduced into Hindoostan.*

(Dr. Gil.)—Bhel'sa, *after*

*the name of a village where*

*the best tobacco is produced.*

(Dr. Gil.)—*bad tobacco,*

(hin. vulgar,) Phus'a'koo;

—*prepared for the hookku,*

Goor'a'koo;—*the dry leaf*

(eaten with betel-leaf,)

Sook'ha;—*little balls of*

*prepared tobacco, smoked in*

*a hookku without the inter-*

*vention of a tile*, Sool'fa.—

Voigt describes 8 species

cultivated in the Serampore

and the H. Co.'s Calcutta

Botanic Gardens.—(The

corrupted American name

by which it is commonly

known in all parts of India

affords strong presumptive

evidence that the Tobacco

plant was, originally, an



exotic direct from *America*. It was the boast of a brahmun Pundit to the compiler [how truly he knows not] that the sanskrit language afforded a hundred names for every native or indigenous plant—but he could cite but one Sanskrit general name for *Tobacco*, and that an apparint corruption of the american.—(On referring the foregoing article to a highly intelligent hindoo gentleman, and soliciting the favour of his criticism, the compiler received the following note in reply — “The sanscrit word for tamaka (*tobacco*) is ताम्रकूट tamrakoot.—See Rajah Radha Kant's “*Subdu kalpa drooma*,” Vol. II, p. 1183.—The word in question is not to be found in the “*Institutes of Mena*” or in any *lexicon*, but it is met with in *Kularnava Tantra* which has been quoted in the *Subdu kulpa drooma*.”) *Tobacconist*, Tum'ba'koo-gur. *Toddy*, (cor. of the sans.) Ta'ree, f. from Tar, the *Borassus flabelliformis*, the palm from which it is most generally obtained; *Palm wine*, the juice drawn from several species of palm indigenous to various parts of India; and particularly of the following named—1 *Phoenix sylvestris* (or *Wild date*; which see.)—2 *Aren- ga saccharifera*.—3 *Caryota*

*urens*. “This palm, where it grows in abundance, is highly valuable to the natives. It yields them, during the hot season, an immense quantity of sap. The constituents of this, as well as of that of the preceding species, being such as may easily be made to undergo fermentation process, we find that, instead of being boiled down to procure sugar, the sap is allowed to undergo the vinous fermentation, when it forms *Palm-wine*, often called *Toddy*. This being distilled yields the spirit called *Arrack*, from the arabic *Arak* (Ur'-uk), the general term for spirit. The best trees will yield at the rate of 100 pints of sap in the 24 hours.” (Roxb. Royle. Voigt.)—4 *Borassus flabelliformis* (or *Palmyra-tree*), *Tar* or *Tal-gach*;—the male plant, *Bul-tar*, *Ran'da-tar* (i. e. *barren*.)—“The sap of this palm is abundant, mild, saccharine, and demulcent. It is collected by wounding the spathe, and drank in its recent state as a refreshing beverage. The same is the case with the sap of *Cocos nucifera*, *Aren- ga saccharifera*, *Caryota urens*, *Phoenix sylvestris*, &c.” (Voigt.)—5 *Cocos nucifera* (or common *Cocoa-nut tree*.) *Nar'i'yul-gach*. “The juice of the flower



and stems is replete with *sugar*, and is fermented into excellent *wine*, or distilled into *arrack*, or the sugary part is separated as *Jagary*.  
 \* \* \* The sap of this, as well as of other palms, is found to be the simplest and easiest remedy than can be employed for removing *constipation* in persons of delicate habit, especially European females." (Ainslie. Rox. Lindl. Voigt.)—6 *Elæis guineensis*. "Palm-oil is obtained from the fruit of this tree, which is also said to yield the best kind of *Palm-wine*." (Voigt.)  
*Toddy-tree*, (vulgar.) any of the palms named in the foregoing article—but particularly the *Palmyra tree*.  
*Toe*, one of the fingers of the feet, (sans.) Oong'lee, f. Pa'on-kee-oong'lee, f. Pyr-kee-ung'lee, f.—*great toe*, Pa'on-ka-un'goot'ha, — (pers.) Un'goosht-i-nur.—(From tip to toe, Nukh-sikh-se, Nukh-se-sikh tul'-uk; i. e. from the (toe) nails to the hair on the crown of the head.)  
*Together*, ad. in company, in union, Ke-sath, Ke-sung, Ek-sath, Ba'hum,—without intermission, Py'bum.  
*Toil*, hard labour, Mih'nuf, f. Dookh, Pur'is'rum,—v. a. M-k. D-bhur'na.  
*Toilet-box*, or *dressing-case*, Moo'ka'ba, Sin'gar-dan.  
*Toilet-materials*, p. 106.

*Toilsome*, a. Mih'nuf'ee.  
*Token*, sign, mark, (pers.) Nish'an'ee, f.—(hin.) Put'a, —(sans.) Chinh.—*memorial*, (pers.) Yad-gar'ee, f.  
*To'la*, (sans.) an *East Indian weight*, in the present day (under authority of the Bengal Gov. Reg. VII. of 1833.) the established Standard or unit by which the commercial and Post Office Weights, and the weights of the Co.'s Mints are regulated, in accordance with the following table—  
 4 Pank = 1 Dhan, or gr.  
 4 Dhan = 1 Rut'tee.  
 8 Rut'tee = 1 Ma'shu.  
 12 Ma'shu, } = 1 To'la, or  
 or 16 A'na }  
 180 grains english troy.—  
 "The To'la is chiefly used in the weighing of the precious metals and coins; all bullion at the Mints is received in this denomination, and the tables of bullion produce are calculated per 100 To'las. It is also usual at the Mints to make the subdivision of the To'la into Anas (*Sixteenths*), and Pie (Pa'ee,) in lieu of Mashus and Ruttees.—The Ma'shu, Rut'tee, and Dhan are chiefly used by native goldsmiths and jewellers. They are also employed in the native valuation by assay of the precious metals: thus 10 Mashus fine—Signifies 10-12ths pure, and corresponds to the "10 oz. touch" of

the english assay report on silver. There is a closer accordance with the english gold assay scale, inasmuch as the 96 Ruttees in a Tola exactly represent the 96 carat grains in the gold assay pound, and the Dhan the quarter grain." (Prinsep.)—During the sovereignty of the Mogul Emperor, "there was, throughout his dominions, but one kind of silver coin, denominated the *Sicca Rupee* (Sik'-ka-roo'pi'yu), as being of a certain weight called the *Sicca*, which was the standard or unit for sizing all other weights. It answered to 179½ english grains, and was divided into 10 Mashu, and also, like the rupees, into 16 annas, and each anna into 12 pies." Hence the origin of the *Sicca weight*, which, since 1833 (under the Gov. Reg. referred to), has been identical with the *To'la* of 180 grs.—In 1835 (under Act XVII. of that year) the E. I. Government further reformed the monetary system of the Co.'s territories by the issue of the new standard or *Company's Rupee*, of 180 grs. now current in the three Presidencies; and hence it is that the *Company's Rupee* is now a standard for the *To'la* or *Sicca weight*, though not a *Sicca Rupee*, which contains 192 grs.

troy.—(v. "*Indian Monetary System*," p. 197. *Rupee* p. 701. and *Seer*, p. 719.)

*Told*, p. p. of the verb to tell, Ku'ha, Goof'tu.

*Tolerable*, a. endurable, Suh'-a'oo,—middling, Byn-byn.

*Tolerate*, v. a. to suffer, Mut'-i'ya'na.

*Toleration*, Ju'waz, Mut'i'ya'o.

*Toll*, v. *Tax*.

*Toller*, v. *Tax-gatherer*.

*To'man*, (pers.) 1. *A myriad*, 10,000. 2. *A sum of money equal to 10,000 arabic silver drachmas*, which are about one-third less than those of the Greeks: also *a sum equal to 15½ dollars*. 3. *Districts into which a kingdom is divided, each being supposed to furnish 10,000 men*.—When the city of Sumarkund, for example, is put down for seven *To'mans*, it implies that she must hold 70,000 men ready for the field on the requisition of her sovereign. (Richards.—Sh. hin. dic.)

*Tomb, grave, sepulchre*, (arab.) Mur'kad, f.—v. *Grave, Sepulchre, Mausoleum*.

*Tomb of a Jo'gee, or of a hindoo who, from religious motives, submits to be buried alive*, (sans.) Sum'adh, f.

*Tomb or shrine of a moohummudun saint*, Dur'gah.

*Tomb, grave, or pyre-ground of a Sut'ee*, (sans.) Sut'ee-war, f.

*Tom-tit, tit-mouse*, (hin.) Pid'-ree, f. Peed'ree, f.

- Tone, elasticity,** Sim'ut, f.—*quality, of the voice in utterance, (cadence, accent,)* Luh'juh,—*note,* Soor, Sum. Turb, f.
- Tongs, (forceps, pinchers,)** pers. Dust-pun'ah,—(hin.) Chim'ta, Choom'ta, Sy'oon'tha,—(sans.) Sun'da'sa, Sun'da'see, f.
- Tongue, the organ of utterance, (sans.)** Jeebh, f. Rus'un'a, f.—(pers.) Zub'an, f. Zoo'ban, f.—(arab.) Lis'an, f.—*speech language,* Zub'an, f. Zoo'ban, f. Lis'an, f.—*v. Speech.*
- Tongue of a balance, (sans.)** Kan'ta.
- Tongue of a buckle, (hin.)** Buk'soo'a.
- Tongueless, a.** Be-jeebh, Bezub'an.
- Tongue-scraper, Jee'bhee, f.—**(duk.) Jeeb-chhil'nee, f.
- Tongue-tied, a.** Zub'an-bund, Gir'ift'u-zub'an.
- Ton-jon, an open sedan or travelling easy chair, raised, like the palkee, by two poles, and carried on the shoulders of four bearers, (hin.)** Bo'cha.—(*v. Sedan.*)
- Tonic, a strengthening medicine, (arab.)** Moo'kou'wee-imid'a.
- Too, ad. over and above, overmuch, Zi'ya'dub, Bu'hoot, Ni'ha'yut, Nip'ut ;—likewise, also, Bhee.**
- Tool, instrument, implement, (sans.)** Huth'i'yar, m. f.—(arab.) A'lut, f.—*v. Instrument.*
- Tools, pl.** Huth'i'yar, m. f. A'lat,—(pers.) Sa'man, m. f.—(sans.) Keel-kan'ta, Sa'mug'ree, f.
- Tooth, sin. } the bones set in**  
**Teeth, pl. } the jaw for**  
*mastication, (sans.)* Dant, Dunt, Dus'un, Rud, Rud'un,—(pers.) Dun'dan,—(hin.) Khis ;—*a back tooth. (hin.)* Chou ;—*a jaw-tooth or grinder, (sans.)* Darh, f.—*a hollow tooth, (hin.)* Kir'ou ;—*indentation (of a saw, &c.), cog, Dan'tee, f. Dun'da'nu,—prong, Kan'ta.—v. Taste, Palate.*
- Tooth (?) of a fish of which the hilts of swords, &c. are made, (pers.)** Ma'hee-dun'dan. (Sh. hin. dic.)
- Tooth-ache, (sans.)** Dunt-peer,—(pers.) Durd-i-dun'dan.
- Tooth-brush, (sans.)** Dut'wun, Dun'tun, Dat'un,—(arab.) Mis'wak, f.—(The article more commonly known to the natives by the foregoing names, is a piece of stick, one end of which, having its fibres bruised and thus softened, forms a very good substitute for the english brush.)
- Toothless, a.** Be-dant, Moor'la, Pop'la, Khond'la. Bou'la.
- Tooth-pick, (arab.)** Khil'al,—(hin.) Khut'ka, Khur'ka.
- Tooth-powder, dentifrice, (sans.)** Mun'jun,—(arab.) Sun'oon.
- Top, summit, tip, apex, peak, pinnacle, (sans.)** Chon'tee, f. Sik'hur,—(hin.) Phoo'.

- nung, f.—*head, crown*,  
(sans.) Sir,—(pers.) Sur,  
Ta'ruk,—(arab.) Kool'lu.—  
v. *Surface*.
- Top, cover, lid*, Dhuk'na,  
Dhuk'nee, f.—v. *Cover*.
- Top, a spinning toy*, (hin.)  
Lut'too; *humming-top*, (hin.)  
Bun'gee, f.
- Top-string*, (hin.) Lut'tee, f.
- Top-knot*, (sans.) Chon'tee, f.
- Topaz*, (hin.) Pookh'raj.
- Tope*, v. a. *to tipple*, Dub'os'-  
na, Dhok'na.
- Toper*, Dub'oos'oo.
- Top-ful*, a. *brimful*, Lub-rez.
- Topic, subject*, Muz'moon.
- Top-heavy*, a. Sir-bha'ree.
- Top of a wall, coping*, Moo'-  
kha.
- Topsy-turvy*, ad. Ool'ta-pool'-  
ta, Oo'lut-poo'lut, Oo'pur-  
nee'che.
- Torch, flambeau, link*, (arab.)  
Mush'ul, f. Mush'ul'u,  
Ful'ee'ta,—(hin.) Da'mur,  
(resin.)—(sans. duk.) De'-  
o'tee,—(pers.) Dust'ee, f.—  
*of 5 links, resembling the 5  
fingers*, Pun'juh, Punj-sha'-  
khu;—*a torch lighted at  
both ends, and whirled  
round, so as to form a dou-  
ble circle of fire*, (hin.)  
Bun'et'ee, f.
- Torch-bearer*, Mush'ul'chee,  
66.
- Torment, anguish, pang*,  
(arab.) Uz'ab, Uz'ee'ut, f.  
—*penal anguish, torture*,  
Oo'koo'but, f.—v. a. Uz'-  
ee'ut-de'na,—v. *Tease, Tor-  
ture*.
- Tormenter, one who teases and  
vexes*, Moo'zee,—v. *Tor-  
turer*.
- Torn*, p. p. *of the v. to tear*,  
Dur'ee'du.
- Tornado*, v. *Whirl-wind*.
- Torpid*, a. *numb*, Thit'bur'a.
- Torpidness*, } *torpor, numb-*  
*Torpidude*, } *ness*, (hin.)  
*Torpidity*, } Thit'boor, f.
- Thith'ra'hut, f.—*languor*,  
Soos'tee, f.
- Torrent*, (arab.) Syl, Syl-ab,  
m. f.—a. Sy'la'bee.
- Torrid*, a. Muh'rook.
- Torrid-zone*, (arab.) Min'-  
tuk'u'e-muh'roo'tuh.
- Tortoise*, (or *Turtle*), sans.  
Kuch'hoo'a, Kuch'choo,  
Kuch'chhup, Kuchh, Koorm,  
Kum'uth,—(pers.) Sung-  
poosht, Lak, Lak-poosht,  
Ba'k'k'uh, Kush'uf,—(hin.  
duk.) Tam'bel.
- Tortoise-shell*, (sans.) Kuch'-  
kur'a.
- Torture, pain inflicted by the  
rack*, (pers.) Shik'un'ja,—  
(hin.) Dhat'hee, f. Kus'un.  
—(hin. duk.) Tip'ree, f.—  
v. a. S-kush'ee-k.—v. *Tor-  
ment*.
- Toss*, (*throw, cast*), hin. Jhut'-  
uk, f. Phenk, f.—v. a.  
Ooch'hal'na, Jhut'uk'na,  
Phenk'na, Jhonk'na, Mar'na.
- To'ta-ku'ha'nee, Tales of a  
Parrot*: the title of a popu-  
lar persian work, a hindoo-  
stanee translation of which  
forms a favourite class book  
with hindoo-stanee students.
- Total, the whole*, Sub, Joom'-  
la, Kool,—a. *whole, full*,  
Poo'ra, Poo'run, Kool'lee.



- Total sum*, Kool'lee, f.  
*Totality*, Tum'am'ee, f. Joom'-lu'gee, f. Kool'lee'yut, f.  
*Totally*, ad. Tum'am'tur.  
*Totter*, v. n. Dug'mug'a'na.  
*Touch*, contract, sense of feeling, act of touching, Chhoo'ha'wut, f. Lums, Mus,—v. a. to come in contact with, to perceive by the sense of feeling, (to feel,) Mus-k. Chher'na, Choo'na,—to meddle with, (handle,) Chher'na, Choo'na,—to reach with any thing, Pa'na, Puk'ur'na,—to affect, Tuh'reek-de'na ;—to touch at, Lug'an-k.—v. *Feel*, *Test*.  
*Touchable*, a. tangible, Mum'soos.  
*Touching*, a. pathetic, Dil-soz.  
*Touch-stone*, (sans.) Kus'ou'tee, f.—(arab.) Mi'huk, f. Mi'yar.  
*Touchy*, a. peevish, irritable, (hin.) Lub'ur-gbut'ta.  
*Tough*, a. tenacious (flexible,) hardy, Chim'ra, Chim'tha,—v. *Viscous*, *Strong*.  
*Toughen*, v. n. Chim'ra'na.  
*Toughness*, Chim'ra'hut, f. Chim'ra'ee, f.  
*Tour*, a turn, a going round, a journey in a circuit, (pers.) Gusht.  
*Tour of watch*, (sans.) Puh'ra.  
*Touse*, v. a. to pull, haul, drag, (shake,) Jhut'uk'na, Jhut'ka'na.  
*Tow*, flax; many varieties, named after the plants from the fibres of which they are prepared, as of the *corchorus olitorius*, (hin.) Put,—of the *hibiscus cannabinus*, Put'oo'a,—(ben.) Mes'ta-pa'to,—of the *crotalaria juncea*, Sun.—The hemp plant (*cannabis sativa* or *indica*.) strange to say, is but little used in India for its hemp, though “cultivated every where in the plains, near villages, for the sake of the intoxicating liquor, called Bhang or Bhung, which is prepared from it, also for the leaves which are smoked to cause intoxication.” (Voigt.)—v. *Hemp*, *Flax*.  
*Tow*, v. a. to tug, to track, Goon-tan'na.  
*Tow-line*, a small track-rope, Goon.  
*Tow-rope*, a large track-rope, Brooj.  
*Toward*, } pre. near to, Kee-  
*Towards*, } tur'uf, Ke-pas,  
Kee-ja'nib.  
*Toward*, a. ready to do or learn, Tur'bee'ut-puz'eer.  
*Towardly*, a. docile, obedient, Ud'heen.  
*Towel*, napkin for the hands, Dust-mal, Un'go'chha.  
*Towel used by butchers*, &c. Dosh-mal.  
*Tower*, (or bastion,) Boorj, Gur-guj, — (battlement,) Kakh,—v. *Turret*, *Fortress*, *Minaret*.  
*Tower*, v. n. to soar, Churh'na.  
*Town*, city, (sans.) Nug'ur, Nug'ur'ee, f. Poor, Poor'a, Poo'ree, f.—(pers.) Shuhr,—(arab.) Bul'dub,—in com-



- position, (sans.) Put'tun, "whence Put'na (Patna,) Chee'na-pu'tun (Madras,) Muchh'lee-pu'tun (Musulipatam,) and other places on the coast." (Dr. Gil.) —Poor and Nag'ur, are also, more commonly used in composition—thus "Gha'zee-poor, the town of (Sy'ud Mus'ood) Gha'zee; or, if the hindoos are to be credited, Gadh-poor, from Gadh, a *Raja* of that name; Chundur-nugur, the town of Chun'dur (the moon,) better known by Europeans as *Chandernagore*." (Dr. Gil.) —A small town or city, particularly when inhabited by decent people or families of rank, (arab.) Kus'ba. —A trading or sea-port town, an emporium, a commercial town or city to which numbers of foreign merchants resort, (arab.) Bun'dur. (Sh. hin. dic.)
- Township**, district belonging to a town, Shuhr'i'yut, f.
- Townsman**, citizen, Shuh'ree, —one of the same town, Hum-shuhr.
- Toxical**, a. poisonous, (pers.) Zuh-dar.
- Toy**, play-thing, bawble, gew-gaw, (sans.) Khil'ou'na, Khil'o'na, —(pers.) Ba'zee'-chu, —(pers. duk.) Buch'-chu-gan'ee, f. —play, sport, Khil'lee-baz'ee, f. —v. *Play*, *Play-thing*, *Trifle*.
- Toyish**, v. *Trifling*, *Wanton*.
- Toy-man**, Khil'ou'ne-wa'la.
- Trace**, } *that portion of har-*  
**Traces**, } *ness by which a beast*  
*draws its burthen*, Jot.
- Trace**, track, impression, Leek, f. Lim, f. Nish'an, Khoj, Soo'ragh, —v. a. *to track*, *to follow by some mark*, Soo'-ragh-le'na, Khoj-le'na, —*to walk over*, Pug-dun'dee-le'na.
- Tracer**, one who tracks or traces, (spy,) Soo'ragh-geer.
- Track**, v. *Trace*, *Tow*.
- Track-rope**, v. *Tow-rope*, *Tow-line*.
- Tract**, portion of land, region, (pers.) Zum-eeen, f. —(arab.) Jumb, Nu'wah, f. Na'hee'-ya, —(sans.) *Dig*: —a *tre-tise*, a *small book*, (arab.) Ris'a'luh, —(sans.) Chou-pu't'ree, f.
- Tractable**, a. docile, Ud'heen.
- Tractableness**, Ud'hee'nee, f.
- Trade**, traffic, commerce, (pers.) Sou'da, S-gur'ee, f. Ba'zoor-ga'nee, f. —(sans.) By'par, Len'den, Le'wa-de'yee, f. Sa'hoo'kar'ee, f. Bun'ij, —(arab.) Tij'a'rut, f. —occupation, employment (not distinct from an art or profession, as in english,) pers. Pesh'uh, —(arab.) Hir'-fuh, Hir'fut, f. Kusb. —v. n. *to traffic*, S-k. T-k.
- Trader**, one who traffics, Sou'-da'gur, Kar'bar'ee, Ta'jir.
- Tradesman**, v. *Shop-keeper*.
- Tradition**, (arab.) Tud'a'-wool, Hud'ees, m. f. —(sans.) Pur'um-pur'a, f.
- Traditions**, (arab.) A'sar.

*Traditions of Moohummud*,  
(arab.) Soon'nut, f. A'sar.

*Traditional*, } a. verbal, oral,  
*Traditionary*, } Zub'an'ee,  
Sum'a'ee.

*Traditional sayings of Moohummud*, (arab.) Hud'ees, m. f.

*Traduce*, v. a. to calumniate, vilify, Bud-nam-k. Tooh'mut-lug'a'na. T-d. T-k. Ghib'ut-k.

*Traducer*, Tooh'mut'ee.

*Traffic, barter*, Sou'da-soo'luf.—v. Trade.

*Tragacanth*. The *Cavallium urens* of Voigt (*Sterculia urens* of Rox.) yields a gum resembling *Tragacanth*, known in India by the hind-dee name, Kut'ee'ra.

*Tragic*, } v. Fatal, Mourn-  
*Tragical*, } ful.

*Tragus of the ear*, (hin.) Moor'kee, f.

*Trail*, v. a. to drag, Soo'har'na, Ghis'i'ya'na, Ghus'eet'na, — v. n. Soo'har'na, Ghus'it'na.

*Train, that which is drawn after, or comes after, the long hind skirt of a dress, retinue*, (arab.) Zyl.—v. Series, Tail, Retinne, Procession.

*Train*, v. a. to instruct, Sik'ha'na, Hil'a'na, Tur'bee'ut-k. Hum-war-d.—To train animals, Sud'ha'na.

*Train-oil*, Bus. (Dr. Gil.)

*Trained*, a. (tame, obedient,) Moon'tub'i.

*Train-bearer*, Da'mun-bur'dar.

*Traitor*, Dugh'a-baz, Ghud'dar :—to his king, Pad'shab-doosh'mun :—to his country, Wul'un-doosh'mun.

*Traitorous*, a. Dugh'a'baz, Ghud'dar.

*Traitorousness*, Dugh'a'baz'ee, f.—v. Treachery.

*Tralucet*, v. Transparent.

*Trammel, net*, Jal, Chhand, f. —impediment, Rok.—v. a. to catch, Puk'ur'na.

*Tramp*, v. Tread.

*Trample, act of treading under foot*, Pa'e-ma'lee, f.—v. a. to tread under foot, from pride, &c. Lut-mur'dun-k. Pa'e-mal-k.

*Trampled on*, a. ruined, destroyed, laid waste, Pa'e-mal.

*Trance, insensibility*, Be-khoo'dee, Lou'har, —(or apoplexy,) Suk'-ta.

*Tranquil*, a. quiet, calm, A'soo'da, Theer.

*Tranquillity*, A'soo'du'gee, f. A'ram, Chyn.

*Transact*, v. a. to manage, perform, Kur'na, Chul'a'na, —v. n. to conduct a business or affair, Moo'a'mil'uh-k. Kar-goo'zar'ee-k.

*Transactor*, Kar-ba'ree, Kar-pur'daz, Kar-goo'zar.

*Transaction, act of conducting*, (completing or managing a business,) Kar-pur'daz'ee, f. Kar-ru'wa'ee, f.—the thing transacted, an affair, Kar, Kar-o-bar, Moo'a'mil'uh.

*Transcend*, v. Surpass.

*Transcendent*, a. Pesh-dust.

*Transcendence*, } Pesh-dust'-  
*Transcendency*, } ee, f.

- Transcribe*, v. a. to copy  
Nukl-k.
- Transcribed*, a. copied, Nuk'lee,  
—p. p. Nukl-hoo'a.
- Transcript*, or } copy, act of  
*Transcription*, } copying,  
(transcribing,) Nukl, f.
- Transcriber*, a copier, Ka'tib.
- Transfer*, delivery, Tus'leem,  
f. In'ti'kal Tuh'weel, f.—v.  
a. to make over, Somp'na,  
Tus'leem-k.—To transfer  
property (by taking out the  
name of the former pro-  
prietor from a deed or re-  
gister, and inserting that of  
the new,) Dakh'il-kha'rij-  
k. (Sh. hin. dic.)—To trans-  
fer in accounts, Dakh'il-  
mukh'a'rij-k. (Dr. Gil.)
- Transfix*, v. a. Gans'na, Par-k.
- Transformation*, metamor-  
phosis, Tam'a'sookh;—from  
a superior to an inferior  
state, as from man to beast,  
Muskh.
- Transform*, v. a. Tum'a'-  
sookh-k. Muskh-k.
- Transgress*, v. a. Tuj'a'wooz-k.
- Transgression*, Tuj'a'wooz.
- Transgressor*, Moo'tu'ud'dee.
- Transient*, } a. passing, Ruf'-  
*Transitory*, } tun'ee, Fa'nee.
- Transit*, v. Passing.
- Transition*, passage, Moo'roor.
- Transitive*, active, or casual  
verb, Moo'tu'ud'dee, Fi'ul-i-  
moo'tu'ud'dee.
- Translate*, v. a. to interpret,  
Tur'jum'u-k.—v. Remove.
- Translation*, removal, Nukl, f.  
In'ti'kal, — interpretation,  
Tur'jum'u, Tur'joo'mu, Ool'-  
tha.—A literal or interli-  
near translation, Tuht-laf'-  
zee.
- Translator*, interpreter, Tar'-  
joo'man, Tur'joo'mu-nuv'-  
ees, Moo'tur'jim.
- Transmigration*, passing of  
people to another country.  
Nukl-i-muk'an,—passing of  
souls into other bodies,  
(arab.) Tun'a'sookh.
- Transmit*, v. a. to send, to  
convey, Bhej'na, Pu'hoonch'-  
a'na, Chul'a'na.
- Transmutation*, change into  
another nature or substance,  
(arab.) Tuk'ul'loob.
- Transmuted*, a. Moos'tu'heel,  
—v. Changed.
- Transom*, cross beam, (roofing  
with planks or boards,) hin.  
Put'o'tuo.
- Transparency*, diaphaneity.  
(sans.) Nir'mul'ta, f.—  
(arab.) Shuf'faf'ee, f.
- Transparent*, a. diaphanous,  
a. Nir'mul, Shuf'faf.
- Transpire*, v. n. to escape  
from secrecy into notice,  
Phoot'na.
- Transplant*, v. a. to set,  
Romp'na, Gar'na.
- Transport*, a ship in which  
soldiers are conveyed, Fouj-  
kha'te-ka-ju'haz,—a felon  
sentenced to exile, Shuhr-  
bud'ur.—v. a. to carry or  
convey, Le-chul'na, Le-ja'-  
na,—to carry (or send) into  
banishment, as a felon,  
Jul'a-wul'un-k.—to carry  
away by passion, Be-hosh-  
k.—to ravish, Moh'na.
- Transport*, or } conveyance,  
*Transportation*, } Bar-bur'-

- dar'ee, f. In'ti'kal,—*rapture, ecstasy*, Wujd.
- Transpose, v. a. Ool'ta'na, Qol'ta'na-pool'ta'na.
- Transposition, Tub'deel, f.
- Transude, v. Perspire.
- Transverse, a. across, A'ra.
- Transverse piece, in cloth, or a breadth cut diagonally, (hin.) Teer, f.
- Trap, gin. snare, lock, (sans.) Kul, f.—(pers.) Dub'kur, f.—v. a. to catch, to ensnare, Phand'na, Buj'ha'na.
- Trap-door, Chor-dur'wa'zu.
- Trapan, v. n. to lay a trap, to ensnare, Kul-lug'a'na.
- Trap, v. a. to adorn, decorate, Sin'gar'na.
- Trapa bispinosa, water-cal-trops, (sans.) Sing'ha'ra,—(ben.) Pa'nee-phul.—An annual plant, indigenous to both Peninsulas of India, Bengal, (Serampore,) Nepal: fl. smallish, white, may and june: fr. C. S.—Fruit sold in the bazars, and eaten by the natives. In Guzerat it forms an important article of food. During the Holee festival a red dye is made of it, and mixed with a yellow dye procured from the flowers of the *Butea frondosa*. (Rox. Voigt.)
- Trapezium, a figure of four unequal sides, none of which are parallel, (arab.) Moon'hur'if.
- Trappings, (hin.) Jhub'bee, f.
- Trash, v. Rubbish, Sweepings.
- Travail, labour, toil, Mih'nut, f.—labour in child-birth, Peer, f.—v. a. to labour, M-k.—v. Pains, Throe.
- Travel, journey, voyage, (arab.) Suf'ur, Moo'sa'fur'ut, f.—v. n. S-k. Dis'a-k. Phir'na.
- Traveller, Suf'ur'ee, m. f. Moo'sa'fir, Sy'yah, Ra'hee, Rah-geer, Rah-goo'zur, Rah-rou, Pur'jut'un'ee, But'o'hee, But'a'oo, Sa'lik, Pun'thee.
- Travelling, Moo'sa'fir'ut, f. Moo'sa'fur'ut, f. Pur'jut'un.—a. of or relating to travelling, Suf'ur'ee.
- Travelling provisions, Suf'ur'ee, f.
- Traverse, a. cross-wise, athwart, A'ra,—v. Subterfuge, Wander.
- Traversing, p. a. in composition, going round, travelling over or through, wandering over or in, (pers.) Gurd, f.
- Tray, a shallow trough, a waiter, (pers.) Khwan, Seen'ee, f.—(hin.) Chun'gur, Chun'ger'a, Chun'ger'ee, f. Khan'cha.—a kind of oblong, (sans.) Chou-go'shu,—brass salver, (arab.) Tub'uk.—a small tray, (pers.) Khwan-chu, Khoon'cha.—v. Salver, (Trencher.)
- Tray-cover, Khwan-posh.
- Trays containing various dishes of food, sent by native gentlemen, in token of regard or respect, to friends or acquaintances, (hin.) To'ru. The arrangement or sending out of such trays, To'rubund'ee, f.



- Treacherous*, a. *Dugh'a'baz*, *Dugh'lee*, *Ghud'dar*.  
*Treacherousness*, *Dugh'a-baz'-ee*, f.  
*Treachery*, *Dugh'a*, f. *Dugh'lee*, f. *Ghudr*.  
*Treacle*, molasses, melasses, cassouade, raw sugar, spume of sugar, (sans.) *Goor*,—(hin.) *Jag'ree*, *Chho'a*, *Cho'ta*.—(v. *Sugar*.)  
*Tread*, footing, step, *Kud'am*,—v. a. to press or beat with the feet; to trample on, *Round'na*, *Roundh'na*, *Mul'na*, *Mand'na*, *Khoondul'na*.—v. *Step*, *Track*, *Walk*.  
*Treading down*, trampling, *Mur'dun*.  
*Treason*, perfidy, *Khi'ya'nul*, f.—(v. *Treachery*.)  
*Treasure*, wealth hoarded, (arab.) *Khuz'a'nu*,—(pers.) *Gunj*,—(hin.) *Khoot'tee*, f.—(sans.) *Nid'hi*.  
*Treasure of Koo'ver*, the hindoo god of riches, *Nid'hi*.  
*Treasure-book*, *Gunj-na'mu*.  
*Treasurer*, cash-keeper, *Khuz'an'chee*, *Gun'joor*, *Gunj-wur*, *Tuh'weel-dar*, *Rok'ur'i'ya*.  
*Treasureship*, *Khuz'an'chee-gur'ee*, f. *Tuh'weel-dar'ee*, f.  
*Treasury*, *Khuz'a'nu*, *Khuz'-ee'nu*, *Gunj*, *Gun'jee'nu*.  
*Treat*, entertainment, feast, *Zi'ya'fut*, f.—v. a. to entertain, *Z-k*.  
*Treat*, v. a. to negotiate, settle, *Moo'a'mil'u-k*. *Pesh'a'na*,—to manage, *Kur'na*,—to discourse on, *By'an-k*.  
*Treatise*, discourse, *By'an*,—tract, essay, *Ris'a'lu*.  
*Treatment*, usage, manner of treating, *Soo'look*.—v. *Entertainment*.  
*Treaty*, negotiation, *Moo'a'mil'u*, *Uhd*, m. f. *Koul*,—compact, *Uhd-na'mu*, *Koul-na'mu*.  
*Treaty of peace*, *Soolb-na'mu*.  
*Treble*, the highest note in music, (pers.) *Zeel*, f. *Zeer*, f.—(hin.) *Jeel*, f.  
*Treble*, v. *Three-fold*.  
*Tree*, a large plant, having a wooden trunk, (hin.) *Gachh*, *Per*, f. *Bir'wa*,—(pers.) *Dur'ukht*,—(sans.) *Brichh*, *Briksh*, *Vrik'shu*, *Rookh*, *Droom*, *Droo'mu*, *Tur'oo*, *Tur'uv*,—(arab.) *Shuj'ur*.  
*Tree without leaves*, (sans.) *Jhun'kha'ra*.  
*Trellis*, v. *Lattice*.  
*Trellised*, a. latticed, *Moo'shub'buk*.  
*Tremble*, v. n. to shake, shiver, *Thur'ra'na*, *Thur'thur'a'na*, *Kamp'na*, *Kup'na*, *Lur'uz'na*.  
*Trembling*, tremor, *Thur'thur'a'hut*, f. *Thur'thur'ee*, f. *Kup'kup'ee*, f. *Lur'zish*, f.—p. a. *Lur'zan*.—v. *Tremulous*.  
*Tremendous*, a. dreadful, *Dur'a'na*, *Dur'ou'na*, *Hy'bulnak*.  
*Tremor*, v. *Trembling*.  
*Tremulous*, a. trembling, *Thur'thur*, *Lur'zan*.  
*Trench*, ditch, moat, (sans.) *Kha'ee*, f.



**Trencher**, a wooden dish,  
(sans.) Kut'hi'ya, Kuth'ra,  
Kut'hout'ee, f.

**Trepidation**, Tuz'ul'zool.

**Trespass**, v. **Transgress**, (Encroach.)

**Tress**, v. **Lock**, **Curl**.

**Tresses**, Kak-puksh, Kak-puch, (lit. crow's wing or feathers.)

**Tret'a**, f. or } sans. from *tre*,  
**Tret'a-joog**, } three, and joog,  
a definite period of time;  
the second or Silver Age of  
the Hindoos.—“The four  
Joogûs (Joogs) are num-  
bered according to the  
quantity of religion in each;  
thus the Sât'yû (or Sut-  
joog,) has four parts; the  
Tret'a, three; the Dwapârû  
(or Dwa'pur,) two; and the  
Kûlee (or Kal-joog,) one.”  
(Ward.)

**Trevet**, v. **Trivet**.

**Trewia nudiflora**, (sans.) Pin'-  
da'loo.—“Fl. small, whi-  
tish-greenish, H. S.—fr. R.  
S.—Wood soft and of little  
value.” (Voigt.)

**Triad** of Bruh'ma, Vish'noo,  
and Siv; the trinity, so call-  
ed, of the Hindoos, (sans.)  
**Tri-moor'ti**; from tri-  
three; moor'ti, an idol.—v.  
“Hindoo Mythology,” p. p.  
243, 244.

**Trial**, experiment, examina-  
tion, temptation, test, Im'-  
ti'han,—experiment, exami-  
nation, test, Az'ma'ish, f.  
Janch,—judicial examina-  
tion, Tuj'weez, f. Tuh'keek,  
f.—temptation, test of vir-

tue, (affliction,) Mih'nut, f.

**Trial of genius**, (arab.) Tub'u-  
az'ma'ee, f.

**Trial of strength**, (pers.)  
Zor-az'ma'ee, f. (arab.) Ta'-  
kut-az'ma'ee, f.

**Tri-angle**, (pers.) Si-go'shu,—  
(arab.) Moo'sul'lus,—(sans.)  
Ti-ko'na. — Acute-angled  
tri-angle, Moos'ul'lus-i-  
had'dooz'zu'wa'ya. Equi-  
lateral tri-angle, Moos'ul'-  
lus-i-moot'us'a'wee - uz'lu.  
Isosceles triangle, Moos'ul'-  
lus - i - moot'us'awis-sa'kyn.  
Obtuse-angled tri-angle,  
Moos'ul'lus -i- moon'fur'uj-  
ooz-za'wi'yu. Right-angled  
tri-angle, Moos'ul'lus-i-ka'-  
im-ooz'za'wi'yu. Scalene  
tri-angle, Moos'ul'lus-i-  
mookh'tul'if-ool-uz'lu.

**Tri-angular**, a. Ti-ko'ni'ya,  
Soo'la'see.

**Tri-anthema pentandra**, (sans.)  
Bis-khup'ra.—“Root size  
of small finger, light brown  
on side, white within, aper-  
ient.”—“Four pagodas  
wt. of bark of the root made  
into a decoction with 1 lb.  
of water, and boiled down to  
 $\frac{1}{2}$  a lb. will open the bow-  
els.” (Ainslie.—O'Sh. Ben.  
Dis.)

**T. obcordatum**, “(hin.) Nas'-  
ur'jin'ghi-ke-jur.—The root  
is sold in Bazaars; colour pale;  
much wrinkled, bitterish,  
and rather nauseous to the  
taste, considered cathartic,  
and given, in powder, to the  
extent of two tea-spoons-ful,  
twice daily, with a little

- ginger." (O'Sh. Ben. Dis.)  
 —" *Leaves and tender tops*  
*eaten by the natives.*"  
 (Rox.)—varieties. "a. *rubellum*, (ben.) Lal-sa'bun'ee.  
 Plant reddish.—β. *viridulum*, Shwet-sa'bun'ee. Plant  
 pale greenish." (Voigt.)  
*T. decandrum*, (ben.) Ga'do-  
 bun'ya.—*Fl.* small, green-  
 ish-white, R. and C. S.—*fr.*  
 C. S.—(Voigt.)  
*Tri-be'nee*, f. } sans. from tri,  
*Tri-ve'nee*, f. } *three*, and  
 be'nee or ve'nee, *a braid of*  
*hair*, and hence, metaphori-  
 cally, *a stream; the con-*  
*flux of three rivers*; especi-  
 ally that of the Ganges,  
 Jumna, and supposed Su-  
 ruswutee, under ground, at  
 Allahabad, which city is also  
 so named.—v. Bur'oon'ee,  
 p. 295.  
*Tri-lo'chun*, (sans.) *Three-*  
*eyed*, a name of the hindoo  
 god Shib, who is usually re-  
 presented or figured with  
*three eyes*—the third in his  
 forehead, pointing up and  
 down.  
*Tribe*, family or race, class,  
 order, caste, Fir'ka, Koo'-  
 foo, Kool, Jat, f. Koor'ma,  
 Koo'toom, Koum, f.—*genus*,  
*species*, Jins, f. Jat, f.  
 Kism.  
*Tribulation*, distress, Tus'-  
 dee'u, f.—v. *Persecution*.  
*Tribulus lanuginosus*, (sans.)  
 Gokh'roo,—(ben.) Gokh'-  
 oor.—" *Fl.* large, bright  
 yellow, sweet-scented; *fr.*  
 the whole year. (Voigt.)  
*Tribunal*, court of justice.  
 Kuch'uh'ree, f. Ud'a'lut, f.  
 Dee'wan-kha'nu, Muh'-  
 kum'u.  
*Tribute*, (arab.) Khir'aj,—  
 (pers.) Baj, m. f.—(sans.)  
 Kur, m. f.—(v. *Tax*.)  
*Tributary*, Khir'aj-goo'zar,  
 Baj-goo'zar.  
*Trichodesma indicum*, (ben.)  
 Chho'ta-kul'pa. — " *Fl.*  
*smallish*, pale blue; *fr.*  
*nearly the whole year.*"  
*T. zeylanicum*, (ben.) Bur'o-  
 kul'pa.—" *Fl.* middle-sized,  
 pale blue, C. S.; *fr.* H. S."  
 (Voigt.)  
*Trichosanthes anguina*, com-  
 mon snake-gourd, (ben.)  
 Chich'in'ga.—(hin.) Chich'-  
 in'da?—Annual; climber;  
 cultivated; *fl.* large, white,  
 R. S.; *fr.* C. S. *Fruit* uni-  
 versally eaten by the natives.  
*T. cucumerina*, (ben. Bun-  
 pu'tol.—Annual; climber;  
 both Peninsulas of India:  
 Bengal, (Serampore,)—*fl.*  
 small, white, R. and C. S.  
 unripe *fruit* very bitter,  
 eaten by the natives in their  
 curries. (Rox. Voigt.)—  
 "The fruit is reckoned an  
 anthelmintic. Royle says it  
 is edible." (O'Sh.)  
*T. lobata*, (ben.) Bun-chich'-  
 in'ga.—Annual; climber;  
 Bengal, (Serampore,)—*fl.*  
 small, white, R. and C. S.—  
 Not eaten by the natives,  
 though it appears to be a  
 useful species. (Rox. Voigt.)  
*T. diæca*, diæcious snake-  
 gourd, (sans.) Pul'wul, Pul'-

- wur,—(hin. duk.) Chich'-on'da, (Ainslie.)—Perennial; climber; Bengal, (Serampore,)—*fl.* large, white; and *fr.* R. S.—much cultivated on account of the unripe *fruit* and *tender tops*, which are eaten in curries, and reckoned very wholesome. (Rox. Voigt.)
- T. cordata*, (ben.) Bhoo'ee-koom'ra. (Also the name of *Batatus paniculatum*.)—Perennial; climber; Banks of the Megna, where the inhabitants use the *root* as a substitute for *Columbaroot*. It has been sent to England as the real *Columba* of Mozambique. *Fl.* large, white: in H. Co.'s G. *fr.* R. S. (Rox. Voigt.)
- T. bracteata*, (ben.) Bur'o-ma'kal.—“A shrub; climber; both Peninsulas of India, Bengal, (Serampore,) Khassya Mountains, Deyra Dhoon. *Fl.* large, white, R. S.; *fr.* C. S.—*Root* reckoned poisonous (Rox.); with the *stem* much esteemed in diseases of cattle, as inflammation of the lungs, &c.” (Dr. Gibson.—Voigt.)
- Trick, fraud, artifice*, Hee'la, Fur'eb, Chuk'ur-muk'ur, Dhundh'la, Chhul, Nukh'ra, Thug'ou'ree, *f.*—*juggle*, Dhand'hul, *f.* *Dhup'pa*, Hik'mut, *f.*—*practice, habit*. A'dut, *f.*—*v. a. to cheat, defraud*, Dhundh'la'na, Thug'na, Thug-le'na.
- Trident*, (sans.) Tri-sool.—Tri-sool-pa'ni, *Trident* in hand, an epithet of the hindoo god Shib.
- Tried*, *p. p. proved, examined*, Az'moo'da.
- Tri-ennial*, a. Si-sa'lu.
- Tri-fallow*, *v. a.* Tikh'ra-k. Tik'har'na.
- Trifle*, Na-cheez.—*v. n. to mis-spend time*, Muk'kheemar'na, (i. e. *to beat flies*), Ta'pa-to'ee-k.
- Trifler*, Khil'a'ree.
- Trifling*, a. insignificant, Na-cheez.
- Trifles*, Ug'ur-bug'ur, Um'ka-dhum'ka.
- Trigger*, (lock,) Kul.
- Trigonella fœnum-græcum*, *fenugreek*, (sans.) Met'hee, *f.*—(ben.) Bur'o-met'hee.—“Annual. S. France; cultivated in India: *fl.* small, white, and *fr.* C. S. *Seeds* esteemed slightly tonic, and much eaten by the natives.” (Voigt.)
- T. corniculata*, (ben.) Pee'reeng, — “Annual. S. France, cultivated in India; *fl.* small, yellow, and *fr.* C. S.” (Voigt.)
- Tri-lateral*, a. Si-pu'hul.
- Tri-literal*, a. Si-hur'fee, Soo'-la'see.
- Trill, shake, quaver*, (in music,) sans. Luh'ra,—(pers.) Tur'a'nu.
- Trim*, a. dressed up, Saz-baz.—*v. a. to put in order, to arrange*, Doo'roost-k. — *to dress, to decorate*, Sin'gar'na, — *to clip, lop*, Chhant'na.
- Trine*, the aspect of planets in

- three angles of a trigon,  
(arab.) Tus'lees, f.
- Tringa goensis*, v. Sand-piper.
- Trinity, the union of three  
persons in one Godhead,  
(arab.) Tus'lees, f. Sa'lis-  
sul'as'a.—(v. Triad.)
- Trinket, a small ornament,  
Put'ta, Ul'un-kar.
- Trinkets, false jewels, (hin.)  
Bhug'lee-guh'na.
- Trip, v. Stumble.
- Trip, a short voyage, (sans.)  
Khep, f.
- Tripe, v. Entrails.
- Triple, a. Tih'ra, Soo'la'see,  
Moo'sul'lus.—v. a. Tih'ra'-  
na.—v. Three-fold.
- Triplication, Tih'ra'wut, f.
- Tripod, (sans.) Tri-pud, Tir-  
pud,—(pers.) Si-pa'ee, f.  
Si-pa'yu.
- Triturate, v. a. to pound,  
Pees'na,—(as eggs, &c.)  
Phent'na.
- Triumph, victory, (pers.)  
Fee'roz-mund'ee, f. Fee'ro'-  
zee, f.—(arab.) Futh, f.—  
(sans.) Jy, m. f. Bi-jy,—  
joy for victory, Jy-jy-kar,  
—v. n. to conquer, to obtain  
victory, Futh-k.—(Futh-  
ho'na, to be conquered.)—to  
insult upon an advantage  
gained, Jul'e-pur-non-lug'-  
a'na, (i. e. to throw salt on  
one who is burned.)
- Triumphant, a. victorious,  
Fee'roz, Futh-mund.
- Trivet, Si-pa'yu, Tir-khoon'-  
tee, f. [book.
- Trivial, a. light, trifling, Soo'-
- Trocar, tapping instrument,  
(arab.) Min'kub.
- Trogon dilectus*, (Buch. MSS.)  
sans. Sud'a-soo'ha'gun.  
(Also the name of *Hibiscus*  
*hirtus*, *B. albi-florus*.)
- Trollop, Geg'lee, f.—v. Slat-  
tern.
- Troop, a body of people, Gur'-  
oh, m. f. Fir'ka, Jum'a'ut,  
f. Jhoond,—a body of sol-  
diers, Us'kur,—a body of  
cavalry, Ris'a'lu.
- Troop of mahratta cavalry,  
(hin.) Pa'ga.
- Trooper, (pers.) Toork-su'war.  
—(v. Rider.)
- Trope, (figure,) Ib'a'rut, f.  
Kin'a'ya, Un'ookt, Drish'-  
tant.
- Trophis aspera*, (sans.) Se'o'-  
ra,—(ben.) Sha'ra-gachh.—  
A shrub or small tree: fl.  
minute, greenish yellow, C.  
S.; fr. H. S. Leaves em-  
ployed by the natives to  
polish ivory. Wood used  
for fuel. Berries greedily  
eaten by birds. (Voigt.)
- Tropic of cancer, (arab.)  
Khut-i-sur'ut'an.
- Tropic of capricorn, (arab.)  
Khut-i-jud'ee.
- Trot, pace of a horse between  
a walk and a canter, (hin.)  
Dool'kee, f. Koo'kur-chal,  
(i. e. dog's pace.)—v. n. D-  
ja'na, D-chul'na, Khood'-  
ra'na.
- Trouble, disturbance, agita-  
tion, Bur'hum'ee, f. Hurj,  
Hurj-murj,—affliction, un-  
easiness, vexation, Tus'-  
dee'u, f. Ee'za, f. (also toil,  
labour,) Mih'nut, f.—mo-  
lestation, Tuk'leef, f.—v. a.



- to agitate, disturb*, Pur'e'-shan-k.—*to afflict, tease, vex*, Tus'dee'u-d. Ee'za-d. Koor'ha'na, Sut'a'na,—*to engage overmuch*, Tuk'ul'-loof-k. Tuk'leef-k.—*to give occasion of labour to*, Tuk'-leef-d.
- Troubled**, a. *afflicted, vexed, disturbed*, Pur'e'shan.
- Troubler**, one who troubles, Moo'zee.
- Troublesome**, a. *vexatious, (toilsome, labourious,)* Mih'-nu'ee.
- Troublesomeness**, Moo'zee-gur'ee, f.
- Trough**, Kuth'ra, Chun'gur, Chan'ger'a, Chun'ger'ee, f. Tugh'ar, Don'ga.
- Trough** (of wood) *for raising water*, (Sans.) Jant, f.
- Trough** of a hollowed palm tree, in which they (?) make a strong wine of dates, &c. (arab.) Nuk'eer, (Sh. Dic.)
- Trouse**, v. *Trowsers*.
- Trowel**, the tool used by brick-layers, (sans.) Kur'-nee, f.
- Trowsers**, loose pantaloons, (or long-drawers,) pers. Pa-ja'mu, Pa'e-ja'mu, Pa'iz'u, Shil'war, Shul'war, Shur-wal,—(hin.) Soot'hun, Soot'-han,—(or breeches,) arab. Sur'wal,—*very wide*, (pers.) Tum'ba, Tum'ban, Toom'-ban,—*less wide than the* Pa-ja'mu, (pers.) Iz'ar, f. *Half-trowsers*, (hin.) Chur'-na.—(The extremity of the leg of a pair of trowsers, or the cuff of a jacket, &c.
- sans. Mooh'ree, f.)—The foregoing names more particularly apply to the *loose trowsers* worn by the Moo-hummuduns; the more common name by which english *Trowsers* are known by native servants, in European employ, under the natural corruptions of foreigners, being *Pantaloons*.
- Truant**, v. *Idler*.
- Truce**, intermission, (arab.) Mooh'lut, f.—*temporary peace, (forbearance,)* arab. Tu'hum'mool.
- Truchman**, } an interpreter,  
**Trudgeman**, } (arab.) Tur'-joo'man.
- Truck**, exchange, barter, Ud'-la-bud'la, Udl-budl, Ud'lee-bud'lee.—v. a. Ud'la-bud'-la-k. Ud'lee-bud'lee-k.
- Trudge**, v. *Walk*.
- True**, a. *conformable to fact or truth*, (sans.) Such, Sut,—(pers.) Bul'e,—(arab.) Huk,—*genuine, real*, (sans.) Such'a, Such'cha,—*exact*, (hin.) Theek,—(pers.) Doo'-roost,—*rightful, faithful, honest*, (pers.) Rast,—(arab.) Sa'dik.
- Truly**, ad. *in fact, in deed, really*, Such,—*exactly*, Theek, Theek'um-theek,—*justly, faithfully*, Rast-baz'-ee'se.
- Trull**, v. *Strumpet*.
- Trumpery**, trifles, (hin.) Ug'-ur-bug'ur,—(pers.) Bogh'-ma.—v. *Falsehood*.
- Trumpet**, horn, bugle, clarion, or cornet; l. (sans. duk.)



Ban'ka, a kind of brazen trumpet, formed by the union of three pieces fixing into each other, in the shape of the letter S.—2. (hin.) Bhom'poo, a horn.—3. (arab.) Book, a trumpet, clarion.—4. (pers.) Ga'o-doom, f. (cow's-tail,—a. coniform ;—a cone, tube,) a trumpet.—5. (pers.) Kur'na, a kind of french horn, straight or curved, usually about 12 feet long, and made of brass or buffalo horn.—6.—(arab.) Kur'na'ee, f. or Kur'na'e, f. a horn, trumpet, bugle, clarion, cornet.—7. (pers.) Nuf'eer, f. a brazen trumpet.—8. (pers.) Nuf'ee'ree, f. a kind of trumpet.—9. (sans.) Nur-sin'ga, a horn.—10. (pers.) Shuh'na, f. a pipe, clarion.—11. (pers.) Shuh'na'ee, f. vulgarly Soor'na'ee, f. a kind of clarionet ; two kinds are invariably used together : the first (the Shuh'na?) without finger holes, two feet long, and half an inch in diameter at the upper part of the tube, and four inches below, producing one tone, and serving as a bass ; while the other (the Shuh'na'ee?), a foot and a half long, three quarters of an inch in diameter above, and four inches and a half below, with holes, is played upon like a clarionet.—12. (sans.) Seen'ga, or Sin'ga, a horn, a trumpet.—13.

(sans.) Seen'gee, f. a small horn or trumpet.—14. (arab.) Soor, f. a horn, a trumpet, a bass or drone to the Shuh'na'ee.—15. (pers.) Soor'na or Soor'na'e, a kind of pipe, a clarion, a haut-boy. (Are the Soor'na and Shuh'na, No. 10, identical with the Soor, No. 14?)—16. (hin.) Toor'hee, f. Tor'hee, f. or Too'ry, f. by Europeans commonly called Colliery Horn, an instrument formed of three pieces fixing into each other, in a semi-circular shape. ("Qanoon-e-Islam."—Sh. hin. dic.) v. *Indian Musical Instruments*, p. 236.

**Trumpeter** ; one who sounds a Kur'na, Kur'na-chee ; one who sounds a Sin'ga, Sin'gar'i'ya ; one who sounds the Soor'na, Soor'na-chee.

**Trunk**, the body of a tree, (sans.) Jur'wat, f. Is'tumbh, Stumbh,—(hin.) Sil'ee, f. Ter'a, Man'jha, Per'ee, f.—(pers.) Tun'u,—(arab.) Sak, f.—the body of an animal, (sans.) Sur'eer,—any long hollow furniture, as a chest, coffin, coffer, (arab.) San'dook, m. f.—v. *Body, Proboscis*.

**Trunnion**, (hin.) Pur'kan.

**Truss or bundle of grass or straw**, (sans.) Poo'la.—v. *Bandage, Bind*.

**Trust, confidence, reliance**, (arab.) It'i'bar, It'i'mad, Oom'da, Tu'wuk'koo, f.—(pers.) Ba'wur,—(sans.) As,

- f. A'sa, f. Nish'chy, Biswas, Put'i'ya'ra,—*charge given or received in confidence*, (arab.) Zim'mu, Um'a'nee, f. Um'a'nut, f.—(sans.) Pa'la, Tha'tee, f.—*credit on promise of payment*, (arab.) Kurz, Nus'i'uh,—*deposit*, (arab.) Wuz'ee, Wud'ee'ut, f.—(sans.) Dhur'o'hur, f.
- Trust**, v. a. *to confide in*, It'i'bar-rukh'na, Ba'wur-k. Put'i'ya'na, — *to believe*, Man'na,—*to commit to the care of*, Zim'mu-r. Um'a'nut-r. Somp'na,—*to give credit to*, Kurz-d.
- Trustee**, Um'een, Zim'mudar, Um'a'nut-dar.
- Trustiness, honesty, fidelity**, Ee'man-dar'ee, f.
- Trusty**, a. *honest, faithful*, Ee-man'dar, It'i'ba'ree, Um'a'nut'dar, Moo'tub'ur.
- Truth, fact**, Such, Such'a'ee, f. Sut, Huk, Huk'ee'kut, f. Yuk'een, Y'-ee, f.—*fidelity, honesty*, Ras'tee, f. Rast-baz'ee, f.
- Truths**, Yuk'ee'nee'yat.
- Try**, v. a. *to essay, attempt*, Ko'shish-k. KUSD-k.—*to test, assay*, Az'ma'na, Kus'na, Janch'na, Tuj'rib'u-k.—*to examine, (investigate)*, Tuj'weez-k.
- Trying, proving, in compos.** Az'ma.
- Tub**, (sans.) Kuth'ra,—(pers.) Tugh'ar,—*small*, Kuth'ree, f. Tugh'a'ree, f.
- Tube, a hollow body, a pipe**, (sans.) Nul, Nal, Nul'oo'a, Nul'ee, f.—(pers.) Ny, f. Na'i'zu, Na'wuk, f.—(hin.) Phon'phee, f. Chhooch'hee, f.
- Tube-rose, polianthes tuberosa**, (pers.) Gool-i-shub'bo, f.—(ben.) Ruj'un'ee-gun'dha.—“A perennial; no doubt a native of Mexico or S. America. Gardens in India, Ceylon and Java: fl. large, white, fragrant, R. S.—a variety,  $\beta$  plena, fl. double, fragrant, R. S.”—“This plant emits its scent most strongly after sunset; and has been observed, in a sultry evening, after thunder, when the atmosphere was highly charged with electric fluid, to dart small sparks, or scintillations of lucid flame, in great abundance, from such of its flowers as were fading.” (Edinb. Phil. Journ. 3, p. 415.—Voigt.)
- Tuck, fold**, Lup'et, f. Tuh, f.—v. a. *to gather up*, But'or'na, Sum'et'na, Sik'or'na.—*To tuck or turn up the sleeves*, As'teen-gur'dan'na.
- Tuesday**, (sans.) Mun'gul, Bhoom-bar, Kooj,—(pers.) Si-ahum'bu.
- Tuft, crest**, (arab.) Toor'ru,—(sans.) Chon'tee, f.—*cluster*, Kooch'ha.
- Tuft of grass**, (hin.) Jhoon'dee, f.
- Tug**, v. a. *to draw, pull*, Khynch'na, Tan'na,—v. Tow.
- Tuition, guardianship, instruction**, (arab.) Tur'bee'ut, f.

**Tulip**, (pers.) La'la,—(arab.) Shuk'a'ik.

**Tulip-cheeked**, a. red-cheeked, (pers.) La'lu-rookh, La'lu-rookh'sar.

**Tulip-coloured**, a. La'lu-rung.

**Tulip-bed**, or garden of tulips, La'lu-zar, La'lu-sit'an.

**Tumble**, fall, Put'kun, f.

Puch'har, f.—rolling over,

Lo'tun,—v. n. to roll about

the ground, Chhut'put'a'na,

Hul'up'na,—to roll the body

into antic positions, as a

buffoon, Kul'a-ba'zee-k.—to

fall to the ground, Gir'na,

Gir-pur'na, Puch'hur'na,—

v. a. to throw down, over-

turn, Gir'a'na.

**Tumbler**, one who exhibits tricks or feats of tumbling,

Ba'zee-gur, Ba'zee-gur'un,

f. Ba'zee-gur'nee, f.

**Tumbler pigeon**, (sans.) Gbir'nee, f. Lo'tun, Mun'dul'i'ya.

**Tumbling**, rolling or tossing about, Lot-pot,—the tricks of a tumbler, Ba'zee-gur'ee, f.

**Tumefaction**, v. Swelling.

**Tumor**, a morbid swelling, (arab.) Wur'um,—(hin.)

Gil'ut.—v. Swelling.

**Tumult**, commotion of a mul-

titude, uproar, (hin.) Hool'

lur, Hoo'lur, Bul'wa, Khul'

bul, f. Khul'bul'ee, f.—

(pers.) Hun'ga'mu, Khar'

khush'a A'shob,—(arab.)

Hurj, H-murj.

**Tumultuous**, a. disorderly, Hun'ga'mu-geer,—v. Turbulent.

**Tune**, series of musical notes,

(sans.) Rag,—(key note,

tone,) Tan, f.—(time, voice,)

hin. Ter, f.—(an air, note,

modulation,) arab. Il'han.

—v. a. to sing, (to run over

the notes ere singing, to

catch the proper key,) sans.

A'lap'na,—to tune slowly,

(hin.) Toon'too'na'na.

**Tuning the voice preparatory to singing**, (sans.) A'lap-

cha'ree, f.

**Tunic**, (shirt or jacket,) pers.

Koor'ta.—v. page 102.

**Turban**, (hin.) Pug'ree, f.—

(pers.) Dus'tar, f.—The

turbans worn in India vary

greatly in form, size, and

the materials of which they

are made according to the

country, religion, rank or

profession of the wearers, as

the following list of varieties

(compiled chiefly from

the "Qanoon-e-Islam")

will evidence.—1. (sans.

duk.) Ban'kee, f. i. e. crook-

ed.—2. (bin.?) But'tee, f.

a Rajpoot or Puthan Tur-

ban; compactly formed, and

having its outer folds so

twisted as to resemble a coil

of cloth cords.—v. page

100.—3. (sans. duk.) Chee'-

ra or Chee'ru,—4. (hin.)

Phen'ta, f. or Phyn'ta, f.—5.

(arab.) Kud'um-i-rus'ool or

Ul'um-i-rus'ool, worn by

kings, princes, &c.—6.

(sans. duk.) Chuk'ree'dar,

i. e. circular.—7. (pers.

duk.) Ek-pech'u, i. e. single-

twisted.—8. (pers.) Go'le-

dar, f. or Put'tee-dar, f. a plain round turban, of compact and neat form, in Bengal, worn by numerous respectable hindoos and moohummuduns, and very generally by the upper servants in European service.—9. (sans. pers.) Gooch'chhe'dar, f.—10. (sans. duk.) Goond'ee, globular?—11. (sans.) Joo're-dar, (from Joo'ra, the hair done up in a knot behind,) a turban differing from the Go'le-dar or Put'tee-dar in the addition of a knot on the crown, and worn by respectable hindoos and moohummuduns.—v. page 101.—12. (pers.?) Khir'kee'dar, f. the full dress turban of Indian Courts, worn by hindoos and moohummuduns, though in the lower provinces of Bengal worn only by hindoos. In the "Qanoon-e-Islam," the Khirkeedar is stated to be of the kind "used among Chou'kee'dars (watchmen,) and Chob-dars (mace-bearers.)"—This probably refers to the custom in the Dukkhin.—v. page 101.—13. (duk.) Lut'too'dar.—14. (hin. duk.) Lut'put'ee, f. irregularly folded or twisted, as worn by the Rachaywars, a warlike race inhabiting Bobilee, &c. in the northern Circars.—15. (arab.) Min'deel, f. or Mun'deel, f. a high turband, or "a band 10 or 12 cubits

long, woven either partly with thread or silk, and partly with gold, or wholly with gold thread, and applied over the turban; worn by all classes of people that can afford it."—16. (sans.) Moon'da'sa, a kind of small turban.—17. (duk.) Moot'thee'dar.—18. (duk.) Murg-pech'u.—19. (duk.) Mush'a'e'khee, as worn by Mus-haekhs.—20. (pers. duk.) Nus'ta'leek, worn by kings nobles, &c.—21. (duk.) Put'na'oo (or Go'le'dar?), "as used in Bengal."—22. (duk.) See'pe'ree-ul'ee, "very broad, like a shield."—23. (duk.) Teen-ko'nee, three-cornered, as worn by Tippoo Sultan.—24. (hin.) Toon'de-dar, (identical with No. 11?) a turban with a knot or knob in the hinder part.—25. (arab.) Um'a'mu, a Turban or Tiara, an arabian turban.—26. (arab.) Ur'ab'ee, the name by which, in India, all the arabian turbans are distinguished from others.—In Sh. hin. dic. Chee'ra or Chee'ru (No. 3 of the foregoing list) is named simply as "a turban," and Phen'ta or Phyn'ta (No. 4.) as "a small turban." From that authority and the "Qanoon-i-Islam" the following additional names, referring to the Turban, are selected.—Pag'i'ya, f. (sans.) a Turban.—Ut'ee, f. a cant name for Turban.—Leep'



ree, f. (hin.) *a rag, a small Turban*.—Chup'o'tee, f. or Lip'ree, f. (hin.) *an old worn out or ragged Turban*.—Dool-bund, (hin. pers.) *a Turban, or the fine cloth of one*.—Toon'da, *the knot or knob in the back part of a turban*. (v. No. 24).—Sur-pech, or Sur'pesh, (pers.) *a band, two or two and a half cubits long, which encircles the turban only two or three times*. It consists of square pieces of gold plates, threaded together, each plate being set with precious stones; chiefly worn by kings, princes, the nobility, &c.—v. Min'deel, No. 15. of the foregoing list.—Tuh-pech, (pers.) *a cap or cloth worn under the turban*.—Gosh-pech, (pers.) *an ornament worn in the turban*.—Gosh-wa'ru, (pers.) *an embroidered cloth worn as an ornament over the sides of the turban*.—Futh-pech, (arab.) *a mode of tying the turban*.—But'a'na, (hin.) *an under turban*.—Shum'lu, (arab.) *“the worked or embroidered end of a turban (or waist-band) sometimes tucked into the folds, and sometimes left flying loose.”*—Pech-choon'na, v. a. *to bind the twists of a turban with care*.—The Indian Turban usually “consists of a piece of cloth, (silk, or other material,) of from 40 to 70

cubits long, and from 12 to 18 inches broad.”

*Turban-maker*, (pers.) *Dus'tar-bund*.

*Tuntr*, or *Tuntr-shastr*, (sans. from *Tuntr—to hold*;) the title of a series of discourses divided into about 70 parts or sections, under as many titles, teaching certain ‘peculiar and mystical formula and rites for the worship of the deities, the attainment of super-human power,’ &c. fabulously attributed by their authors to Shiva and Doorga, and said to have been communicated to the sages, the imputed writers, by Narad or Narada. “Through the inability of men to obtain abstraction of mind in religious austerities, Yogu (yog.) &c. the ceremonies enjoined in the védū (Ved) could not be performed: in compassion to the people, therefore, say the learned hindoos, the Tuntrus (Tantras) were written, which prescribe an easier way to heaven, viz. by incantations, repeating the names of the gods, ceremonial worship, &c. \* \* \* The Tuntrus, though more modern than the Vêda, have, in Bengal, at least, in a great degree, superseded the ancient system of religion.” The Ved commands the observance of certain rites and duties which the



Tuntrs either set aside or prescribe in other forms.

"The real voidikus, or those who adhere to the védu, despise the Tuntrus, as having led people from the védu, and taught the most abominable practices. In the west of Hindoo'-sthan, the brahmuns rigidly adhere to the rules of the védu, but, in Bengal, the great body of the Brahmuns practise the ceremonies both of the védu and the tuntrus. Desirous of taking as many recommendations with them into the other world as possible, the brahmuns add the forms of the tuntrus to the ceremonies of the védu into which they have been previously initiated." \* \* \* At present a few of the original tuntrus, as well as compilations from them, are read in Bengal. Those who study them are called Tantriku Pundits."

(Ward's Hindoos. 1822.)—*Tuntr* also means *Charm*, *Enchantment*—i. e. as practised under the forms of the written *Tuntrs*.

*Turbid*, a. Gud'la, Dhub'ra, Khun'dhor, Kud'ir.

*Turbidness*, Gud'la'ee, f. Kud'ur.

*Turbith*, } bark of the root  
*Turpith*, } of the *Ipomœa turpethum* (*Convolvulus* t. of Lin. and Rox.), arab. Toor'bud, Toor'bid.—The plant, (ben.) Te'oo'ree,

*Tree'vrit*. — A perennial : "fl. largish, white, with a tinge of cream colour, R. & C. S. ; fr. H. S. Bark of the root employed by the natives as a purgative, which they use fresh, rubbed up with milk. About six inches in length of a root, as thick as the little finger, is reckoned a common dose. Cattle do not eat the plant. (Rox. Voigt.)

*Turbulence*, (hin.) Hoor-dun'-gee, f.

*Turbulent*, a. Hoor-dun'ga.

*Turdus salica*, (Buch. MS.) sans. Sar'i'ka.—(Also *Minor grackle*.)

*Turf*, sod, Char, f. Chuk'ta,—v. a. Chip'ta'na, Chuk'ta'na.—v. *Race-course*.

*Turk*, (arab. pers.) Toork.

*Turkey*, *meleagris galliparo*, (pers.) Feel-moorgh, — (hin.) Pe'roo.

*Turkish woman*, Toor'kun, f. Toor'kun'ee, f.

*Turkoi*, } a light green  
*Turquoise*, } mineral gem imputed to Turkey, but from Khorasan, (pers.) Fee'ro'za.

*Turmeric*; common or long-rooted *Turmeric*, (*Curcuma longa*), sans. Hul'dee, f. Hurd, f.—Peet-rus?—(pers.) Zurd-chob, f.—A perennial; "cultivated all over India, where the root is much used for culinary purposes, and as a yellow dye. The Javanese make

ointment with the pounded roots, and rub it all over their bodies, as a preservation against cutaneous diseases. The hindoos use it as a favourite application to recent wounds and bruises, leech-bites, &c. *Fl.* largish, whitish, with a faint tinge of yellowish, the tuft greenish-whitish, R. S." (Voigt.)

— *narrow-leaved turmeric*, (*C. angustifolia*,) sans. Teek'hoor, f. Tee'koor, f. —A perennial: *fl.* large, bright yellow, with a purple tuft, expanding at sun-rise, and decaying at sun-set of the same day, july: *fr.* aug. and sept. In his invaluable "Hortus," referring to the *C. rubescens*, Dr. Voigt states that "the pendulous tubers of this species, as well as of *C. leucorrhiza*, *C. angustifolia*, and others, yield an excellent secula or starch (Teek'hoor—the name applied to all these plants) which forms a good substitute for the *West Indian Arrow-root*, a product of *Maranta arundinacea*, L. It is sold in the Bazars of Benares, Chittagong, and Travancore, and is eaten by the natives. A very good kind, called Tee'koor, is also made at Patna and Bhaugulpore from the tubers of *Batatus edulis*," (the *sweet or spanish potatoe*.)—At Bhaugulpore Teekoor is made of the roots of the *C.*

*leucorrhiza*, "by rubbing them on a stone or beating them in a mortar; after which they are rubbed in water with the hand, and strained through a cloth, the secula having subsided, the water is poured off, and the Teekoor dried for use." (Rox. Voigt.)

— *wild turmeric*, (*C. aromatica*; Voigt. *C. zedoaria*, Rox.) ben. Ban-hul'dee, f. Jung'lee-hul'dee, f.—(san.) Nir'bis'ee, f.—(arab.) Jud'war.—A Perennial. Presidency of Bombay, throughout the Concans, Kennery forests. Parell Hill, &c. Bengal, (Calcutta, Serampore.) China, and various other parts of Asia, and the Asiatic Islands.—*Fl.* largish, aromatic, pale rose-coloured, with a yellow tinge along the middle of the lip, and the tuft large and rosy, H. S. *fr.* june. The roots (the round zedoary of the shops) are, fresh as well as dry, of a pale yellow colour, and possess, at all times, an agreeable fragrant smell, and a warm, bitterish aromatic taste. The natives use them as a perfume, and also medicinally." (Rox. Voigt.)

Turn, act of turning, winding, Pher, Gur'dan,—a walk to and fro, Pher'a-pher'ee, f. Gusht,—change, Pher, Tub'deel, f.—successive course, (time, period,) oc-

casion, Nou'but, f.—*chance*, Churkh,—*act of kindness or malice*, (recompense, retaliation.) Pul'ta,—*that which prevails by rotation (vicissitude)*, Dour, Dou'ran;—v. a. *to move round, to make to go round*, Phir'a'na, Ghoom'a'na, Bhoun'ri'ya'na,—*to change by bringing one part into the place of another (shift, roll)*, Phir'a'na,—*to shift with regard to sides, (to turn over)*, Kur'wut-k.—*to form on a lathe, to make round*; Khur'ad'na, Bhanj'na, Khur'ad-oo'tar'na,—*to form or shape*, Bun'a'na,—*to change, transform, alter*, Tub'deel-k.—*to reverse*, Pher'na, Ool'ta'na,—*to deflect*, Gur'dan'na,—*to make to nauseate*, Mut'la'na,—*to make giddy, to infatuate, (to turn the head)*, Sir-ghoo'ma'na,—*to retort*, Pul'ta-d.—v. n. *to move round*, Phir'na, Ghoom'na, Churkh-mar'na,—*to have a direction or tendency*, Ma'il-h.—*to move the face to some direction*, Moonh-k. Rookh-k.—*to move the face from some direction*, Moonh-pher'na, Rookh-pher'na,—*to deviate*, Kut'ra'na,—*to change, to alter*, Bud'ul'na,—*to become*, Ho'na,—*to become acid*, Khut'ta'na,—*(to curdle)*, Bil'ug'na,—*to recoil*, Pul'ut'na,—*to rest, as on a pivot*, Thumb'na, Thu'bur'na, Mud'ar-h.—*to*

*grow giddy*, Sir-ghoom'na. *To turn away, to avert*, Pher'na,—*to dismiss from service*, Bid'ar'na,—*to deviate from any course; (to wander)*, Bhut'uk'na.—*To turn back, to return*, Phir'ja'na, Lout'na.—*To turn off, (wander,) deflect*, Bhut'uk'na.—*To be turned of, to advance to an age beyond*, Dhul'na, Pur'na, (as in the example—Ub'tuk hum tees se nu'heen dhul'e, *I am not yet turned of thirty*.)—*To turn over, to transfer, (to deliver over)*, Puk'ra'na.—*To turn to, to have recourse to*, Roo'joo-k.—*to set to work*, Kam-chul'na.—*To turn the penny, (to make to return with profit)*, Py'sa-pher-phar-k.—v. *Step, Translate.*

Turned, a. *formed on a lathe*, Khur'a'tee.—*inverted, reversed, upside-down, topsy-turvy*, Moon'uk'is.

Turner, one who turns wood, &c. in a lathe, Khur'ad'ee, Khur'rat, Khur'ra'tee.

Turning, winding, Pher, Gur'dan, f. Churkh-zun.—*deviation, (wandering)*, Goom'rah'ee, f.—*revolving, in com.* Gur'dan'ee, f.

Turning, art or practice of forming by means of a lathe, Khur'ad, f.

Turning-lathe, (arab.) Khur'ad, f. Khur'rat, f.

Turn-screw, Pech-khol'nee, f. Turnip, brassica rapa, (pers.)

- Shul'ghum.—(ben.) Shul'-grum.
- Turpentine**, (native cor.) Tur'-pin-tel.—*Oil of Turpentine*, (arab.) Zifh-yabiz.—(O'Sh. Ben. dis.)
- Turpith**, v. *Turbith*.
- Turpitude**, Zil'lut, f. Kub'-a'hut, f.
- Turquoise**, v. *Turkois*.
- Turret**, a little tower, (arab.) Boor'jee, f.
- Turtle**, *chelon*, (or *tortoise*, between which the natives of India appear to make no distinction.) v. *Tortoise*.
- Turtle-dove**, (*columba turtur*), sans. Pun'dook, (Pin'dook?), —(arab.) Koom'ree, f.—(hin.) Ghog'hee, f. Tu'ly'-ha, (Ti'ly'hu?)—a species or variety of, Tot'roo.
- Tush** / } v. *Hush* / *Pshaw* /  
**Tut** / } Silence.
- Tusk**, fang, or holding tooth, (hin.) Beer, f.—(sans.) Khang,—(arab.) Nab.
- Tusked**, } a. Dun'tyl, Khun'-  
**Tusky**, } gul, Khun'gyl.—*Having large or prominent tusks*, (as the elephant, boar, &c.) Dun'tel'a, Dun'tee'la.
- Tus'ur**, a variety of east-indian silk, as described under the Nos. 26 and 27, p. 737.
- Tussle**, pulling, struggling, Khynch'a-khynch, f. Khynch'a-khynch'ee, f.—v. a. Khynch'a-khynch-k.
- Tutelage**, guardianship, Um'-ee'nee, f.
- Tutenag**, (according to Walker's Eng. Dic.), "the white copper of China, consisting of copper, nickel, and a little iron," Tam-chee'nee.—"A kind of Tutenag, (?) inlaid with silver, used to make hookku bottoms, cups, &c. (hin.) Bid'ree, f. so called from Beeder, the name of a city and province." (Sh. hin. dic.)
- Tutor**, preceptor, (pers.) A'khoon, A'khoond,—or school-master, (sans.) Pad'-ha,—a learned brahman, a hindoo preceptor, (especially, with Europeans,) a teacher of sanscrit or bengalee, (sans.) Pun'dit,—a hindoo preceptor, spiritual guide, or pastor, (sans.) Goo'roo;—(a learned man, a doctor,) a school-master, (arab.) Mool'la,—(a writer, amanuensis, secretary—but in India among Europeans) a teacher of persian or hindoo-stanee, (arab.) Moon'-shee. A private tutor, (Turkish) Ut'a'leek. — v. *Teacher*, *Teach*.
- Tutress**, } *tutrix*, a pre-  
**Tutress**, } ceptress, (hin.) A'too, f. — (hin. duk.) A'toon, f. A'toon'jee, f.—(the wife of a Mool'la, a learned woman,) a school-mistress, (arab.) Mool'la'-nee, f.
- Tutty**, blue vitriol, (pers. sans.) Too'ti'ya. (Sh. dic.)
- Twang**, (hin.) Tun,—v. n. Tun'kor'na, Tun'na'na, Tun'tun'na'na.
- Twang** of a bow-string, (hin.)



- Tun'kar, f. Hur'a'hur'ee, f.  
Hur'hur'ee, f.
- Tweak*, v. a. *to pinch*, (hin.),  
Mee'ana.
- Tweezers*, (sans.) Mooch'na,  
—(pers.) Moo'chee'na, —  
(arab.) Min'kush.
- Tweezer-case*, (pers.) Dus'-  
tuk'ee, f.
- Twelfth*, a. (sans.) Ba'ruh-  
wan, Dwa'dus.
- Twelfth-day of the hindoo  
lunar fortnight*, (sans.)  
Dwa'dus'ee, f.
- Twelve*, a. 12, (sans.) Ba'ruh,  
Dwa'dus,—(pers.) Is'na-  
ush'ur.
- Twelve Imams, or (moohum-  
mud-an) Patriarchs*, Is'na-  
ush'ur.
- Twentieth*, a. (sans.) Bees'wan.
- Twentieth part—particularly  
of a beegha of land* (v.  
Table, p. 219.) sans. Bis'wa.
- Twenty*, a. 20, (sans.) Bees,  
Bee'see, — (pers.) Beest,  
Bist,—a score, (hin.) Ko'-  
ree, f.
- Twenty-one*, 22, 23, &c. v. p. 1.
- Twice*, a. Do-bar, Do-ba'ra,  
Doo-ba'ra, Doo-ba'ruh.
- Twig*, (sans.) Pul'lo, Pul'luy,  
Bit'up.
- Twig of bamboo*, Kum'chee, f.
- Twilight, crepuscule*, Sun'-  
dhy'a, f.—dawn, Pug'ah,—  
evening dusk, Dhoor-sanjh,  
f. Moonh-un'dhe'ra, Do'-  
non-wukt mil'ne.
- Twin*, (pers.) Hum-zad,—  
(arab.) Tou'um.—v. *Twins*.
- Twine, twist*, Pech, m. f.—  
*twisted thread*, Soot'lee, f.
- Twine*, v. a. *to twist*, Pech-  
tab-kha'na,—*to intwist, (as  
creepers and climbers,)*  
Bound'na.
- Twinkle*, a quick motion of  
the eye-lids, Pul'uk-lug'na,  
Mut'kee, f. Luh'zu,—an  
instant, Pul'uk, f. Mut'kee,  
f. Luh'zuh.—v. n. *to  
sparkle*, Dug'dug'a'na, Jhil'-  
mil'a'na.
- Twinkling of the eye*, Pul'-  
uk-lug'na.—*In the twink-  
ling of an eye*, Pul'uk-men  
mar'te; Pul'uk-ke mar'te;  
Pul-mar'te.
- Twins*, (sans.) Joor'ha, Ja'-  
wan,—(arab.) Tou'um'an.—  
v. *Gemini*.
- Twirl*, v. *Whirl*.
- Twist, convolution, contortion*,  
Pech, f. Mur'or, f.—v. a.  
*to twine, contort, writhe*,  
Mur'or'na;—*to unite or  
form by convolution (as  
rope,)* But'na.—v. *Writhe*.
- Twisted*, a. Pech-dar, Pech'an,  
—coiled, (generally applied  
to Hookkus or Hookku-  
snakes) Pech'wan.
- Twisting*, Pech'ee'dug'ee, f.—  
v. *Writhing*.
- Twister, rope-maker*, Rus'un-  
saz.
- Twit*, v. a. *to reproach*, Ta'-  
nuh-mar'na.
- Twitter, one who reproaches*,  
Ta'nuh-zun.
- Twitter*, v. n. (to chirp,)  
Choo'rug'na.
- Twitch, jerk*, Jhut'uk, Jhut'-  
ka,—spasmodic (or shoot-  
ing) pain, Hook, f.—v. a.  
*to jerk*, Jhut'uk'na.
- Two*, a. & n. (sans.) Do, Dwy.



*Two and a half*, a. *twice and half the aggregate number or measure*, (sans.) *Ur'ha'-ee*, *Dha'ee*: thus—*Ur'ha'-ee-huz'ar*, *Two thousand, and half a thousand*, i. e. 2,500. — *Ur'ha'ee - bam*, *Two fathoms and half a fathom*, i. e. *Two and a half fathoms*.—v. *Fractions and mixed numbers*, pp. 6-8.

*Two and a half seer weight or measure*, *Ur'hu'ya*.

*Two on dice*, (hin.) *Doo'ree*, f.

*Two, or deuce at cards, dice, &c.* (pers. sans.) *Doo'a*.

*Two-days before yesterday*, }  
*Two-days after to-morrow*, }  
*Tur'son*.

*Two days' time*, *Do-roz'u*.

*Two hours' time*, *Do-ghur'i'ya*.

*Two-mouthed*, a. *Do-moon'ha*.

*Two-seer weight*, *Do-ser'a*;  
*Doo-ser'a*.

*Two-edged*, a. *Do-dum*,—(applied to a weapon) *Do-dhar'a*.

*Two-fold*, a. *double*, *Do-goo'nu*, *Do-ga'ra*, *Do-ga'nu*, *Do-ba'ra*, *Do-ba'ru*, *Do-ba'la*.—*of two rows or strings*, *Doo-lur'a*.—v. *Double*.

*Two-legged*, a. *Do-pa'yu*.

*Two-pieced*, a. *Do-took*.

*Two-coloured*, a. *Do-rung*,  
*Do-run'gee*.

*Two-poled*, a. (applied to a tent,) *Do-cho'bu*.

*Tympanum, the drum of the ear*, (sans.) *Kan-ka-pur'du*.

*Tympany, wind-dropsy*, (sans.) *Kut'hun'dur*,—(arab.) *Is'tis'ka-i-tub'lee*.

*Type, emblem, sign, symbol*, (pers.) *Nish'an*.—v. *Stamp*.

*Typha elephantina, elephant grass*, (hin.) *Gond'-nee*, f. —(ben.) *Ho'gla*.—"Perennial: margins of tanks and beds of rivers throughout India: fl. R. and C. S.—*Elephants* are fond of this grass. (Rox.) It is of great importance for binding the soil on the banks of the Indus with its long tortuous roots, of which great care is taken when the culms are cut down to make matting. They are also tied in bundles, and used as buoys to swim with, like sedges (*sparganium ramosum*, Sw.) in England. The pollen of the flowers is abundant in this as well as in the other species, and if a light be applied to it, a flash of fire is produced." (Voigt.)

*T. angustifolia*, (ben.) *Ramho'gla*.—Perennial: Peninsula of India: Bengal (Serampore,) N. India. fl. R. S.—*Leaves* used for making mats.

*Typical*, } *figurative*, (arab.)

*Typic*, a. } *Dal*.

*Tyranical*, } *absolute*, *Jub'*

*Tyranic*, a. } *bar*,—*oppressive, cruel*, *Za'lim*, *Zoolm-kesh*, *Zool'mee*, *Sit'um-gur*, *Juf'a-kar*.

*Tyrannize*, v. n. *Zoolm-k. Sit'um-k.*

*Tyranny, absolute monarchy*, *Moolk-ra'nee*, f.—*oppression, cruelty*, *Zoolm*, *Sit'*

um, f. S-gur'ee, f. Juf'a-kar'ee, f.

*Tyrant, an absolute monarch,*  
Mookh'tar-kool, — *oppressor,* Za'lim, Zoolm-pesh'u,  
Zoolm-shi'ar, Sit'um-gur,  
Juf'a-kar, Juf'a-pesh'u,  
Juf'a-shi'ar.

*Tyro, (arab.)* Moob'tud'ee.

*Tythe, v. Tithe.*

## U.

U. u. in the hindoostanee words throughout this work, has the sound of u in *fun* or *but*.

Ub'dhoot, m. } sans. *One*  
Ub'dhoot'nee, f. } *devoted to*  
*God, but not attending on*  
*ceremonies; one of a class*  
*of hindoo devotees who wor-*  
*ship Siv. (Sh. hin. dic.)*

*Uberous, v. Fruitful.*

*Ubiquity, omnipresence,* Ha'-zir'ee-na'zir'ee, f.

Ub'ree-ka'ghuz, (pers. from  
Ub'ree, clouded, variegated,)  
*a kind of thick, and shining,*  
*clouded letter-paper, made in*  
*Cashmeer.*

Uch'hon'hin'ee, f. } sans. *a*  
Uk'shou'hin'ee, f. } *com-*  
*plete army, consisting of*  
*109,350 foot; 65,610 horse;*  
*21,870 chariots; and 21,-*  
*870 elephants. (Sh. hin. dic.)*

*Udder, (sans.)* Thun, Khee'-ree, f. Le'wa.

*Uddered, a. Thun-dar.*

*Uf'ghan, (pers.)* 1. *Lamen-*  
*tation, clamour, complaint.*  
—2. *The name of the 2nd*  
*of the two classes of the*

*4th of the four tribes into*  
*which the Moohummuduns*  
*of India are divided, or a*  
*male of that tribe, inhabit-*  
*ing the mountainous country*  
*to the N. W. of Lahour;*  
*and hence—3. an Affghan,*  
*an inhabitant of Affghan-*  
*stan, corruption of Uf'ghan-*  
*is'tan—the Land of the Uf-*  
*ghans. The Ufghans (with*  
*their Puthan brothers) are*  
*the asserted descendants of*  
*Jacob—or according to ano-*  
*ther authority (Sh. hin. dic.)*  
*“they pretend to derive*  
*their origin, as well as name,*  
*from Ufghan, whom they*  
*account a grandson of*  
*Mulik Taloot (King Saul.)”*  
— v. “Moohummudun  
Tribes,” p. 74.

Ug'hor-punth, (from the sans.  
Ug'hor, *a name of Shib;*  
and punth, *a way, a path;*  
*a sect,)* *the name of a hin-*  
*doo sect or order of mendi-*  
*cants, of which (as the*  
*name imports) Shiv is the*  
*patron god.—v. the next*  
*article.*

Ug'hor'ee, or } from  
Ug'hor'ee-punth'ee, } the  
sans. Ug'hor, *a name of*  
*Shib; punth'ee, a follower,*  
*a sectary: a mendicant fol-*  
*lower of the Ug'hor-punth*  
*as described in the fore-*  
*going article. The Ughor-*  
*punthees are described by*  
*Mr. Ward as natives of the*  
*Western parts of Hindoo-*  
*stan, who “wander about*  
*naked, or nearly so, carry-*

ing in the left hand a human skull, containing urine and ordure, and a pan of burning coals in the right." The sole object of which disgusting exhibition appears to be that of constraining charity; if denied alms—they threaten to eat the contents of the skull in the presence of the party from whom they beg!

*Ugliness*, Bud-soo'rut'ee, f. Bhon'da-pun.

*Ugly*, a. Bud-soo'rut, Bud-shukl, Bhon'da.

*Ug'ni*, (sans.) 1. *Fire*.—2. *the hindoo god of Fire, and asserted guardian of the S. E. portion of the earth*: hence—3. *the south-east*.—4. *the name of one of the Poorans*.—Ug'ni, *the hindoo god of Fire*, appears to have various forms in different localities; by Mr. Ward he is said to be "represented as a red corpulent man, with eyes, eye-brows, beard, and hair of a tawny colour;" wearing a poita and necklace, holding a spear in his right-hand; having seven streams of glory issuing from his body; and riding on a goat. This, no doubt, is the Ugni of *Bengal*. Major Moore (in his "*Hindu Pantheon*") states that in all his tinted pictures, Ugni is uniformly painted as a deep red coloured man, with two faces, three legs, seven arms; and a

forked flame issuing from each mouth; on his head-piece, or crown, having two horns rise over each forehead; and wearing a yellow waist-cloth: his va'hun or vehicle a *ram*, of deep azure hue, with red horns. This is most probably the Ugni of the *Bombay* side of India, where Major Moore's drawings and figures appear to have been collected. Ug'ni, in *Bengal*, has his forms of worship, meditation, &c. like the other gods, but is especially worshipped, under various names and ceremonies, on the occasions of burnt-offerings: at the full moon in Magh (*Jan. Feb.*) when danger from fire is considerable; when any particular work is to be done by the agency of fire, as when a kiln of bricks is to be burnt; and when trials by fiery ordeal are to be performed.—285.

Ug'ur-wa'la, (hin.) a race of merchants of the *eyasu* tribe, from Ug-roha, a place to the west-ward of *Delhi*.

Uh'mud, a name of *Mookumud*.

Ulcer, or } (*fistula*,) arab.  
Ulceration, } Na'soor, —  
(*pimple, fester, sore*,) Kur'ha,—an ulcer with hardness of the skin on the back (?) of the foot, (hin.)  
Khur'ra,—a sinuous ulcer or fistula, (sans.) Na'lee, f.

*Ulcers on the neck, or scrofula,*  
(arab.) Khun'a'zeer.

Ul'ee, (arab. adj. *high, eminent, noble,*) the name of *Moohumud's son-in-law*; and hence, a common *moohumudun* proper name.

Ul'ta, } sans. *cotton strongly*  
Al'ta, } *impregnated with the red dye of lac, used in dying, and by the native women for staining the soles of their feet.*

Ultimate, a. (*last, final,*)  
A'khi'ree.

Um'bik'a, f. (sans.) a name of *Bhu'wa'nee, the consort deity of the hindoo god Shib.*

Umbilical cord, (sans.) Na'ree, f.

Umbrella, (sans.) Chha'tee, f.  
Chhuttr, Chhut'tur, Mut'hou'ra,— (pers.) Chuttr,— *large,* (sans.) Chha'ta.— (Chhuttr-put'i or Chhuttr-dha'ree, *one entitled to carry an umbrella, i. e. a Raja, Prince, &c.*)

Umpire, arbitrator, (arab.)  
Sa'lis, Um'een, — (sans.)  
Tis'ra'yut.

Un-, the privative prefix, equivalent to the privative prefixes *Im-, In-, Ir-*; in adjectives interpretable by *Not*: in substantives by *the want or absence of*; expressed in *hindoostanee* by *Un-, Nir-, Ni-, U'-, Koo-, Be-, Bud-, Kum-, Na-, La-, Ghyr-, Ud'um-, U'pu-, Door-, Khil'af-,* as (in perfect dictionaries) may be seen by consulting those words

that are compounded with the privatives *Dis-, Il-, In-, Im-, Ir-, Mis-, Ex-, Out-, Ante-, -less,* and in several of the examples that follow.

—"As in English, these compounds may be formed from both *adjectives* and *substantives* almost at pleasure; and although it be not an easy matter to lay down exact rules for their formation, it will, nevertheless, be very soon attained by a little attention to—and practice in the language. \* \* \* There are a number of english words in *Un-* which may be considered as a sort of *negative affirmatives*, that do not, in fact, exist in the *hindoostanee*, which in almost every instance of this kind employs the verbs *Khol'na, Oo'tar'na; Ni'kul'na; Oo'dher'na; &c.* to express *to untie, unravel, unmoor, unlock, unhinge; &c.*" (Gil.)

Un-able, a. Be-muk'door, U'shukt.

Un-acceptable, a. Na-pus'und, Na-pus'un'dee'du.

Un-accoutred, a. Be-suz.

Un-accustomed, a. Un-pur'ka.

Un-acquainted, a. Na-ash'na.

Un-adorned, a. Be-a'ra'ish.

Un-adultered, a. U'poot.—v.  
*Genuine.*

Un-advised, a. Be-sul'ah.

Un-affected, a. Be-sakh'ta.

Un-alloyed, a. Nir-a'la.

Un-alterable, a. *unchangeable,*  
Be-bud'al.



- Un-ambitious*, a. Be-hou'si'lu.  
*Unanimity*, Ek-dil'ee. f.  
*Unanimous*, a. Ek-dil.  
*Unanimously*, ad. Ek-dil'ee'se.  
*Un-answerable*, La-ju'wab.  
*Un-appeasable*, a. U'san'tee.  
*Un-applicable*, v. *Unfit*.  
*Un-appropriated*, a. Ghyr-ma'lik.  
*Un-apt*, v. *Stupid*, *Unfit*.  
*Un-armed*, a. Ni'hut'tha, Be-huth'i'yar, Be-sil'ah.  
*Un-arranged*, a. Be-bund-o-bust.  
*Un-asked*, a. Be-is'ti'du'a.  
*Un-aspiring*, a. Be-hou'si'lu.  
*Un-assisted*, a. Be-mud'ud.  
*Un-assuming*, a. Be-goos'takh.  
*Un-attainable*, a. Ghyr-moo'yus'sur.  
*Un-attempted*, a. Na-az'moo'du.  
*Un-attended*, a. Be-yar-ya'-wur.  
*Un-availing*, a. Be-ta'seer.  
*Un-avoidable*, a. La-bood.  
*Un-authorized*, a. Be-hookm.  
*Un-aware*, a. *without thought*, Be-fikr.  
*Un-awares*, ad. *unexpectedly*, *suddenly*. U'cha'nuk, Un'-chit, Na-gah.  
*Un-awed*, a. Be-ib'rut.  
*Un-becoming*, a. Be-ud'ub, Na-moo'na'sib.  
*Un-begotten*, a. Un-jun'a.  
*Un-belief*, *incredulity*, Be-it'i'kad'ee, f. — *infidelity*, Be-ee'man'ee, f.  
*Un-believer*, *infidel*, Be-ee'-man.  
*Un-bend*, v. *Loose*, *Loosen*, *Relax*.  
*Un-bending*, v. *Resolute*.  
*Un-biassed*, a. Be-myl.  
*Un-bid*, or } a. *uninvited*, Be-  
*Un-bidden*, } ne'o'ta.  
*Un-blamable*, } Nir-dokh'ee.  
*Un-blamed*, a. } Be-goo'na.  
*Un-blemished*, a. Be-uyb.  
*Un-blown*, a. Nu'heen-khil'a.  
*Un-boiled*, a. Un-seej'ha.  
*Un-bored*, a. *un-perforated*,  
Un-bed'ha, Na-sooff'a.  
*Un-born*, a. Na-pyd, Na-py'-da, Un-jun'a.  
*Un-bosom*, v. *Reveal*.  
*Un-bound*, a. (in reference to books,) Ghyr-moo'jul'lud. — v. *Free*.  
*Un-bounded*, a. *unlimited*, Be-hud.  
*Un-bridle*, v. a. Lug'am-khol'-na.  
*Un-bridled*, a. *unrestrained*, *licentious*, Be-lug'am.  
*Un-broken*, a. Un-too'ta, Na-shik'us'ta.  
*Un-brotherly*, a. Be-bur'a'-dur'a'na.  
*Un-burthen*, v. a. Oo'far'na.  
*Un-buried*, a. Un-gar'a.  
*Un-burnt*, } a. Un-jul'a. — *In*  
*Un-burned*, } *reference to*  
the ceremonies of the hindoo funeral pile (*Un-pyred* ?)  
Ug'ut'i.  
*Un-candid*, a. Na-saf.  
*Un-caught*, a. Na-gir'if'tu.  
*Un-ceremonious*, a. Be-tuk'-ul'loof.  
*Un-ceremoniousness*, Be-tuk'-ul'loof'ee, f.  
*Uncertain*, a. Ghyr-moo'kur'-rur.  
*Uncertainty*, Be-yuk'een'ee, Us'thir'tu, f.  
*Un-changeable*, a. Be-tub'deel.



- Un-charitable*, a. Be-fyz.  
*Un-chaste*, a. Na-pak.  
*Un-circumcised*, a. Be-soon'-nut.  
*Un-civil*, a. Be-seel.  
*Uncle*; *maternal uncle*, *mother's brother*, (sans.) Ma'-ma, Ma'moo, Ma'moon, Ma'tool,—(arab.) Khal,—*mother's sister's husband*, (sans.) Sou'sa, — (arab.) Kha'loo,—*a husband's or wife's mother's brother*, (sans.) Mum'i'ya-soos'oor:—*paternal uncle*, *father's brother*, (hin.) Chuch'a, Ka'ka, (sans.) Pit'i'ya, — (arab.) Kuk'a, Um, Um'moo:—*father's elder brother*, (hin.) Tu'oo.  
*Unclean*, a. *foul*, *dirty*, *impure*, Na-pak.  
*Uncleanness*, Na-pak'ee, f.  
*Unclean race*, (so called on brahmunic authority,) *those who* (as they presume) *make no distinction between clean and unclean food; a barbarian, or one speaking any language but Sanskrit, and not subject to the usual hindoo institutions; i. e. a Musulman, Jew, or Christian* / (sans.) Mul'ichh.  
*Un-comely*, a. Be-dhub.  
*Un-comfortable*, a. Uch'ayn.  
*Un-common*, v. *Rare*.  
*Un-compounded medicines*, v. *Simples*, p. 739.  
*Un-concern*, Be-pur'wa'ee, f. Ni'chin'ta'ee, f.  
*Un-concerned*, a. Be-pur'wa, Ni'chint.  
*Un-conditional*, a. Be-shur'tee.  
*Un-confined*, a. *free*, Be-kyd.  
*Un-connected*, a. Be-lug'a'o.  
*Un-confirmed*, a. Be-is'bat.  
*Un-conscious*, a. Un-jan.  
*Un-counted*, a. Un-gint, Un-gin'tee.  
*Un-countable*, a. Be-his'ab, Be-shoo'mar.  
*Un-couth*, a. Be-dhub.  
*Un-cover*, v. *Strip*, *Bare*.  
*Un-covered*, v. *Open*.  
*Unction*, *ointment*, Doohn, Dooh'ni'yut, f —*anointing*, (rubbing,) Ma'lish, f.—v. *Ointment*.  
*Uctious*, a. *fat*, *oily*, *greasy*, Chik'na.  
*Un-cultivated*, a. *not improved by tillage*, Ghyr-muz'roo'u, Ghyr-a'bad,—*rude*, (un-instructed,) Be-tur'bee'ut.  
*Un-curbed*, v. *Un-bridled*.  
*Un-curl*, v. *Loosen*.  
*Un-cut*, Un-kut'u, Na-tur'-ash'ee'du.  
*Un-daunted*, a. Be-dhur'uk, Be-dhur'ka, Be-bak.  
*Un-decayable*, a. Uj'ur.  
*Un-deceive*, v. a. Sum'jha'na.  
*Un-decided*, a. Ghyr-in'fis'al.  
*Un-defiled*, a. Nir-mul, Na-a'loo'du, Be-dagh.  
*Un-defined*, a. Na-moo'shukh'-khus.  
*Un-deniable*, a. La-rud.  
*Under*, pre. or post pos. & ad. *beneath*, *below*, Nee'chch,—*a. lower, subordinate*, Tul'-ih'roo,—*less than*, Kum, Ghat.—(In compos. Neech, Pa'een, Zer, Tuh, Tul, Tul'eh, Pesh, as in some of the words that follow.)  
*Under-bid*, v. a. Kum-kuh'na.

*Under-go*, v. *Suffer*.—(To undergo a great expence, Zer bar ho'na.)

*Under-ground*, Zer-zum'een.

*Under-hand*, v. *Secret*, 8-ly.

*Under-let*, v. a. Kum-kir'a'-ya-d.

*Underling*, an inferior agent, subordinate, Tul'ih'roo.

*Under-mine*, v. a. to dig cavities under, Soo'rung-dou'-ra'na, S-mar'na.—to injure by clandestine means, Kun'-nee-kat'na.

*Under-miner*, sapper, Soo'rung-zun, — a clandestine foe, Nesh-zun.

*Under-neath*, ad. beneath, below, Nee'cheh.

*Under-prize*, v. *Under-value*.

*Under-rate*, } Kum-bha'o, —  
*Under-price*, } v. a. Kum-bha'o-k.

*Understand*, v. a. to comprehend, to know, to suppose, to mean, (sans.) Sum'ujh'-na, Boojh'na, Jan'na, Puh'-chan'na.—(hin.) Tar'na.—(pers.) Dur'yaft-k.

*Understanding*, intellect, reason, judgment, comprehension, (sans.) Sum'ujh, f. Boojh, f. Boodh, f. Bood'dhi, f. Bodh, Gy'an,—(hin.) Tar, f.—(pers.) Dur'yaft, f. Hosh,—(arab.) Ukl, f. Fuhm, Durk, Woo'koof.—a. knowing, Hosh-mund, Hosh-yar, Ukl-mund.

*Understood*, p.p. Fuh'mee'da, Sum'ujh-hoo'a.

*Undertake*, v. a. to engage in, to contract, to execute, Kur'-ar-k.—To propose an under-

taking or enterprize, (sans.)

Bee'ra-dal'na, (i. e. to cast down a bee'ra.)—To under-

take an enterprize, Bee'ra-oo'tha'na, (i. e. to take up the bee'ra.) These expres-

sions originate in a custom that prevailed of throwing a Bee'ra (prepared betel-leaves, &c. for chewing) into the midst of an assembly, in token of proposal to any person to undertake some difficult pressing enterprize; and which the person who took up the Bee'ra bound himself to perform. (Sh. hin. dic.)—To undertake work of expence, Kum'ar muz'boot-k.

*Undertaker*, one who manages funerals, arab. Ta'boot-gur. lit. coffin-maker.—(A carrier of the dead, a coffin-bearer, pers. Moor'duh-fur'osh.)

*Under-value*, v. a. Kum-kudr-k. Be-kudr-k.

*Under-wood*, (hin.) Jhar, Jha'ree, f. Jhan'kur, Jhu'ar.

*Un-deserved*, a. Be-is'tih'kat.

*Un-deserving*, a. Na-moos'-tu'huk.

*Un-designed*, a. Be-bich'ar.

*Un-designing*, a. Un-ghaf'ee.

*Un-determined*, a. Ghyr-moe'-kur'ur.

*Un-disciplined*, a. Be-zub. Be-ku'w'a'id.

*Un-discoverable*, a. Na-yab.

*Un-discovered*, v. *Un-seen*.

*Un-disguised*, a. Be-sakh'ta.

*Un-dissembled*, a. Be-ryb-o-ri'ya.

- Un-dissolved*, a. Un-gul'a,  
 Un-ghoo'la.  
*Undisturbed*, a. Be-kur'ar.  
*Un-divided*, a. Un-bun'ta.  
*Un-do*, v. a. to reverse (unra-  
 vel, unfold,) Oo'dher'na.—  
 v. Recal, Ruin.  
*Un-doing*, v. Ruin, Ruinous.  
*Un-done*, a. (unravelling, un-  
 folded,) Oodh'ra.  
*Un-doubted*, a. Be-shuk, La-  
 shuk, La-ryb, Nis'un'deh,  
 Nis'sun'deh.  
*Un-doubtedly*, ad. Nis'un'deh.  
*Un-dress*, v. a. to divest of  
 clothes, Kup're-oo'tar'na.—  
 v. Strip.  
*Un-dressed*, a. Nung'a-khol'a.  
*Undulate*, v. a. to wave, Dol-  
 mal-k.— v. n. Luh'ur'na,  
 Luh'ra'na, Oo'luth'na, Jhil'-  
 mil'a'na.  
*Undulating*, a. wavy, Jhoom.  
*Undulation*, (sans.) Lu'hur, f.  
*Un-dutiful*, v. Disobedient.  
*Un-easiness*, Be-a'ram'ee, f.  
 Be-tab'ee, f. Be-kur'ar'ee, f.  
*Un-easy*, a. Be-a'ram, Be-tab,  
 Be-kur'ar.  
*Un-educated*, a. Na-tur'bee'ut.  
*Un-employed*, a. Be-kaj. Be-  
 kar, Be-kam-ka.— To be  
 unemployed, to sit idle,  
 Byth'na.  
*Un-encumbered*, a. (lightly  
 burthened,) Soo'book-bar.  
*Un-equal*, a. not even, Na-  
 hum'war,—disproportionate,  
 Be-mel, Be-mil'a,— v. In-  
 ferior.  
*Un-equalled*, a. unparrelled,  
 Be-sur, Be-hum'al.  
*Un-erring*, a. Be-khut'a, Uch'-  
 ook.  
*Un-even*, a. Na-hum'war.  
*Un-evenness*, Na-hum'war'-  
 ee, f.  
*Un-expected*, a. Un'chit.—v.  
 Sudden.  
*Un-expectedly*, v. Suddenly.  
*Un-experienced*, a. Na-tuj'-  
 rib'u, Na-wa'kif.  
*Un-fair*, a. Na-rast, Bud-  
 moo'a'mul'u.  
*Un-fairness*, unfair dealing,  
 Bud-moo'a'mul'ee, f.  
*Un-faithful*, a. Be-wuf'a.  
*Un-fasten*, v. Loose.  
*Un-fathomable*, a. (sans.) Ut'-  
 ha, Ug'adh, Ug'um, Ug'-  
 um'yu.  
*Un-favourable*, a. Na-mihr'-  
 ban.  
*Un-favourably*, ad. Na-mihr'-  
 ban'ee'se.  
*Un-feathered*, a. Be-pur.  
*Un-feeling*, a. Be-durd, Be-dy'a  
*Un-feigned*, a. Be-hee'la.  
*Un-felt*, a. Ghyr-muh'soos.  
*Un-fenced*, a. Be-ar.  
*Un-filled*, a. Un-bhur'a.  
*Un-finished*, a. Na-tum'am,  
 Na-ty'yar.  
*Un-fit*, a. Na-la'ik, Na-ka'bil,  
 Na-doo'roost, Na-rus'a.  
*Un-fitness*, Na-rus'a'ee, f.  
*Un-fix*, v. Loosen.  
*Un-fledged*, a. Be-pur-o-bal.  
*Un-fledged bird*, (hin.) Ged'a,  
 Po'ta.  
*Un-fold*, v. a. to discover, dis-  
 play, tell, (disclose, reveal,  
 solve, expand,) open, Khol'-  
 na,—to open, (undo, unrav-  
 el,) Oo'dher'na.  
*Un-forced*, a. Ghyr-muj'boor.  
*Un-foreseen*, a. Na-dee'du,  
 Ud'ursh, Ud'risht.

- Un-formed*, a. *Un-gurh*, m. f.  
*Un-gur'ha*, m. *Un-gur'hee*,  
 f.—v. *Un-shapen*.  
*Un-fortunate*, a. *Be-dou'lut*,  
*Be-buh'ru*, *Be-nus'eeb*.  
*Un-frequent*, v. *Rare*.  
*Un-friendliness*, *Na-mihr'ban'*  
*ee*, f. *Be-mihr'ee*, f. *Be-ool'*  
*ful'ee*, f.  
*Un-friendly*, a. *Na-mihr'ban*,  
*Be-mihr*, *Be-ool'fut*.  
*Un-furl*, v. a. *Khol'na*, *Oo'*  
*dher'na*.  
*Un-furnish*, v. *Strip*.  
*Un-furnished*, a. *Na-saz*.  
*Un-girding the loins*, *Kum'ur-*  
*koosh'a'ee*, f.  
*Un-godly*, a. (pers.) *Na-khoo'*  
*da-turs*.—v. *Wicked*.  
*Un-governable*, a. (rearing the  
 head.) *Sur-kush*.  
*Un-graceful*, a. *Na-zeb*, *Bud-zeb*.  
*Un-gracefulness*, *Na-zeb'a'ee*,  
 f. *Na-zeb'a'ish*, f.  
*Un-gracious*, a. *unpleasing*,  
*Be-seel*.—v. *Wicked*.  
*Un-grammatical*, a. *Be-ka'i'*  
*da*, *Na-mur'boot*.  
*Un-grateful*, a. *Na-shookr*,  
*Na-sip'as*, *Num'uk-hur'am*,  
*Hur'am-num'uk*.  
*Un-gratefulness*, *Na-sip'as'ee*,  
 f. *Num'uk-hur'am'ee*, f.  
*Un-gratefully*, ad. *Na-shookr'*  
*ee-se*.  
*Un-grudging*, a. *Be-dur'egh*.  
*Un-happy*, a. *miserable*, *Na-*  
*khoosh*, *Na-shad*.—v. *Un-*  
*fortunate*.  
*Un-healthy*, a. *Be-a'ram*.  
*Un-heard*, a. *Un-soo'na*.  
*Un-holy*, a. *Na-moo'kud'dus*.  
*Uniform*, *regimentals*, *livery*,  
 (sans.) *Ba'na*.  
*Uniform*, a. *consonant*, *Bur'a -*  
*bur*, *Yuksan*.  
*Unibranchapertura* *cuchia*,  
 (Buch.) *Kooch'i'ya*: a fish  
 with a serpent-like body.  
 without pectoral fins; and  
 with but one opening to the  
 gills under the throat.  
 Found in the rivers and  
 ponds of the S. E. parts of  
 Bengal, and eaten by Eu-  
 ropeans as an *Eel*, but re-  
 jected by natives who assert  
 its bite to be poisonous. 28.  
*Uniformity*, *Ba'na*, *Yuk-*  
*san'ee*.  
*Un-important*, a. *Be-kudr*.  
*Un-informed*, a. *Be-khub'ur*.  
*Un-horse*, v. a. *Gho're-se-*  
*gir'a'na*.  
*Un-house*, v. a. *Be-ghur-k*.  
*Be-da'khil-k*.  
*Un-hurt*, a. *Be-chot*.  
*Un-inhabited*, a. *Na-a'bad*,  
*Nir-jun*.  
*Un-intelligent*, a. *Na-sum'ujh*.  
*Un-intelligible*, a. *Na-sum'ujh*.  
*Un-intentional*, a. *Un-jan*.  
*Un-instructed*, a. *Un-sik'ha*.  
*Un-interrupted*, a. *Be-hur'uk'*  
*ut*, *Ut'ok*.  
*Un-invited*, a. *Be-da'wut*, *Be-*  
*ne'o'ta*.  
*Union*, *act of joining into one*,  
*conjunction*, *Wusl*.—*con-*  
*cord*, *Mel*, *Mil'ap*, f. *It'ti'*  
*fak*, *It'ti'had*, *It'ti'sal*.  
*Unique*, a. *sole*, *Tun'ha*, *Yuk'*  
*ka*, *Yug'a'nu*, *Tak*, *Wu'*  
*heed*, *Ik'ka*.  
*Unison*, *Ek-soor*, *Hum-a'waz*.  
*Unit*, *one*, *Ek'un*, *Ek'ka*,  
*Yuk'a'ee*, f. *Uh'ud*.  
*Unitarian*, *Moo'wuh'hid*.



- Unite*, v. a. *to join, to make to adhere*, Jor'na, Mil'a'na, Sut'a'na, Wusl-k.—v. n. *to concur, (agree,) coalesce*, Mil'na.
- United*, a. *agreed*, Ek-tha,—v. *Joined*.
- Uniting*, *adhering*, Sut'a'sut, f.
- Unity, oneness*, (pers.) Yuk'ta'ee, f.—*concord, agreement*, Mel, Mil'ap, f.—v. *Union, Uniformity*.
- Universal*, a. *whole, all, general, total*, Ja'mi, Kool'lee.
- Universality*, Kool'lee'yut, f.
- Universally*, ad. Kool'lee'yut'un.
- Universe, the whole creation*, (arab.) A'lum-tum'am :—according to the theory of the hindoos, (sans.) Tri-lok or Tri-bhoo'wun, *the three worlds; i. e. the heavens, the earth, and the infernal regions, or regions under the earth.*—v. *World*.
- Un-just*, a. Be-a'dil, Be-udl, Be-in'saf, Be-dad, Be-di'ya'nut, Na-in'saf, Na-huk.
- Un-justly*, ad. Na-huk.
- Un-kind*, a. Be-mihr, Be-shuf'uk'ut, Be-lootf, Na-mihr'ban.
- Unkindness*, Be-mihr'ee, f. Be-lootf'ee, f. Na-mihr'ban'ee, f.
- Un-kindly*, a. Na-mihr'ban'ee'se.
- Un-knowingly*, ad. Na-da'nis'tu, Un-ja'ne.
- Un-known*, a. Un-ja'na, Na-ma'loom.
- Un-lade*, v. a. Oo'tar'na.
- Un-laden*, p. p. *unloaded* (as a cart or vessel,) Oobh'ra.
- Un-lawful*, a. (*forbidden*), arab. Hur'am, — Khil'af-shu'ra, Ghyr-shu'ru.—(Shu'ru—the laws of Moohum-mud.)
- Un-learned*, a. Na-khwan'da, Un-sikh.
- Un-leavened*, a. Be-khum'eer.
- Un-less*, con. *except, if not*, (pers.) Mug'ur, — (arab.) Il'la,—(sans.) Bin, Bin'a.
- Un-like*, a. Na-hum'war.
- Un-limited*, a. Be-hud.
- Un-load*, v. a. Oo'tar'na.
- Un-loaded*, v. *Un-laden*.
- Un-lucky*, a. Bud-bukht,—v. *Un-fortunate*.
- Un-lucky day*, (sans.) Ud'in.
- Un-lucky moment*, Bud-sa'ut, f.
- Un-made*, a. Uu-bun'a.
- Un-man*, v. a. Na-murd-k.
- Un-manly*, a. Na-murd.
- Un-mauiliness*, Na-murd'ee, f. Na-mur'doo'mee, f.
- Un-mannerly*, a. Be-ud'ub, Be-tur'ub, Be-tour, Be-im'ti'yez.
- Un-married*, a. Un-bi'ya'ha.
- Un-meaning*, a. Be-ma'nee, Be-tuh.
- Un-measured*, a. Um'it.
- Un-measureable*, a. Be-mik'dar.
- Un-merciful*, a. Be-ruhm, Be-peer, Be-durd, Be-shuf'uk'ut.
- Un-merited*, a. Na-la'ik.
- Un-mindful*, a. Be-soort, Be-soo'rut.
- Un-mercifully*, ad. Be-ruhm'ee'se.



*Un-mingled*, a. Be-mis'rit.

*Un-mixed*, a. Be-mis'rit, Un-mil'a, Na-a'mez.

*Un-molested*, a. Be-khul'ish.

*Un-moor*, v. a. Khol'na.

*Un-moved*, a. *unshaken*, Uch'-un'chul,—*unaffected*, Berik'kul.

*Un-natural*, a. Na-mut'boo'u.

*Un-necessary*, a. Na-zur'oor.

*Un-numbered*, a. Un-gin'a, Un-gint, Un-gin'tee.

Un'nu-poor'na, (from the sans. Un'nu, *food*; poor'na, *full*.) *She who fills with food; the hindoo goddess of plenty*; the name of one of the various forms of Doorga, represented as a female standing or sitting on a water-lily, holding a spoon in her right hand, and a dish in her left: with the figure of Shib, as a naked mendicant, standing before her in the act of begging relief. This goddess is adopted as their guardian deity by many of the hindoos, who have a proverb that *a sincere disciple of Un'nu-poor'na never wants rice*: and faith in this assurance leads to great festivities in honour of the goddess on the occasion of her festival referred to in the next article.—(v. page 285.)

Un'nu-poor'na Poo'ja; *the festival of Un'nu-poor'na, the hindoo goddess of plenty*; observed on the 8th day of the new moon in chyt (*march—april*) under the

usual ceremonies of animal sacrifices, and offerings of fish, spirituous liquors, &c. "accompanied with music, dancing, filthy songs, and every thing else (says Mr. Ward) calculated to deprave the heart."—292.

Un'nu-koot, (from the sans. Un'nu, *food*; koot, *a heap*.) a festival celebrated by hindoos on the day following the De'wa'lee, (v. page 306;) by offerings of meats to their gods. (Sh. hin. dic.)

*Un-observed*, a. Un-dek'ha.

*Un-occupied*, a. *un-taken*, *unpossessed*, Ghyr-muk'booz.—v. *Un-employed*.

*Un-paid*, a. Be-ud'a.

*Un-paralleled*, a. Be-ma'nund, Be-nuz'eer.

*Un-pared*, a. *un-peeled*, (as fruit, &c.) Un-chhee'la.

*Un-perishable*, a. Uch'huy.

*Un-pardonable*, a. Ghyr-uf'oo.

*Un-pleasant*, a. Na-khoosh.

*Un-pleasantness*, Na-khoosh'ee, f.

*Un-poetical*, a. Na-sha'ir.

*Un-polished*, a. *not polished*, (as metal,) Be-jil'a, Be-sy'kul.—v. *Rustic*.

*Un-polite*, a. Nir'a'dur.

*Un-polluted*, a. Na-a'loo'du.

*Un-prepared*, a. Na-ty'yar.

*Un-preparedness*, Na-ty'yar'ee, f.

*Un-principled*, a. Be-chal.

*Un-productive*, a. Be- (or La-) ha'sil.

*Un-profitable*, a. Be- (or La-) ha'sil, Be-fa'i'du, Be-fy, Be-sur'fa.

- Un-profitableness*, Be-ha'sil'-ee, f.  
*Un-promising*, a. Un-hon'har,  
*Un-propitious*, a. Na-moo'wa'-fik, Bud-yoo'mu.  
*Un-prosperous*, a. Bud-nus'-eeb.  
*Un-protected*, a. Be-sa'ya.  
*Un-proved*, a. Na-sa'bit.  
*Un-provided*, a. Be-us'bah, Be-saz-o-sa'man.  
*Un-provoked*, a. Be-chher.  
*Un-punished*, a. Be-suz'a.  
*Un-qualified*, a. Na-la'ik.  
*Un-quenchable*, a. } Ghyr-  
*Un-extinguishable*, } moon'-tuf'ee.  
*Un-questionable*, v. *Un-doubted*.  
*Un-quiet*, a. Be-chyn.  
*Un-ravel*, v. a. to disentangle, Oo'dher'na, Khol'na, Sool'jha'na,—v. n. Sool'ujh'na.  
*Un-ravelling*, disentangling, Oo'dher.  
*Un-read*, a. Un-pur'ha, Na-khwan'da.  
*Un-reasonable*, a. irrational, Na-mu'u'kool.—v. Immoderate.  
*Un-related*, v. *Un-told*.  
*Un-relenting*, a. Un-pus'eej'-na.  
*Un-reserved*, v. Open, Frank.  
*Un-resolved*, a. Be-kusd.  
*Un-restrained*, a. Be-zubt.  
*Un-revenged*, a. Be-in'ti'kam.  
*Un-rewarded*, a. Be-ujr.  
*Un-riddle*, v. Solve.  
*Un-righteous*, v. *Un-just*, Sinful.  
*Un-ripe*, a. not ripe, immature, Kuch'cha, Up'uk.  
*Un-rivalled*, v. *Un-equalled*.  
*Un-rol*, v. a. Khol'na.  
*Un-root*, v. a. to root up, eradicate, Oo'khar'na.  
*Un-ruliness*, Be-zub'tee, f.  
*Un-ruly*, a. Be-zubt.  
*Un-safe*, a. Be-sul'a'mut.  
*Un-satiable*, a. Na-a'soo'du.  
*Un-satisfactory*, a. Na-moo'-wa'fik.  
*Un-satisfied*, a. Na-ra'zee, Na-a'soo'du.  
*Un-savoury*, a. Be-muz'u, Be-za'i'ka.  
*Un-say*, v. *Retract*.  
*Un-screw*, v. a. Pech-khol'na.  
*Un-seasonable*, a. Be-wukt, Be-mou'sim, Be-hun'gam.  
*Un-seasonableness*, Be-wukt'-ee, Be-hun'ga'mee.  
*Un-seasoned*, a. not salted, Un-o'na.  
*Un-seemly*, v. *Un-becoming*.  
*Un-seen*, a. invisible, Un-dek'-ha, Na-dee'du.  
*Un-serviceable*, v. *Useless*.  
*Un-set*, a. plain, (as a ring, &c.) Un-gurb, m. f. Un-gur'ha, m. Un-gur'hee, f.  
*Un-settle*, v. *Un-fix*.  
*Un-settled*, a. not steady, Be-kur'ar.  
*Un-shakable*, a. firm, Ud'ol.  
*Un-shorn*, a. Un-moon'da.  
*Un-sightly*, a. Bud-num'ood.  
*Un-skilful*, a. Be-hik'mut, Be-hoo'nur.  
*Un-skilfulness*, Be-hoo'nur'-ee, f.  
*Un-sought*, Be-dur'khwast.  
*Un-sown*, a. Un-bo'a.  
*Un-sparing*, a. Be-dur'egh.  
*Un-spotted*, a. Be-dagh.  
*Un-stable*, } a. Be-kur'ar, Be-  
*Unsteady*, } sub'at.

*Un-stableness*, } *Be-kur'ar'-*  
*Un-steadiness*, } *ee, f.*  
*Un-string*, v. *Loose, Un-tie.*  
*Un-strung*, (as a neck-lace,) *a. Nir-goon.*  
*Un-subdued*, a. *Uj'eet.*  
*Un-successful*, a. *Na-kam'yab.*  
*Un-suitable*, a. *Na-la'ik.*  
*Un-sullied*, a. *Nir-mul.*  
*Un-sure*, a. *Ghyr-tuh'keek.*  
*Un-tainted*, v. *Un-sullied*,  
*(Fresh.)*  
*Un-tamed*, a. *Un-hil'a.*  
*Un-tasted*, a. *Uj'oot'ha.*  
*Un-tamed (or wild) animal*,  
*(hin.) Choun'kel.*  
*Un-thankful*, a. *Na-sip'as,*  
*Na-shookr.*  
*Un-thankfulness*, *Na-sip'as'-*  
*ee, f.*  
*Un-thinking*, a. *Be-fikr.*  
*Un-thrifty*, a. *Be-kif'a'yut.*  
*Un-tie*, v. a. *Khol'na.*  
*Un-tier of a knot*, *Gir'ih-*  
*koosh'a.*  
*Un-til*, pre. ad. *to*, (sans.)  
*Lug, Jud-lug, Jou-lug, Jud-*  
*tuk, Jud-tul'uk,—(hin.)*  
*Tuk,—(pers.) Ta.—(v.*  
*Till.)*  
*Un-timely*, a. *Be-wukt, Be-*  
*gah.*  
*Un-timely death, death in*  
*youth*, (pers.) *Ju'wan'a-*  
*murg, f.*  
*Un-tinned*, a. *Be-kul'u'ee.—*  
*(v. Tinner, Tinning.)*  
*Un-to*, v. *To.*  
*Un-told*, a. *Un-ku'ha, Un-*  
*bo'la.*  
*Un-touched*, a. *Un-chhoo'ha.*  
*Un-toward*, v. *Perverse.*  
*Un-tractable*, a. *Be-zubt.*  
*Un-tried*, a. *Na-az'moo'du.*

*Un-true*, a. *not true, Us'ut,*  
*Us'ut'yu, Us'ut'yee;—not*  
*faithful, Na-rast.—v. False.*  
*Un-truth*, v. *Lie, Treachery.*  
*Un-twine*, v. a. *Pech-khol-na.*  
*Un'unt*, (sans.) 1. adj. *bound-*  
*less, endless, eternal.—2. a*  
*name of the serpent which, by*  
*the hindoo mythologists, is*  
*said to support the earth.—*  
*3. a name of the hindoo god*  
*Vishnoo.—4. the name of*  
*several plants.—5. a cord,*  
*with 14 knots, which the*  
*hindoo tie on their arms, on*  
*the 14th day of Bhadon,*  
*(aug.—sep.) Soo'kul-puch*  
*(bright half), which is sa-*  
*cred to Vishnoo, (?) and*  
*called Un'unt-chou'dus or*  
*Un'unt-chou'dus'ee. (The*  
*Rev. J. T. Thompson's Oor-*  
*doo and English Dictionary.)*  
*Un'unt-chou'dus Poo'-ja;*  
*(from un'unt as defined*  
*in the foregoing article;*  
*chou'dus, f. the 14th day of*  
*the moon: and poo'ja, fes-*  
*tival:) an annual one day*  
*hindoo festival, observed on*  
*the 14th day of the new*  
*moon in Bhadon (aug.—*  
*sep.) and by Sir W. Jones*  
*said to be "sacred to Vish-*  
*nnoo, with the title of Ananta*  
*(Un'unt) or infinite:" but*  
*by Mr. Ward described as*  
*being held in honour of In-*  
*dru, the king of heaven,*  
*whose image (that of a*  
*white man, with a thunder-*  
*bolt in his right hand, and*  
*a bow in his left, sitting on*  
*an elephant) after the usual*

ceremonies of worship, accompanied with music, singing, and dancing, is cast into the river. This festival is celebrated with great festivity, throughout Bengal, every hindoo who can, repeating it annually for 14 years, though its chief or ostensible patrons appear to be the women in whose names the ceremonies are performed by officiating brahmuns. One of the most important ceremonies of the festival is that of tying round the arm a cord of doob grass (*Cynodon dactylon*), in which 14 knots are formed, this charm being bound on the right arms of the men and the left of the women, many of whom retain it for a month after. The blessings expected from the observance of the *Un'-unt-chou'dus poo'ja* are wealth and pleasure in this life, or happiness hereafter in Indru's heaven,—v. page 305, and the article Vishnoo, p. 286, in which, on the authority of Ward, it is stated that that god “in Bengal,—it is believed throughout India—has neither temple nor festival to his honour.” If so—Sir W. Jones must err in referring the *Un'unt* festival as “sacred to Vishnoo, with the title of Ananta or infinite ;” though the interpretation of the word *Un'unt*,

as given by Thompson and Shakespear — certainly appears to favour Vishnoo's claim to the honours of the day. The doubt thus involved was referred by the writer to several brahmuns, but only two ventured a decisive reply—and that was in favour of Vishnoo.

*Un-twist*, v. a. *Pech-khol-na*.  
*Un'ung*, (sans.) a name of Kam, the hindoo god of love.

*Un-vanquished*, a. *Uj'eet*.

*Un-useful*, a. *Be-fu'i'du*.

*Un-usual*, a. *Be-dus'toor*.

*Un-utterable*, a. *Uk'uth*.

*Un-veil*, v. *Un-cover*.

*Un-veiled*, a. *Be-hij'ab*, *Be-pur'du*.

*Un-violated*, a. *Un-big'ra*.

*Un-wary*, a. *Be-ih'ti'yat*.

*Un-wanted*, a. *Be-man'ga*.

*Un-washed*, a. *Un-dho'a*, *Na-shob*.

*Un-wearied*, a. *Ut'huk*.

*Un-weave*, v. a. *Oo'dher'na*.

*Un-weaving*, (un-ravelling,) *Oo'dher*.

*Un-well*, a. *Na-doo'roost*.—(v. *Sick*.)

*Un-wholesome*, a. *Na-gu'wa'ra*.

*Un-willing*, a. *Na-raz*, *Na-ra'zee*, *Na-khoosh'nood*, *Na-khwah*.

*Un-willingly*, ad. *Na-ra'zee'se*, *Na-khwah*.

*Un-willingness*, *Na-khoosh-noo'dee*, f.

*Un-wise*, a. *Kum-khir'ud*.

*Un-witting*, a. *Be-khub'ur*.

*Un-wittingly*, ad. *Be-khub'ur'-ee'se*.



- Un-worthiness*, Na-rus'a'ee, f.  
*Un-worthy*, a. wanting merit, Na-la'ik, Na-rus'a.  
*Un-written*, a. Un-lik'ha.  
*Un-wrought*, v. *Un-formed*.  
*Un-yoke*, v. a. Khol'na.  
*Up*, ad. aloft, (sans.) Oo'pur. —(pers.) Ba'la,—risen, not in bed, (sans.) Oot'ha.—pre. (upwards, on high; over, above; implying superiority in place and degree; the reverse of Ud'hu, or down, downwards, below, in place rank or degree,) sans. Oot.  
*Up, up! get up!* Oot-oot!  
*Up to*, (as far as, as much as, —to the extent of?) sans. Bhur; as Bhur-muk'door or Muk'door-bhur, to the best (or extent?) of one's power. —ad. (till, to, near to, toward,) hin. Tuk.—(close to, near, as far as,) sans. Lug. —(to, till,) Lon, Loun.—(till,) hin. To'ree.—(to, till,) sans. Bhur'un,—(opposite, over against,) pers. Bur'a'bur. (Sh. hin. dic.)  
*Upbraid*, v. *Reproach*.  
*Upbraider*, Tu'u'nu'zun.  
*Up-hold*, v. a. to lift or raise up, Oo'tha'na,—to support, Thamb'haa.  
*Upon*, pre. on, sans. Oo'pur, Pur.—(pers.) Bur.—v. On.  
*Upper*, a. higher, Oo'pur'la,—superior, Fou'ka'nee, Zub'ur.  
*Upper-room*, } Ba'la-kha'nu.  
*Upper-story*, }  
*Upper-handed*, a. Ba'la-dust, Zub'ur-dust.  
*Up-right*, a. erect, perpendicular, Khur'a,—not declining from right, honest, Seed'ha, Rast-baz.  
*Up-rightness*, perpendicular erection, Khur'a'ee, f.—honesty, Seed'ha'ee, f. Rast-baz'ee, f.  
*Up-roar*, tumult, bustle, disturbance, Hool'lur, Har-bur'ee, f.—v. *Confusion*.  
*Ups and downs (of life)*, vicissitude, Oonch-neeche.  
*Upset*, v. a. Ool'ta'na,—v. n. Oo'lut'na.  
*Up-shot*, v. *Result*.  
*Up-side-down*, ad. Nee'che-oo'pur, Tuh-o-ba'la, Tul'che-oo'pur, Tul-oo'pur.  
*Up-start*, Nou-bur'hi'ya, Noudou'lut.  
*Up-ward*, } ad. Oo'pur.  
*Up-wards*, }  
*Urbane*, a. Mil'un'sar.  
*Urbanity*, Mil'un'sar'ee, f.  
*Ureter*, (sans.) Nul'ee, f.—pl. Nul'a.  
*Urethra*, (pers.) Na'i'zhu.  
*Urge*, v. a. to impel, Hool-d.—to importune, Tuk'a'za-k.—To urge or incite an animal by making the clacking noise produced by drawing the tongue from the palate or roof of the mouth, (hin.) Tit'kar'na, Chut'kar'na.  
*Urgency, necessity*, Zur'oo'rut, f.—importunity, Tuk'a'za.  
*Urgent*, a. cogent, pressing, La'zim, Zur'oor.—importunate, Tuk'a'za'ee.  
*Urinal*, (pers.) Shash-dan.—(sent to physicians,) arab. Kar'oo'ra, Ka'roo'ba.  
*Urinary ducts*, (the ureters,) sans. Nul'a.



*Urine*, (sans.) Pesh-ab, Pish-ab, Moot,—(arab.) Boul.—(pers.) Shash,—v. a. P-k. Moot'na.

*Urn*, v. *Vase*, *Water-vessel*.

*Ursa major*, (*the wain*,) hin. Jhoom'ka.

*Ursus indicus*, (or *Mydaus collaris*?) *the indian badger*, (hin.) Be'joo.—“*The indian Badger* is about 20 inches in height, and 2 feet in length, the form of its body and limbs bearing a resemblance to the bear, while its head, eyes, and tail remind us of the hog. The hair is a yellowish white, with black points, which give the whole a dark brownish shade; but the legs and under parts of the body are black. The ears are very small; and on each side of the head are two black bands which descend down the neck and enclose the throat. They are so exceedingly fierce that dogs would quite as readily encounter the hyæna or wolf.” (Maunder's *Treasury of Natural History*.)

*Ursus labiatus* (of Cuvier and Blainville) *the indian—jungle—juggler—or thick-lipped Bear* of popular writers, and the *Ours jongleur* of the french, originally known as *the five-fingered—or ursine Sloth*, (sans.) Bha'loo, Bha'look.—Of this animal the following brief description is *abridged* from a very

interesting article—“*Remarks on the character and habits of Ursus labiatus*”—by Lt. S. R. TICKELL, 31st Regt. B. N. I. published in “*the Calcutta Journal of Natural History*,” vol. 1. 1840.—“The Bha'loo is one of the most common animals of the Jungle Muhlals, Singbhoom, Chota Nagpore, and all the central parts of India; and affords a constant source of amusement to the sportsman, who follows them among their rocks and fastnesses. In Singbhoom they are exceedingly numerous, and equally so at Sumbhulpore, the species in question being, I believe, met with throughout the Madras and Bombay Presidencies. A large male or dog-bear is a powerful and, at times, dangerous animal. He measures up to 5½ feet from the snout to the rump, and stands about 3 feet from the ground to the centre of the back. The weight I never ascertained, but it is a sufficient load for four men. The limbs are huge and bulky; and the size of the head and neck, encased in massive muscles, and clothed in long shaggy hair, adds to the animal's formidable appearance. The large prolonged muzzle, is covered with short grizzly brown hair, which reaches to with-

in an inch of the eyes, a crescent of the same colour, varying in different species from a dullish white to a dirty cream colour, extends across the sternum, or collar-bone, to the outer edge of the fore-arm. The rest of the fur is a deep shining black. \* \* The tail is about 7 or 8 inches long. \* \* The nostrils are flat and wide, flabby, moveable, and constantly wet. The lips, and especially the under one, are thick and fleshy, and capable of great extension, the bear contorting them in grimaces, similar to those of many species of baboon, when affected by surprise or anger. They have 5 toes to each foot. The fore-claws are long (about 3 or 4 inches) and exceedingly powerful; the hind ones are much shorter. \* \* The skull is almost as large as that of a full-sized tiger. The occiput is much developed, containing a large brain. \* \* The ears are rounded, and of proportional size. The sense of hearing is good. The scent is its keenest sense; and the eyesight, judging by the smallness of the member, and the animal's general action, must be defective, or at least very short. The eye is small and round, and when the animal is excited, appears almost starting from

the socket. The power of suction in the bear, as well as of propelling wind from its mouth, is very great. It is by this means that it is enabled to procure its common food of white ants and larvæ with ease. \* \* The bear likewise eats fruits of various kinds, coming out at night, in great numbers, under such trees as have begun to drop their ripened produce—the *Ficus indica* and *religiosa*, &c., but mangoes they do not appear to relish. When thus congregated, they now and then attack each other, and their roarings disturb the neighbouring villagers. They likewise rob birds' nests and devour the eggs. \* \* The sucking of the paw, accompanied by a drumming noise, when at rest, and chiefly after meals, is peculiar to all the *Ursus* family. \* \* The voice of the bear is loud and deep; when irritated he sends out abrupt startling roars, sometimes putting to flight the best shikaree (or hunting) elephants, who are not moved at the hollow, guttural sounds of a roused tiger; when wounded it whines and groans in a most lamentable manner, and the voice has then a strong human expression. It is only during rage or pain that bears are ever heard.

They have no calls to each other, like other animals which wander alone through forests at night time; but during the heat of the day, far down in the fissures of rocks, they may be plainly heard puffing and humming while sucking their paws. The cub is at all times most vociferous, and the cries when the little animal is distressed by pain or hunger resemble those of a peevish child. \* \* The young are blind for three weeks, and covered with very short, soft hair, which after two months begins to assume a rough, crispy appearance. When born they are about the size of New-found-land pups, and take upwards of two years reaching maturity. While young the bear is a fractious but amusing animal, full of antics and droll awkward gestures. The male is easily reared; the female is much more tender. They are capable in general of being thoroughly tamed; will take to any kind of food, and are delighted by any one wrestling and romping with them; though when nearly full grown they are rough play-mates. When the cubs have acquired some strength the mother takes them forth on her back, and in time weans them by teaching them to scratch up and devour

white-ants. They ride about on her in this way until of a tolerable size, especially if pursued or in danger, and stick so close into the long fur of the dam's back, as to be with difficulty discovered until close. The old one on these occasions is sometimes very fierce, rushing out on the unwary passenger, and cruelly wounding him. Many instances of death occur in this manner among those people whose occupation is to cut fire-wood in the jungles. In the hot season and during the rains the Bhaloos resort to high rocky spots, lying during the day deep down in inaccessible caves, with which the granitic rocks in Singbhoom and the Jungle Muhals are every way permeated, and coming forth in the shades of evening, to pass the night wandering through the open country. During the cold weather they avoid the chilly glooms of these caverns, and keep out in the plains of brush-wood, in the thickets on the banks of nullahs, or along the ravines which fall into them. Very deep jungles of tall forest trees and heavy grass, or large hills they do not appear to frequent so commonly, probably from fear of the tigers which destroy and devour them." Readers—and sportmen in

particular—who may desire further particulars of the character and habits of this singular animal, are referred to the original article, of which (as already premised) the foregoing is a mere abridgment—and that a very meagre one.—The living animal, tamed, and trained in the performance of various antic movements and grimaces, may be frequently seen with the itinerant hindoo jugglers in most if not all the cities and towns of Bengal—and it is presumed of the sister-presidencies. Attention is directed to the next article.—

*Ursus isabellinus*, (of Dr. Horsfield,) in the lower provinces of Bengal, (where, however, it does not appear to be common) is believed, to be known by the same native names applied to the species described in the foregoing article, i. e. Bha'loo, and Bha'look.—From a "Notice," by H. WALKER, Esq. B. M. S. (published in the *Cal. Jour. of Nat. His.* vol. 3. 1842. and given as a supplement to "a Notice" of this "new species of Bear," by Dr. Horsfield, published in the *Trans. of the Linn. Soc.* vol. 15.) this animal appears to be a native of Nepal and Cashmere, and to differ from the Bha'loo of the lower provinces in various character-

istics. Dr. Walker's "additional particulars" were derived from a living female specimen, said to be 4 years old, then in the hands of a juggler in the neighbourhood of Calcutta, and which measured "from the tip of the nose to the root of the tail," 4 feet—"tail including terminal hairs," 4 inches—"height at shoulder" 2 ft. 7 in.—"at haunches" 2 ft. 6 in.—"length of ears" 4 in.—"with terminal hairs" 5 in.—"circumference of the extremity of the muzzle" 7½ in.—"of the head at the occiput" 1 ft. 3½ in.—"of the trunk midway between the exterior and posterior extremities" 2 ft. 4 in.—"The colour (adds Dr. W.) is dirty yellowish-white, assuming a darker shade with a slight tinge of red on the head, neck, limbs, and along the middle line of the back. A white mark is seen on the chest, of the form of a Y, the forked extremities of which pass up in front of the shoulders as high as to a point opposite the base of the ears. \* \* The fur is of moderate length, being shorter than that of *U. labiatus*. \* \* The base of the head is not surrounded with a mass of long hair as in *U. labiatus*. \* \* The eyes are small,—the ears large,—the neck



short and thick, the *body* robust, the *limbs* short and stout."

*Ursus*——? (sans.) Reech or Reench.—In Capt. Tickell's paper on the *U. labiatus*, quoted in the article under that head, he says "the Reech of Upper India I imagine to be *the black Bear of the Hills*, another species." In Shak. hin. Dic., however, that native name, and the names Bhal, Bha'loo, and Bha'look, are given as synonymes for the generic name of *Bear*.

*Urtica tuberosa*, (ben.) Chun'-dur-moo'lee.—A perennial; Moluccas, Bengal (Serampore.) *Fl.* very small, greenish, R. S.; *fr.* C. S. *Roots* nutritious, eaten by the natives, raw, boiled, or roasted. (Rox. Voigt.)

*U. interrupta*, (of Rox. the *Böhmeria i.* of Voigt,) hin. Bich'ha'ta, — (ben.) Lal-bich'hut'ee.—An annual: Bombay, Bengal, (Serampore.) *Fl.* small, pale greenish-yellowish. R. S.; *fr.* C. S. The hairs of this plant sting like those of the common english nettle.

*Us*, (or *we*, sans. pro. pl. of *Myn*, I.) Hum, Hum'en, — (duk.) Hum'un, Hum'na.

*Usage, treatment*, Soo'look, — *custom*, Dus'toor, Ru'waj, —v. *Use*.

*Use, employment of any thing*, Kam, Khid'mut, f. Tu'hul, f.—*need*, Dur'kar, Ghur'uz,

f.—*help*, I'a'nnt, f.—*practice, habit, custom*, Is'ti'u'mal.

*Use*, v. a. *to employ*, Lug'a'na, Kam-men-la'na, Kur'na, —*to expend, waste*, Khurch-k.—*to accustom, habituate; to practise*, Sadh'na, Is'ti'u'mal-k. Chul'a'na, —*to treat*, Soo'look-k.

*Use-ful*, a. Kam'ka, Moo'feed, Kar-a'mud'u, Kar-a'mud'un'ee, Kar-ru'wa, Na'fi.

*Use-fulness*, Kar-ru'wa'ee, f.

*Use-less*, a. Na-kar'u, Na-buk'ar, Ni'kum'ma, Uk'aj'ee.

*Use-lessness*, Na-buk'ar'ee, f. Uk'aj.

*Ush'ruf'ee*, f. (pers.) *an indian gold coin*, better known by the name of *Mohur* (cor. of the pers. *Moohr*, f.)—which see, p. 613.

*Usual*, a. *customary*, Is'ti'u'ma'lee, Ra'ij, Rus'mee.—

*As usual*, Bu-dus'toor.—

*Less usual*, Kum-rusm.

*Usually*, ad. Uk'sur.

*Usurer*, By'aj-khor, By'aj'ee, Sood-khor.

*Usurious*, a. By'aj'oo.

*Usurp*, v. *Seize*.

*Usurpation*, v. *Seizure*.

*Usury*, (sans.) Oo'ga'hee, f. i. e. the *trade of lending money on interest of one-fourth*, (or 25 per cent.!) *the payment of which is received by instalments*. (Sh. hin. dic.)—v. *Interest*.

*Utensil, instrument*, A'lut, f. —*vessel*, Bur'tun.

*Utensils*, v. *Instruments*.



Ut'hur'bun, } *the fourth of the*  
 Ut'hur'vun, } *four Veds or*  
*Ve'dus of the Hindoos.—v.*  
*Veda p. 876.*

*Uterine, a. relating to the*  
*womb, Rihm'ee.*

*Utility, v. Usefulness, Profit.*

Utmost, } *the extreme,*  
 Utter-most, } *Ni'ha'yut. f.*  
*—a. in the greatest degree,*  
*Ni'ha'yut.*

*Utter, a. extreme, Ni'ha'yut.*

*Utter, v. Speak, Tell, Pub-*  
*lish.*

*Utterance, Ooch'char, Ooch'-*  
*cha'run, Tul'uf'fooz.*

*Utterable, a. Tul'uf'fooz-puz'-*  
*eer.*

*Utterly, ad. fully, (at the*  
*utmost, extremely,) Ni'ha'-*  
*yut.*

*U'un, (sans.) a name of Kam,*  
*the hindoo god of love.*

*Uvaria longifolia, (of Rox.)—*  
*(the guatteria l. of Voigt,) the*  
*mast-tree, (sans.) Deb-*  
*dar, De'o-dar, Dev-da'roo,*  
*Us'og.—(ben.) Deb-dar'ee.*  
*—Indigenous to Java, Tan-*  
*jore, Patna : commonly cul-*  
*tivated about Calcutta and*  
*Serampore. Fl. small green,*  
*feb. and march. Fr. R. S.*  
*—Wood soft and useless.*  
*(Rox. Voigt.)*

*U. suberosa, (of Rox. the*  
*Gutteria s. of Voigt,) ben.*  
*Bur'o-cha'lee.—A tree, Pen-*  
*insula of India, mountains*  
*of Khassya, Monghyr and*  
*Morung ; Bengal (Seram-*  
*pore,) Fl. small greenish*  
*white, throughout the year :*  
*fr. C. S. (Voigt.)*

*Uvula, Lar, Kag, Lu'hat, Lo'-*  
*la, Kuw'wa. (Gil.)—To ad-*  
*just—or apply acrid sub-*  
*stances, as pepper, &c. to*  
*the uvula of a child, when*  
*it becomes hoarse, or loses*  
*its voice from the relaxation*  
*of that part, Gul'a-oo'tha'-*  
*na, (lit. to lift up the*  
*throat.)*

*Uv'ut'ar, vulgarly Ou'tar,*  
*(sans. from Uvu, to descend;*  
*tree, to save,) Descent, es-*  
*pecially of a deity from*  
*heaven ; incarnation : (as*  
*the ten Uvutars of Vish-*  
*noo, v. pages 286-89.)*

*Uxorious, a. Zun-pur'ust,*  
*Kur-lug'oo'a.*

*Uxoriousness, Zun-pur'ust'-*  
*ee, f.*

## V.

*Vacancy, chasm, Shig'al,*  
*Jug'uh, f. Khul'a.*

*Vacant, a. empty, void, dis-*  
*engaged, Kha'lee, Na'gha.*

*Vacation, intermission, Na'-*  
*gha, Un'tur, Ta'teel, f.—*  
*(Friday, as a holiday, is the*  
*Ta'teel-ka-roz of Moohum-*  
*mudun school boys.)*

*Vacuity, } emptiness, Khul'a,*  
*Vacuum, } Khoo'loo.*

*Vacate, v. a. Kha'lee-k.*

*Vacuate, v. a. Kha'lee-k.*

*Vagabond, } wanderer, Koo'-*  
*Vagrant, } cha-gurd, Bu'-*  
*het'oo, Dur'bu'dur.— a.*  
*A'wa'ru, Hur'ja'ee.*

*Vagrancy, A'wa'ru'gee, f.*  
*A'wa'ru-gur'dee, f. Dur'bu'-*  
*dur'ee, f.*

- Vague*, a. *Ghyr-moo'kur'ur*.  
*Vahan*, (an english corruption of the sans.) *Va'hun*—*Vehi-cle*, which see.  
*Vails*, money given to servants, *Bukh'shish*, f. *Rukh'tun'-ee*, f.  
*Vain*, a. empty, *Ti'hee*,—ineffectual, *Ba'til*, *Ub'us*,—unreal, *Khi'yal'ee*,—conceited, ostentatious, *Khood-noo'ma*,—v. *Showy*.  
*Vain-glorious*, a. *Laf-zun*, *Guz'af-zun*.  
*Vain-glory*, *Laf*, f. *Laf-zun'-ee*, f. *Guz'af-zun'ee*, f.  
*Vainly*, ad. ineffectually, *Ba'til'se*, — ostentatiously, *Khood-noo'ma'se*.  
*Vakeel*, (an english cor. of) *Vuk'eel*, or *Wuk'eel*, which see.  
*Vale*, (valley, glen,) arab. *Wa'dee*, f.—(sans. duk.) *Nich'an*,—(especially between two hills through which a stream runs,) pers. *Dur'ruh*.  
*Valerian*, (*Valeriana officinalis* ?) sans. *Bil'lee-lo'tun*, (from *Bil'lee*, f. *cat*: *lo'tun*, *tumbling*,)—*Jal-luk'ree*, f.—(arab.) *Foo*.—As this plant does not appear to be either indigenous to, or cultivated in Bengal, the native names quoted most probably refer to the official article—the root.  
*Valeriana jatamansi* (of Sir W. Jones and Dr. Rox.)—the *Nar-dostachys jatamansi*, (of Drs. Lindley, Royle, O'Sh. and Voigt,) the true *Spikenard* of the ancients, (sans.) *Jut'a'man'-see*, f.—Root "highly esteemed in India, not only on account of its scent, but as a remedy in hysteria and epilepsy." (Dr. Voigt.)—"The roots are brought down from the mountains (of Nepal ?) in large quantities. \* \* For medicinal purposes our experience leads us to believe that this species is a perfect representative of the *Valerian* of the English Pharmacopœia." (Dr. O'Sh.)—v. *Spikenard*, p. 758.  
*Valetudinary*, a. } sans. *Jun'-*  
*Valetudinarian*, } *um-ro'-gee*.  
*Valiant*, a. *valorous*, *brave*, (pers.) *Bu'ha'door*, *Dil'er*, *Dil'chul'a*, *Roost*.—v. *Stout*.  
*Valid*, a. (*stable*, *established*,) *Sa'bit*, *Oos'too'war*.  
*Validity*, *Oos'too'wa'ree*, f.  
*Valley*, v. *Vale*.  
*Vallisneria spiralis*, (*V. spiraloïdes* of Rox.) sans. *Si'war*.—An annual water plant, N. America, S. France, N. Italy, New Holland, Coromandel, the Concan, Patna, &c. *Fl.* small, R. S.—(Rox. Voigt.)  
*V. alternifolia*, (ben.) *Rusn-jhan'jee*.—Annual, Coromandel, the Concan, Bengal, (Serampore;) Silhet. *Fl.* very small, R. S.—fr. C. S.—(Voigt.)  
*V. octandra*, (of Rox.) or *Blyxa o.* (of Voigt,) *Si'war*? ben. *Pa'ta-se'ya'la*.—

- An Annual plant: Coromandel, the Concans, Bengal, (Serampore;) Nepal. *Fl.* small, white, R. S.—*fr.* C. S.—(Voigt.)
- Valorous**, v. *Valiant*.
- Valour**, *bravery*, (pers.) Bu'ha'doo'ree, f. Dil'er'ee, f. Dil'chul'ee, f. Roos'tum'ee, f. (after Roostum, a renowned hero of Persia.)
- Valorously**, ad. Dil'er'a'nu.
- Valuable**, a. *precious*, Kee'mut'ee, Gir'a'mee, Gir'an-ma'yuh, Gir'an-bu'ha.
- Valuation**, *appraisement*, (sans.) Un'ka'o, Moo'la'ee, f.—(arab.) Tush'khees, f.—(pers.) Un'daz, Un'da'zu, —(hin.) Ur'sut'ta.—*of a crop in the field*, (hin.) Kun-koot, f.—*of a crop of grain*, (hin.) Kun'ha'ee, f.
- Value**, *worth*, (arab.) Kee'mut, f. Kudr, f.—(hin.) Bha'o,—(pers.) Urz, Bu'ha,—(sans.) Sar, f.—v. a. *to rate*, (*appraise*), Ank'na, Koot'na, Mol-thuh'ra'na,—*to estimate*, (*esteem*), Uz'eez-jan'na, Uz'eez-rukh'na.
- Valve** (?) *of a folding door*, (hin.) Put.
- Van**, *van-guard*, (hin.) Mooh'ra,—(sans.) Ug'a'ree,—(turkish,) Hur'a'wul—(arab.) Tul'ee'uh.
- Vane**, (*pennant*), hin. Phur'uh'ra, Phur'uh'ree.—v. *Weather-cock*.
- Vanes** (?) *of a venetian window*, (sans.) Put'ree, f.
- Vangueria spinosa**, (of Rox. and Voigt,) beo. My'na.—A shrub indigenous to Bengal, (Serampore.) *Fl.* small pale greenish, march and april. *fr.* R. S. Fruit eaten by the natives. (Voigt.)—Sh. hin. dic. to this plant adds the sans. names Myn-phul and Mud'un, which, however, appear, correctly to belong to the *Randia dumetorum* (the *Pasoqueria dumetorum* of Rox.)—unless the names apply to both plants, which is possible, but not probable; the plants differing in an important particular—the fruit of the *Vangueria* being edible, whilst that of the *Randia* is “used as an emetic,” and “when bruised, and thrown into ponds, soon intoxicates the fish.”—Mud'un is also one of the names of the *Datura*.
- Vanish**, v. n. *to disappear*. Ghyb-ho'na, Chum'put-bo'na, C-ho'ja'na, Bil'a'na, Ja'ta-ruh'na, Tul-ja'na, Tul'sa, Ka'foor-ho'ja'na, (figuratively, from Ka'foor, *cassia*.)—Hu'wa-ho'ja'na.
- Vanity**, *emptiness*, Hul'kapun,—*fruitless effort or end*. Be-hoo'du'gee, f. Ba'til'ee, f.—*conceit*, Laf, f. Dumbh, Tun, Tum'uk, Hum'e'o.—*ostentation*, Khoo'd-noo'ma'ee, f.
- Vanquish**, v. a. *to conquer*. Futh-k. Jeet'na, Mar-le'na, Mar'na.—(v. *Triumph*.)
- Vanquished**, a. *subdued*, Zer-dust.
- Vanquisher**, v. *Conquerer*.

**Vapid**, a. Be-sut, Phee'ka, Seet'ha.

**Vapidness**, Phee'ka'ee, f.

**Vapour**, exhalation, fume, steam, (sans.) Baph, f. Bhaph, f. Baph'a'ra, Bhup'ha'ra,—(pers.) Tuf. m. f.—(or glowing heat of the ground, or such as is felt in a fever,—arab.) Boo'khar.—v. n. to emit fumes, or steam, Bhub'huk'na.—v. Boast.

**Vapouring**, boasting, Tuf'a'-khor.

**Vapour (?) of the desert in the distance resembling water, mirage** (arab.) Sur'ab,—(hin.) Dhok'ha.

**Variable**, a. Be-kur'ar.

**Variableness**, Be-kur'ar'ee, f.

**Variance**, Ikh'ti'laf.

**Variation**, alteration, difference, deviation, Tub'deel, f.—of the compass, Fir'kut, Fir'kub, (Gil.)

**Variegate**, v. a. Ub'ree-k.

**Variegated**, a. Run'geen, Rung-bu-rung, Chee'tul, Goo'na'goon, Ub'ree.

**Variety**, intermixture, diversity, Ruk'um-ruk'um, f. Kism-bu-kism, f.—one thing of many sorts or varieties, Ruk'um, f. Kism, f.

**Variegation**, Run'gee'nee, f.

**Various**, a. diverse, different, manifold, Mookh'tul'if, Chund-dur-chund, Joo'da-joo'da.—v. Variegated.

**Varnish**, (arab. hin.) Look,—(oil, grease, or boiled butter; pers.) Rou'ghun.—v. a. Look-chur'ha'na, Choo'-

pur'na.—An earth with which earthen-ware is varnished), (hin.) Kab'is, f.

**Varnisher**, (sans.) Luk'her'a.

**Varlet**, rascal, Bud-zat.

**Vary**, v. a. to change, diversify, Tub'deel-k.—v. n. to be altered, Tugh'eer-h.—to deviate, Bhut'uk'na,—to disagree, Tuf'a'woot-h.—to succeed each other, Moo'tu'-bud'dil-h.

**Vas'oo-dev**, (sans.) a name of the hindoo god Krishn. (Sh. hin. Dic.)

**Vassal**, subject, (pers.) Zerdust.

**Vast**, v. Large.

**Vat**, (tank, cistern,) arab. Houz,—(pers.) Chuh-buch'-chu.

**Vault**, or continued arch, (dome, cupula,) arab. Koob'-ba,—(pers.) Goom'buz, Goom'bud,—cellar, cavern, (sans.) Bhoun'ra, Bhon'-ghur'a,—(pers.) Tuh-kha'-nu,—sepulchre, tomb, (pers.) Dukh'muh.

**Vault for grain**, (hin. duk.) Khou.

**Vaulted**, a. Goom'buz'dar, Goom'buz'ee.

**Vault**, a leap, jump, Kood, f.—v. n. Kood'na.—to play the tumbler or vaulter, Kul'a-baz'ee-k.

**Vaulter**, v. Tumbler.

**Vaulting**, leaping, jumping, Kul'a-baz'ee, f. Ba'zee-gur'-ee, f.

**Vaunt**, v. a. to boast, Bur'a'ee-k. B-mar'na.

**Vaunter**, boaster, Laf-zun.



- Vaunting, boasting*, Laf, f.  
Laf-zun'ee, f.
- Veal*, Buch'reb-ka-gosht.
- Veda*, (sans.) Ve'du, Ved, or Bed, (from Vid, knowledge, Ward.) *the Scriptures of the Hindoos*.—"The original Vedu is believed by the hindoos to have been revealed by Bruh'ma, and to have been preserved by tradition until it was arranged in its present order by a sage, who thence obtained the surname of Vy'a'su or Ve'du-vy'a'su, that is *compiler of the Vedus*. He distributed the Indian Scripture into four parts, which are severally entitled Rig, Yuj'oosh, Sa'mu, and Ut'hur'bun or Ut'hur'vun; and each of them bears the common name of Ve'du." (Sh. dic.) —v. the articles "Hindoo Mythology," p. 241, and Yuj'oos, under Y.
- Ved'ant* or *Bed'ant*, (sans.) *one of the six hindoo systems of philosophy called Durshuns*. (Sh. dic.)
- Ved'an'tee* or *Bed'an'tee*, (sans.) *one professing the Ved'ant system of philosophy*. (Sh. dic.)
- Veer*, v. n. *to turn*, Phir'na, Ghoom'na.—*To veer out, to veer away*, Ur'i'ya-k.
- Vegetable*, *an esculent plant, (herb, grass,)* arab. Nub'at, f. (pers.) Roos'tun'ee, f. —(sans.) Hur'er'a.—a. Nub'at'a'tee.—v. *Plant*.
- Vegetables* (arab.) Nub'at'at. —(pers.) Sub'zee, f. Sub'.zan,—(hin.) Tur'ka'ree, f. —(sans.) Sag, (v. *Herbage, Herbs.*)
- Vegetables (Pulse?) boiled or fried and broken in the hands*, (hin.) Bhur'ta, Bhoor'ta.
- Vegetable-market*, (pers.) Sub'zee-mun'dee, f.
- Vegetate*, v. n. *to sprout out, to germinate*, Burh'na, Jum'na, Oog'na, Ba'lee'du-h.
- Vegetated*, p. p. *sprouted*, Ba'lee'du, Dum'ee'du, Roos'tu.
- Vegetation*, (pers.) Ba'lee'du'gee, f. Ro'ee'du'gee, f.—(arab.) Nub'at, f. Nam'i'yu, Noo'moo, Nu'moo, Nush'o.
- Vehemence*, (*violence, force, ardour, fervour,*) Sukh'tee, f.
- Vehement*, a. Sukht.
- Vehicle, carriage*, (sans.) Pur'o'-hun,—*carriage, conveyance, (as a horse, &c.)* Ba'hun or Va'hun. (Thus, in the hindoo mythoogy, a rat is the Va'hun of Gunes; and a bull the Va'hun of Shib, and other of the hindoo deities.) —*any thing in which a medicine is mixed to facilitate the taking of it; or which is swallowed after the dose*, (sans.) Un'oo-pan,—(arab.) Bud-rik'uh.
- Veil*, *a cover over the face*, (arab.) Nik'ah, m. f.—(sans.) Ghoong'but, f.—(*curtain, cover, screen,*) pers. Pur'du,—arab. Hij'ab, Sitr,—(*a small sheet, a cloak,*) sans. Orh'nee, f.—(*or coif*



- which women throw over the head,) pers. Sur-un'daz,—(or mantle,) pers. Da'mun'-ee, f.—pers. duk. Da'oo'-nee, f.—(canopy, parasol,) pers. Chut'ree, f.—of muslin or cotton cloth, worn over the head, and reaching almost to the ground, chiefly applied to a bride's veil, (arab.) Muk'nu,—of net or reticulated material, (arab.) Shub'uk'a,—(or cloak or sheet, of one breadth, without seam, worn over the head and shoulders,) pers. Yuk'la'ee, f.—of long cloth, forming an over-all dress, covering the entire person, and having two slits or netted apertures for the eyes to see through, (arab.) Boor'-ka. This is the arabian female walking dress, and as such is commonly worn by modest moohummudun women in Lucknow, Dehli, and other parts of hindoostan; but in Calcutta it appears to be worn only by the Jewish women,—a cover, disguise, (habit,) sans. Ba'na,—arab Lib'as.—v. a. Ghooug'-hut-k.
- Veiled*, a. Dur-pur'du.
- Vein*, *vena*, *venula*, (pers.) Rug.—(arab.) Nus.—v. *Vena*, *Humour*.
- Veins and fibres*, every vein, Rug-reah'u.
- Veined*, } full of veins, Rug-  
*Veiny*, a. } dar, Nus'ee'la,  
 Nus'uh'a.—v. *Streaked*,  
*Variegated*.
- Vellum or parchment*, (arab.) Ruk.
- Velocity*, *speed*, Juld-baz'ee, f.
- Velvet*, (arab.) Mukh'mul.—a. Mukh'mul'ee.
- Vena basilica*, (gr. βασιλικη) Ba'sul'eeek, f.—(pers.) Shuh-rug, f. Huft-un'dam.
- Venal*, a. mercenary, Zur-pur'-ust, Zur-dost, Kou'ree-book.
- Venality*, Zur-pur'-ust'ee, f. Zur-dost'ee, f.
- Vend*, v. *Sell*.
- Vender*, v. *Seller*.
- Vendible*, a. Bik'a'oo, Chul'-un'ta.
- Venerable*, a. Moo'kur'rum.
- Venerate*, v. a. Ta'zeem-k. Bin'ou'na.
- Veneration*, Tuk'reem, f.
- Venereal*, v. *Libidinous*.—*disease*, (pers.) Gur'mee.—*A woman afflicted with that disease*, (hin.) Bou'ha'ee, f.—v. *Siphilis*.
- Venery*, (sans.) Rut, f. Rut'i, Rut-kel.
- Venesection*, (arab.) Fud, f.
- Vengeance*, Kuhr, In'ti'kam.—*To take vengeance*, I-le'na.
- Vengeful*, a. Moon'tuk'im.
- Venial*, a. Chhim'a-jog.
- Venetian blind*, Jhil'mil, Jhil'-mil'ee, f. Chil'wun.
- Venison* (of deer.) Hur'un-ka-gosht, Mirg-mans,—(of deer, &c.) Shik'ar'ee-gosht.
- Venom*, *poison*, (sans.) Bis, Bish—(arab.) Zuhr, Zoo'af.
- Venomous*, a. Bis'el'a, Bis'ha, Bis'i'yur, Zuhr-dar, Sam.
- Venomous reptile*, (pers.) Guz'-in'du.

- Vent*, aperture, Chhed,—v. Sale, Utter, Publish, Sell.
- Ventilate*, v. a. to fan with the wind, Hu'wa-dar-k. But-son'ha-k.—v. Winnow.
- Ventilator*, (fan,) arab. Min'shar,—suspended to the roof of a room to increase the circulation of air, and drive away flies, (pers.) Bad'ri'yu.—(This, probably, is the original name of the ventilator now commonly known by the sans. general name Punk'ha, a fan; from Punkh, a wing.)
- Ventricle*, (?) of sheep or goat, stuffed with minced-meat and rice, a mince-meat pudding, (pers.) Geo'pa.
- Venture*, chance, danger, hazard, risk, Khut'ra, Jo'khim, f.—goods put to hazard, Tan'da,—v. a. to expose to hazard, to risk, Khut'remen-dal'na, Jo'khim-oo'tha'na.
- Ventursome*, } daring, Dil'er,  
*Venturous*, a. } Dil-chul'a.
- Venturesomeness*, Dil'er'ee, f.
- Venus*, the planet, (sans.) Sookr, Sook,—(pers.) Lo'lee-i-ful'uk, Na'heed,—(arab.) Zoon'ra, f.—v. Rut'ee, p. 704.
- Veracity*, Such'a'ee, f. Rast-goof'tar'ee, f. Rast-go'ee, f.
- Veracious*, a. Rast-go.
- Veranda*, (pers) Bur'a'mud'u, an open portico, balcony, or gallery.
- Verb*, (deed, act, action,) sans. Kri'ya, f.—(arab.) Fi'ul.— active, transitive, or causal, Fi'ul-i-moo'tu'ud'dee.
- Verb*, neuter, Fi'ul-i-la'zim'er.
- Verbal*, a. literal, Loo'ghu'wee, — oral, Zub'an'ee, Moonh-zub'an'ee, M-ukr'ee.
- Verbal* or literal meaning, Loo'ghu'wee-ma'nee.
- Verbally*, ad. literally, Lu'zun. Tuht-luf'zee,—orally, Moonh'se.—v. Literally.
- Verbatim*, ad. Hur'fun-bur'fun.
- Verbose*, a. Poor'go.
- Verbosity*, Poor'go'ee, f.
- Verdant*, a. green, fresh, Subz, Sur-subz, Hur'a, Hur'ee'la, Hur'er'a, Hur'i'ya'la.
- Verdict*, decision, judgment, (arab.) Fut'wa.—v. (Sentence.)
- Verdigris*, rust of brass or copper, (sans.) Pit'ra'ee, f.—(pers.) Jun'gal.—(or rust,) Zun'gar, Zun'gal.—(To be tainted with verdigris, as food prepared in a copper vessel. v. n. Pit'la'na.)
- Verdure*, green, Sub'za, Sub'zee, f. Sur-sub'zee, f. Hur'a'ee, f. Hur'er'a, Hur'i'ya'lee, f. Hur'i'ya'wul, m. f.
- Verge*, brink, edge, Lub, m. f. Bar, f. Si'wa'na.
- Verge*, v. n. to tend, Ma'il-b.
- Verification*, Tuh'keek, f.
- Verified*, a. Moo'huk'kuk.
- Verifier*, Moo'huk'kik.
- Verify*, v. a. to confirm, Sa'bit-k.
- Verifying*, a. Moo'huk'kuk.
- Verily*, ad. Tuh'keek, Such, Wa'ki'ee.

- Verity*, Such, Such'a'ee, f.  
*Vermicelli*, (sans.) Su'wyn, Se'wyn, f. Kir'ma'nee-gun'-doom,—Guu'doom-i-kir'ma'nee.  
*Vermicular*, a. Kool'boo'la.  
*Vermiculation*, Kool'boo'la'-hut, f.  
*Vermicule*, (pers.) Kir'muk.—v. *Worm*.  
*Vermilion*, cinnabar, (pers.) Shun'gurf.  
*Vermin*, Kee're-muk'o're.  
*Vernacular*, a. Des'ee, Mool'-kee.  
*Vernal*, a. (pers.) Bu'ha'ree, —(arab.) Rub'ee'yee.  
*Versatile*, a. Huft-run'gee.  
*Vernonia cinerea*, (of Voigt. *Serratula c.* of Rox.) ben. Chho'ta-kok'sim.  
*V. anthelmintica*, (of Voigt.) v. *Serratula*, p. 722.  
*Verse*, a single line of a poem, (arab.) Mis'ra, Furd, f. (hin.) Took, f.—stanza, (couplet, distich,) arab. Byt, f.—sans. Ush'lok,—poetry, lays, metre, rhyme, (arab.) Byt-bun'dee, f. Shi'-ur, Shyr, Nuzm, Wuzn, Bubr, Mee'zan, f.—Any verse of a song except the first. (sans.) Un'tur'a.—A kind of verse in which the meaning of the first verse of each stanza is completed in the last, (arab.) Kit'a-bund.—A kind of verse, (sans.) Manjh.—A kind of verse in which every line has a shorter one annexed to it, (arab.) Moos'tuz'ad.—A poetical composition in which the couplets rhyme regularly, as in English heroic verse, or a poem in that verse, (arab.) Mus'nu'wee, f.—The last verse of a poem, (arab.) Muk'tu.—A sort of verse of three lines, (arab.) Moo'sul'lus.—A kind of verse containing five lines, (arab.) Moo'khum'mus.  
*Verse or paragrah of the Koran* contained between signs which serve as stops, (arab.) A'yut, f.  
*Versed*, a. skilled, Kar-dan.  
*Verses*, poems, (arab.) Ush'ar.  
*Versification*, (arab.) Ur'ooz, f.  
*Version*, v. Translation.  
*Vertebrae of the neck*, (hin.) Mun'ka.—v. *Spine*.  
*Vertex*, v. Top, Zenith.  
*Vertigo*, giddiness, (sans.) Ghoom'ree, f. Ghoor'nee, f.—(arab.) Do'ar, Dou'ran-i-sur.  
*Very*, v. True, Real, Same.  
*Vesicle*, Phup'o'la, Phup'ho'la.  
*Vespa solitaria?* (*Dirt-dauber?*) sans. Bhrin'gee, f. Koom'bar'ee, f. (from Koom'bar, a potter, in reference to the habit of this insect of building its nest of clay.)—v. *Wasp*.  
*Vessel*, utensil, (dish, plate, bowl, basin,) lin. Bur'tun,—ship, boat, ark, bark, (pers.) Kish'tee, f. Kush'tee, f. (duk. mas.)—a ship or any sea-going vessel, (arab.) Ju'haz.—(pers. sans) Na'o, f. Nuv, f.—(arab.) Suf'ee'na,—(sans.) Tur'nee, f.—tube, canal, (sans.) Nul'ee, f.

—A vessel for keeping oil in, (hin.) Kun'ti'ya, f.—a large leathern vessel for holding oil, ghee, &c. (sans.) Koop'pa,—a vessel for boiling butter, (pers.) Rou'ghun-dagh,—a vessel, of stone, in which snuff, bhung, &c. are ground, (hin.) Koon'dee, f.—a vessel in which sour milk is kept, (sans.) Du'hen'dee, f.—a vessel for carrying sour milk, particularly at hindoo festivals, (sans. hin.) Du'hen'gur,—a brass vessel in which hindoos cook their food, (sans.) But'oo'a.—a large earthen vessel or pot, (sans. Bhun'da.—a small vessel of wood, or of cocoa-nut shell, for holding the oil used in unction, (hin.) Mul'i'ya.—a vessel in which the blood of a sacrificial victim is offered, (sans.) Khup'pur.—earthen vessel, pan, or platter for kneading bread in, (hin.) Koon'da.—a vessel with a long narrow neck, (pers.) Toong.—a vessel with a spout, (hin.) Too'tu'ee, f.—a large vessel or shallow dish in which rice is served, or dough kneaded, (turk.) Mooshk'ab, f.—a small vessel for taking water out of a larger, (hin.) Mut'kun'a.—v. Ship, Receptacle.

*Vest*, an outer garment, of which, in India, there are several varieties, as the following descriptive list,

compiled chiefly from the "Qanoon-e-Islam," will show.—1. Joob'bu, (arab.) a long plain male vest, reaching down to the ankles, having two triangular pieces or flaps on each side the skirt; body and sleeves very loose; the latter with open cuffs.—2. Jhool'la, (arab.) Is this identical with the foregoing?—3. Kub'a, (arab.) a long close male vest, with flaps in the skirt; breast and skirt open, and sometimes slits in the arm-pits.—4. Ub'a, (arab.) a long, loose male vest, the arabian and persian cloak; open in front.—5. Chup'kua, f. or Bul'a'bur, f. (hin.) a similar vest to the Kub'a, but having a breast-piece, forming part of the ordinary dress of respectable male domestic servants in european service.—6. Ung'urk'ha, (sans.) also termed, Cho'gu, Moo'ghul'a'ee, Ba'ha'doo'ree, Bun'dy, or Kul'lee'dar; a close, long skirted male vest; differing from the Kub'a in being without open flaps, and having the breast and arm-pits covered; worn by all classes of respectable natives, both hindoo and moosulman. In the Dukhun the Ungurkhas have plaits on each side.—7. Py'ra'hun, or Ul'kha'luk, f. (pers.) a long male vest or cloak, similar to the Kub'a, but having buttons instead



- of strings; and that in three places, at the neck, navel, and between both.—8. *Ja'ma*, (pers.) a long full dress male vest, worn by the higher class of natives, hindoo and moosulman, at the courts of native princes, and on state occasions, or visits of ceremony, in their intercourse with Europeans; having loose skirts (measuring from 11 to 30 breadths!) gathered in close plaits at the waist, with double-breasted body, tied in two places on each side. The moohumudans tie their *Jamas* on the right side; the hindoos on the left.—9. *Pesh'waz*, (pers.) a female full dress vest or gown, similar to the *Ja'ma*, but reaching a little below the knee only: usually formed of coloured muslin; but worn only by hindoostanee dancing girls.—10. *Nee'mu*, (pers.) a similar male vest to the *Ja'ma*, but not being so full at the breast, the skirt measuring from 5 to 7 breadths only.—11. *Dug'la*, a quilted Ung'urk'ha.—12. *Jhun'ga*, (hin.) a vest or gown.—v. *Dress*.
- Vest of honour*, bestowed by native princes, on state occasions, as marks of royal favour, (pers.) *Sur-o-pa*.—v. *Dress of honour*, *Invest*.
- Vestment*, } garment, *Po'shak*,  
*Vesture*, } f. *Po'shish*, f. *Lib'as*.
- Vestibule*, porch, *Jil'ou-kha'nu*, *Jun'ab*, *Bur'ot'ha*.—v. *Porch*.
- Vestige*, foot-step, *Nuksh-i-pa*, —trace, (mark, impression,) *Nish'an*.
- Vestiges*, traces, (marks, impressions,) arab. *A'sar*.
- Vetch*, legumen, pulse, (sans.) *Dal*, f. *Mus'een*, *Mus'ee'nu*, —(hin.) *Reh'la*.—kinds of; (genera and species not named in *Sh. dic.* from which these names are taken,) hin. *Oordb*, f. (*Dolichos pilosus*?)—*Sook'wa*, *Lut'ree*, f.—(sans.) *Kool'thee*, f. (*Dolichos biflorus*?)—v. *Vicia sativa*, p. 882.
- Velches*, lentils, *Moth*, f.
- Velchy*, a. consisting of—or made of velches, *Mis'see*, f.
- Veteran*, an old warrior, (pers.) *Jung-az'moo'du*.
- Vex*, v. a. to tease, harass, annoy, *Chir'a'na*, *Chher'na*, *Sut'a'na*. *Dik-k. Tus'dee'u-d. Khij'la'na, A'zoor'-du-k. Eez'a-d. Bir'a'o'na, Koor'ha'na*,—v. n. to fret, *Chir'na*.
- Vexation*, act of vexing, state of being vexed, *Chher*, f. *Chir*, f. *Dik, Dik-dar'ee*, f. *Tus'dee'u*, f. *A'zoor'du'gee*, f. *Ee'za*, f. *Moo'zee-gur'ee*, f.
- Vexed*, a. *A'zoor'du*. [zee.
- Vexations*, a. *Dik-dar*, *Moo'*.
- Vexer*, *Sut'a'oo*, *Moo'zee*.
- Vial*, phial, *Shee'shee*, f.
- Viand*, *Kha'na*.
- Viaticum*, provision for a journey, (pers.) *To'shu*.
- Vibrate*, v. a. to brandish,



- Chum'ka'na, Phir'a'na,—v. n. *to swing, oscillate*, Jhoo'-la'na,—*to quiver*, Thur'-thur'a'na.
- Vibration*, (*quivering*), Phur'-uk, Joom'bish, f. Tir'mir'-a'hut, f.—*oscillation*, Jhon'-ta.
- Vibratory*, a. Jhoom'a'oo.
- Vice*, *fault, offence*, Dokh, Khot, f. Uyb,—*depravity*, Bud'ee, f. Dugh'ul, Shur'-a'rut, f. Zub'oon'ee, f.
- Vice in a horse*, (hin.) Shul'-been.
- Vice*, a *small iron screw-press*, Pak-sanr'see, f. (this is a modern name, for the instrument was introduced by Europeans. Shak.)—*nippers or forceps*, (hin.) Zum'boor.
- Vice-gerent, deputy, delegate*, Na'ib, Na'ib-mun'ab, Ka'im-muk'am, Ja-nish'een, Wuk'-eel-moot'luk, Wul'ee-uhd.
- Vice-gerency*, Na'ib'ee, f. Ni'-ya'but, f. Wul'ee-uhd'ee, f.
- Vice-roy*, Nou'wab.—v. Subahdar, p. 778.
- Vicia sativa, common vetch*, (sans.) Unk'ree, f.—(ben.) Bur'a-chnn'a, Jhun'jhun'ee-unk'ree.—An annual and biennial: native of Europe; domesticated in Bengal and the Northern Provinces of India: fl. middle-sized, bright purple, variegated with white-rose, C. S.—fr. feb. and march.
- Vice-versa*, ad. Bil'uks, Pher-bud'ul.
- Vicinity*, Nuz'dee'kee, f.
- Vicious*, a. Shur'eer, Lut-zud'a.
- Viciousness*, Bud-zat'ee, f.
- Vicissitude*, Gur'dish, In'kil'-ab.
- Victim, a sacrifice*, (arab.) Koor'ban,—(sans.) Ma'ra, Chhu'ya, Ul'uy'ya-bul'uy-ya,—(hin.) Nich'ha'wur, f. Nou'chha'wur.
- Victor*, Ghal'ib, Gha'zee, Zuf'-ur'yab.
- Victorious*, a. Ghal'ib, Futh-mund, Futh'yab, Fee'roz.
- Victorious standard, opened only in battle*, (arab.) Futh-nish'an.
- Victory*, Futh, Zuf'ur, Fee'roz-mund'ee, f.
- Victual, v. a.* Seed'ha-bhur'na, S-rukh'na, S-dhur'na.
- Victualler*, Rus'ud-ka-da'-rog'h'u, Rus'ud'ee.—v. Suttle.
- Victuals*, (sans.) Kha'aa, Seed'ha, Rus'o'ee, f. Bbo'-jun,—(pers.) Khoo'rak, f. Khoo'r'dun'ee, f.—(arab.) Zukh'a'ir.
- Victuals and drink*, Kha'aa-pee'na, Dan'u-pa'nee.
- Victuals placed before idols at noon*, (sans.) Raj-bhog.
- Vid'di'ya Soon'dur, } the title  
Bid'di'ya Soon'dur, } of a  
very popular bengalee tale of love, by Bha'rut Chun'-dur Ra'e; named after the heroine and hero, Vid'di'ya and Soon'dur, two proper names, otherwise (as sans. words) meaning *Knowledge* and *Beauty*. The scene of action lies in Burdwan, where, as an asserted slander upon the family reputation

- of the hereditary Rajahs of that Zillah, the tale is said to be under ban of publication.
- Videlicet*, viz. ad. to wit, that is, (sans.) Ja'no,—(arab.) Ya'neh, Ya'nee.
- Vidette*, port-hole, (pers.) Kun'goo'ra.
- Vie*, v. n. to strive for superiority, Bur'a'bur'ee-k.
- View*, sight, survey, (vision, look, glance, inspection, regard, observation,) arab. Nuz'ur, Li'haz,—sight, (vision,) sans. Drisht, f.—survey, (look, glance,) pers. Ni'gah, f.—intention, design, Ghur'uz, f.—In view, before the eyes, Mud-i-nuz'ur, Mud-i-ni'gah.—v. a. Dekh'na, Nuz'ur-k. Ni'gah-k. Tak'na.—v. Prospect, Sight; See, Observe.
- Viewer*, Dekh'wy'ya.
- Vigil*, wake, wakefulness (in a religious ceremony or prayer,) sans. Jag'run,—night prayer, Num'az-i-shub. f.
- Vigilance*, v. Watchfulness.
- Vigilant*, v. Watchful.
- Vigorous*, a. Tun'door'oost, Zor'a'wur, Oos'too'war.
- Vigorously*, ad. Zor.
- Vigorousness*, Zor'a'wur'ee, f. Oos'too'war'ee, f.
- Vigour*, Tun'door'oos'tee, f. Zor, Oos'too'war'ee, f.
- Vik'rum'a'dit'iy'a*, a hindoo prince and astronomer, the reputed son of one of the gods, and the founder of the Sum'but Era, who is stated, by hindoo writers, to have reigned at Oojjyn (or Ujjayana,) 135 years before Salivahuna.—v. Sum'but Era, p. 178. Vikrumaditiya, 285, and Salivahuna, 706.
- Vile*, a. Kum-zurf, Bud, Boo'ra, Khur'ab.
- Vileness*, Bud'ee, f. Boo'ra'ee, f. Khur'ab'ee, f.
- Vilifier*, Tooh'mut'ee.
- Vilify*, v. a. to defame, Bud-nam-k.
- Vilification*, Bud-nam'ee, f.
- Villa*, (sans.) Ba'ti'ka.
- Village*, (sans.) Bus'tee, f. Ga'on, Gam, Gir'am, Gram, Kher'a, f.—(hin.) Teh'ra, —(pers.) Dih, Deeh, Ros'ta, Ros'ta'ee,—hamlet, (sans.) Poor'wa,—(hin.) Tih'ra, f.
- Villager*, Bus'tee-wal, Gun'war, Gun'we'la, Gra'meen, Dih'kan, Ros'ta, Ros'ta'ee.
- Villages*, (pl. of Dih and Deeh,) Di'hat, Dee'hat.
- Villain*, Bud-zat, Dugh'ul, Dugh'a'baz.
- Villainous*, a. Bud'zat, Dugh'lee, Dugh'a'baz.
- Villainy*, Bud'zat'ee, f. Dugh'lee, f. Dugh'a, f. Dugh'a-baz'ee, f.
- Vinca rosea*, (pers.) Gool-i-fur'ung,—(ben.) Gool-fee'-reen'gee.—An under-shrub; indigenous to China and Cochin China: common in gardens; fl. largish, rose-coloured, and fr. nearly throughout the year.—A white-flowered variety, *B. albiflora*.
- Vindicate*, v. a. to justify,

- Oozr-la'na*,—to support,  
*Ta'eed-d.*—v. *Revenge*.  
*Vindication*, *Oozr*, *Ta'eed*, f.  
*Vindicator*, *Moo'jou'wiz*.  
*Vindictive*, a. *Kee'na-wur*, *K-*  
*kush*. *Wyl-kush*, *Ghoo'na*.  
*Vindictiveness*, *Kee'na*, *Ghoo'-*  
*na-pun*.  
*Vine*, the plant that bears the  
 grape, (pers.) *Un'goor-ka-*  
*dur'ukht*:—(or branch of any  
 tree growing or trained like  
 a vine,) *Tak*, f.—(or grape,  
 or vine-yard,) *Ruz*, f.—(or  
 creeper,) sans. *Bound*, *Bun'-*  
*wur*, f. *Bul'lee*, f. *Lut'a*, f.  
*Vine-yard*, *Un'goor-is'tan*.  
*Vinegar*, (pers.) *Sir'ka*,—  
 (arab.) *Khull*;—a kind of,  
 (hin.) *Lys*;—a kind of vine-  
 gar or pickle, made by  
 steeping rice in water, and  
 letting the liquor ferment,  
 which is kept for use some-  
 times 20 years, (sans.) *Kan'-*  
*jee*, f.—(In Calcutta *Kan'-*  
*jee* is better known as rice-  
 gruel, or the water in which  
 rice has been boiled—a com-  
 mon drink in the sick cham-  
 ber, and particularly after a  
 patient has taken medicine.)  
*Vintner*, *My-fur'osh*, *Shur'ab-*  
*fur'osh*, *Kul'war*.  
*Violate*, v. a. to break, to in-  
 fract, *Fuskh-k.*—v. *Ravish*.  
*Violation*, *infract*, *Fuskh*.  
 —v. *Injury*, *Rape*.  
*Violator*, *Roochh*, *Koor*.  
*Violence*, force, *Jubr*, *Zub'ur-*  
*dust'ee*, f. *Zor*,—outrage,  
*Sit'um*, f. *Ghusb*.  
*Violent*, a. forcible, *Zub'ur-*  
*dust*,—vehement, *Sukht*.  
*Violently*, ad. *Jubr'se*, *Zor'se*.  
*Violet*, (pers.) *Bu'nuf'shub*, f.  
 — colour, *Bu'nuf'shy*.  
*Violin*, v. *Sa'rung'ee*, p. 238.  
*Rebeck*, 679.  
*Viper*, (asp, aspic,) arab. *Ufa*,  
 —(pers.) *Teer-mar*.  
*Virago*, v. *Termagant*.  
*Virgin*, maid, (sans.) *Koo'a'-*  
*ree*, f. *Koon'wa'ree*, f. *Kun'-*  
*ya*, f. *Chee'ru-bund*, f.—  
 (hin.) *Ko'ree*, f.—(pers.)  
*Do'shee'zu*, f.—(arab.) *Bul'-*  
*ool*, f. *Ba'kir'u*, f.  
*Virgin of the mookhammadan*  
*Paradise*, (arab.) *Hoor*, f.  
*Hoo'ree*, f.  
*Virginity*, *Do'shee'zu'gee*, f.  
*Bikr*, f. *Buk'ar'at*, f.  
*Virgo*, the 6th sign of the so-  
 diac, (sans.) *Kun'ya*, f.—  
 (arab.) *Soom'boo'la*.  
*Virile*, a. belonging to a  
 man, *Mur'da'nu*,—procrea-  
 tive, *Jun'ma'oo*.  
*Virility*, *Mur'dee*, f. *Ruj'oo'-*  
*li'yut*, f.  
*Virtue*, energy, *Koo'wat*, f.  
*Sut*, *Zor*,—moral excel-  
 lence, (arab.) *Di'ya'nuf*, f.  
*Sul'ah'i'yut*, f. *Fuzl*, *Fuz'ee'-*  
*lut*, f.—(sans.) *Dhur'm*, *Sut*,  
*Soo'krit*, m. f. *Poon*, *Poon'-*  
*yu*, *Pur'um-arth*,—efficacy,  
*Goon*,—v. *Chastity*, *Power*,  
*Valour*.  
*Virtuous*, a. *Khoo'da-turs*,  
*Di'ya'nuf-dar*, *Dhur'mee*,  
*Dhur'misht*, *Poo'ni'at'ma*.  
*Pur'um-arth'ee*.—v. *Chaste*,  
*Powerful*.  
*Virulence*, *Gur'mee*, f. *Jar*,  
*Kur'wa'hut*, f.  
*Virulent*, a. *Gurm*, *Kur'wa*.

*Via inertiae*, (arab.) *Koot-i-ma'wuk'ut*.

*Visage*, Moonh, Chih'ru, Py'kur, f.

*Viscid*, } a. Chip-chip'a,  
*Viscous*, } Chip'ta, Chus'-pan, Churb, Lus'lus'a, Loo'-a'bee, Looj-loo'ja, Luj-luj'a.

*Visciditv*, } Chip-chip'a'hut, f.

*Viscosity*, } Laj'ha, Lus, Lus-dar'ee, f. Loo'ab.

*Vish'noo*, (from the sans. vish, to overspread,) the Preserver, or god of preservation,—the second person of the hindoo triad, and the consort of the goddess *Lukshmee*; variously represented in paintings and sculptures, but, in Bengal, most commonly figured as a black or deep-blue coloured man, with four arms, the hands of which hold a discus, a conch, a club or mace, and a lotus-flower; in a yellow dress, and sitting on his vahun, Gur'oor, the figure of a man with the wings and face of a bird. Vishnoo though worshipped as a house-hold god, and chosen by many as their guardian deity, is not publicly honoured with either temple or festival, but is the origin of several incarnations, which, under various forms and names, are worshipped by the greatest portion of the hindoo population: of these the most popular are Krishn or Krish'na, Jug'ur'nath, the Sal'ug'ram,

and the 7th and 8th of his ten forms as preserver, the last of which is yet expected. The ten forms referred to are the following; 1 Muchh, *Fish*. 2 Koorm, *Tortoise*. 3 Ba'rub, *Boar*. 4 Nar-singh, *Man-lion*. 5 Bou'na, *Dwarf*. 6 Pur'soo-ram. 7 Ram. 8 Bul-ram. 9 Boodh or Boodha. 10 Kul'kee.—v. *Vish'noo*, page 286. *Jug'ur'nath*, p. 258. *Krishn*, p. 268. *Sal'ug'ram*, p. 276. *Pur'soo-ram*, p. 671.

*Visible*, n. Za'hir, Uy'an.

*Visibleness*, } Zoo'hoor.

*Visibility*, }

*Vision*, sight, Nuz'ur, f. N'-an, f.—spectre, phantom, *Khi'yal*.

*Visionary*, *Khi'yal-pur'ust*,—a. *Khi'yal'ee*, Wuh'mee.

*Visit*, (arab.) *Moo'la'kat*, f.—(sans.) *Mil'ap*, f.—(hin.) *Bhent*, f.—v. a. *Moo'la'kat-kur'nee*, *Bhent'na*.

*Visitor*, } *Moo'la'kee*, *Mil'*  
*Visitant*, } ap'ee, Za'ir.

*Visiting*, *Moo'la'kat*, f. *Zi'ya'-rut*, f.

*Visiting the sick*, (arab.) *I'ya'-dut*, f.—(pers.) *Poor'su*.

*Visor*, (hin.) *Jhil'um*, f.

*Vis'wu-kur'ma*, } sans. from  
*Bis'wu-kur'ma*, } *Vis'wa* or *Bis'wa*, the world; and *Kur'ma*, work: the hindoo artificer of the gods, or Indian Vulcan, and son of *Bruh'ma*; "is painted white, has three eyes, holds a club in his right hand; wears a crown, a neck-lace of gold, and rings on his wrists. He



presides over the arts, manufactures, &c. The worship of this god is performed once, twice, or four times a year, in the month Ugun (nov. dec.), Poos (dec. jan.), Chyt (mar. ap.), or Bha'don (aug. sep.), by all artificers, to obtain success in business. The ceremonies may be performed either in the day or night, before any implement of trade. The joiners set up their mallet, chisel, saw, hatchet, &c.;" weavers choose their shuttle, &c.; the barber, his razor; the potter, after a month's fast, his wheel; masons their trowel; washermen their beetle or stamper, smoothing irons, &c.; black-smiths their hammer and bellows; the farmer his plough; spinsters their wheel; the shoe-maker his awl and knife; "and thus, amongst all the artificers, each one chooses the principal tool or instrument with which he works, and makes it a god, or the representative of Vish'wukurma." In the words of Habukkuk, "they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plentiful."—The ceremonies are not long; but according to their ability the worshippers provide as good a feast as possible; and end the

festival with singing, music, &c. (Ward's "Hindoos.")

*Vitals*, (the liver, heart, mind,) pers. Jig'ur.

*Vitex trifolia*, (sans.) Sam-a'loo, Me'o'ree, which names Mr. Shakspear applies to both this species and the *V. negundo*, (described in the next article;) a small tree, indigenous to Tropical New Holland, Moluccas, Pegu, Coromandel, the Coacan and Deccan, Patna, Morung: fl. smallish, bluish-white, April and May. For the cure of the spleen, the Malays employ the leaves given in decoction and infusion, and formed into a cataplasm, which is applied to the enlarged spleen.—The leaves and flowers are rather agreeably heavy-scented. (Rox. Voigt.)

*Vitex negundo*, (sans.) Is'-dra'nee, f.—(ben.) Nish'-in'da. (v. *V. trifolia*;) a small tree, indigenous to the Moluccas, Peninsula of India, Bengal, (Serampore.) Rajmahl, Deyra-dhoon, &c.: fl. smallish, odoriferous, beautifully blue, H. and R. S.—fr. C. S.—A decoction of the aromatic leaves helps to form the warm bath for native women after delivery. Bruised they are applied to the temples for the headache. Pillows stuffed with them are put under the head to remove a catarrh and the head-ache attend-



ing it. (Rox.)—The leaves mixed with equal parts of those of the *Aza-direchta indica*, are used successfully in various ways. The mixed dried leaves, added to common poultices, act powerfully in preventing glandular tumors from coming to maturity. The same discutient effect is produced, after the application of leeches, in all kinds of bruises and sprains, by a watery or vinous infusion of them, particularly when spirit of camphor is now and then sprinkled over the cloth, steeped in the infusion. We have seen the greatest benefit from this application in the worst cases of compound fracture." (Voigt.)—The fruit of both *V. trifolia* and *V. negundo* are known by the same name *Fil'fil-bur'ee*. "*Fruit of the V. negundo* considered vermifuge in Behar." (Dr. O'Shaughnessy.)

*Vitiate*, v. a. *Khur'ab-k*.

*Vitiated*, p. p. *Khur'ab-hoo'a*.

*Vitious*, v. *Vicious*.

*Vitriol*: *copperas proto-sulphate of iron*, or *green vitriol*, (arab.) *Zaj*;—*blue vitriol, sulphate of copper*, (pers.) *Nee'la-tho'tha*,—(hin.) *Nee'la-to'ta*,—(v. *Sulphas ferri*, p. 782.—*Tutty*, 850.—*Caustic*, 509.)

*Vitriolic acid, sulphuric acid*, (q. v. 782.) *Ur'uk'ee-go'-gird*, f. (Dr. Gil.)

*Vivacious*, a. *lively*, *Khoosh*, *Mug'un*, *Shokh*.

*Vivaciousness, vivacity*, *Mug'un'ta*, f.

*Viva-voce*, a. *Moonh-sub'an'-ee*.

*Vivacity*, *Khoo'shee*, f.

*Viverra* (or *Herpestes*?) *ichneumon*, (hin.) *Bee'jee*, f. —(sans.) *Ne'wul*, *Ne'wul'a*, —(pers.) *Ra'soo*, — (hin. duk.) *Moon'goos*. — "An animal bearing a very close resemblance to the *weasel* tribe both in form and habits. From the snout to the root of the tail it is about 18 inches long: it has a long agile body, short limbs, semi-plantigrade feet, small glowing eyes, and a pointed nose. It glides towards its prey with a snake-like movement, and then darts suddenly upon it. These animals feed upon birds, reptiles, rats, mice, &c. Their disposition is as sanguinary, as their habits are predatory; but though the destruction they cause among the poultry is very annoying, it is well compensated by the incessant war they wage against reptiles, the eggs of which they devour with the greatest avidity. \* \* The *Ichneumon* is also a natural enemy of the whole serpent race, and so exceedingly expert in seizing them by the neck as to avoid any injury to itself. It is easily do-

mesticated, seeming to form an attachment to its place of residence; and it is not unfrequently kept tame, both in *India* and *Egypt* for the purpose of clearing the houses of mice and rats." (Maunder's "Treasury of Natural History.")

*Viverra indica*, (?) *indian civet*- (or *pole*-) *cat*, (sans.) *Khut'as*, *Kut'ar*.—"The different animals of the civet kind are in *India* called *Catás*; there is one in *Bengal*, probably *V. indica*, *Geof.*, which is very common, and has been known even to enter houses in *Calcutta*, at night, in search of poultry. A few months ago an instance of the kind occurred in a house surrounded by a high wall, and in which there were several dogs. The *Catás* on finding itself pursued, entered a large pond, and appeared to rely, with much confidence, on its dexterity in the water for its safety." From an article, "Remarks on an undescribed species of *Civet*," By Dr. J. M'Clelland, in "THE CALCUTTA JOURNAL OF NATURAL HISTORY," for April 1840. Vol. 1.

*Viverra mungo*, (or *Mongoose*) of *Sh. hin. dic.* identical with *V. ichneumon*, which see.

*Vivid*, a. *bright*, *Ro'shun*.

*Vividness*, *brightness*, *Rosh'un'ee*, f.—v. *Life*, *Vigour*.

*Vivification*, *Jan-bukh'shee*, f. *Vivify*, v. a. *to animate*, *Jil'a'na*.

*Vixen*, *Kul'ah-kar'in'ee*, f. *Kul'uh'ee*, f.

*Viz*, v. *Videlicet*.

*Vizard*, v. *Mask*.

*Vizier*, (cor. of the arab.) *Wuz'eer*, a *State Minister*, or *Secretary of State*.—The grand *Vizier*, or *Prime Minister*, *Wuz'eer-ool-mum'a'lik*, *Wuz'eer-ool-woo'zu'ra*.—(pers.) *Dee'wan-i-a'la*.

*Vocable*, v. *Word*.

*Vocabulary*, (pers.) *Fur'hung*, f.—(arab.) *Loo'ghut*, f.—(sans.) *Kosh*.

*Vocation*, v. *Calling*, *Summons*.—*Vocations*, 53.

*Vocative*, (arab.) *Nid'a*, f.—(sans.) *Sum'bo'dhun*.

*Vociferate*, v. n. *Kook'na*,—v. a. *Shor-shur-k*.

*Vociferation*, *Shor-shur*.

*Vociferous*, a. *Shor-poosht*.

*Vogue*, *Chal*, f. *Chul'un*.

*Voice*, sound uttered by the mouth, (pers.) *A'waz*, f. *Nu'wa*, f.—(arab.) *Sud'a*, f. *Sout*, f. *Nid'a*, f. *Luh'ja*,—(hin. duk.) *Kook*, f.—(sans.) *Kunth*, *Shubd*, *Swur*, *Gul'a*.—(To break as the voice, *Kunth-phoot'na*. To raise the voice, *Gul'a-oo'tha'na*.)—v. *Suffrage*, *Language*, *Words*.

*Voice of a verb*, (arab.) *See'gha*. *Fusli*, f. *Uj'bbee-kurn*; whence *Prigut ubhee kurn*, and *Fusli mun-uroof*, the active; and *Tudoo h ubhee kurn*, and *Fusli mujhool*,

- the passive voice.* (Dr. Gilchrist.)
- Voice of a new born child,* (hin.) Tuh'on.
- Void, vacuum, Khul'a,—a. empty, vacant, without effect; (exempt or free from;) Kha'lee,—null, of no effect, Ba'til, Mun'sookh.—v. a. to quit, to leave, Ty'ag'na,—to emit, (vomit,) Chhant'na,—to evacuate, vacate, Kha'lee-k.*
- Volatile, a. flying, Oo'run,—fickle, Hu'wa-pur'ust,—v. Lively, Gay.*
- Volant, a. flying, Oo'run.—v. Nimble.*
- Volcano, (sans.) Jwa'la-mookh, f. Jul'ta-pu'har.*
- Volition, (sans.) Cha'put, f.*
- Volkameria infortunata, (Rox.) Clerodendron viscosum, (Voigt.) sans. Bhand.*
- Volley, discharge of many small arms at once, (hin.) De'hoor, f.—(hin. duk.) Dee'wur,—(arab.) Shulkh, f.—To fire a volley, Bar-jhar'na, Bar-oo'ra'na.*
- Volubility, fluency of speech, Zub'an-a'wur'ee, f.—mutability, Surf.—v. Rolling.*
- Voluble, a. Zub'an-a'wur.*
- Volume, roll, scroll, book, (pers.) Duf'tur, f.—(arab.) Durj, Too'mar.—dimensions, compass, Mik'dar.*
- Voluntary, a. Ikh'ti'ya'ree, Ir'a'dee.*
- Voluntarily, ad. Ap'se, Khoo-d-bu-khood, Khoosh'ee'se.*
- Volunteer, Ek'ka, Oop'ka'ree, Nuj'eeb. (Dr. Gil.)*
- Voluptuary, Yar-bash, Rus'i'ya*
- Voluptuous, a. Yar-bash, Jush'nee.*
- Voluptuously, a. Yar-bash'se.*
- Voluptuousness, Yar-bash'ee.*
- Vomic-nut, Nux vomica, (of Linn.) Strychnos nux vomica, (of Voigt.) hin. Kooch'la,—(arab.) Jouzool-ky.—“A tree, indigenous to Martaban, Coromandel, and the hilly parts of the Concan: fl. small, greenish-white, feb. fr. o. Wood hard, durable, used for many purposes by the natives. It is exceedingly bitter, particularly that of the root, which is used to cure intermitting fevers, and the bites of venomous snakes. Seeds employed in the distillation of country spirits to render them more intoxicating. The pulp of the fruit seems perfectly innocent, as it is greedily eaten by many sorts of birds.” (Rox. Voigt.)—“Strychnine, an alcoholic extract of the seeds, has been found a powerful remedy in palsies.” (Voigt.)*
- Vomit, food, &c. ejected by the stomach, (hin.) Chhant, f. (?) —emetic, (sans.) Bum'un, B-ka'ree.—v. a. (arab.) Rud-k. Ky-k.—(hin.) Chhant-k. Chhant'na, Chhand'na, Oo'-bak'na, Dak'na,—(sans.) Bum'un-k. Oo'gul'na, Ba'-see-k. Jee-boo'ra-k.—(hin. duk.) Oo'khal'na,—v. n.—(hin.) Oo'buk'na, Ok'na, Dok'na.*

- Vomiting*, (hin.) Oob'ka'ee, f.  
*Dok*, f.—(hin. duk.) Oo'-  
 khal,—(arab.) Is'tif'ragh,  
*Rud*, *Kyd*, *Ky*, f.—p. a.  
*Dok'ee*.
- Voracious*, a. (hin. duk.) Ug'-  
 hor'ee,—v. *Ravenous*, *Gree-*  
*dy*.
- Voraciousness*, *voracity*, *ra-*  
*venousness*, (arab.) Joo'uh-  
 ool-buk'ur'ee, f. Joo'uh-ool-  
 kul'ub'ee, f.—(hin. duk.)  
 Ug'hor'ee-pun'a. (v. Ug-  
 horee, p. 853.)
- Vortex*, (sans.) Chuk'kur,  
 Chukr, Chuk'wa, Bhun'wur,  
 —(arab.) Wur'ta,—(sans.  
 duk.) Bhoun'ra.—v. *Whirl-*  
*pool*.
- Votaress*, Se'wuk'ee, f.  
*Votarist*, } Se'wuk, Bhukt,  
*Votary*, } Das, Das'ee, f.—  
 v. *Servant*.
- Vote*, *suffrage*, (q. v.) Koul.  
*Voter*, Sa'hib-koul.
- Vouch*, v. a. *to bear witness*,  
 Sha'hid'ee-d. Gu'wah'ee-d.
- Voucher*, Dul'eel, f.—v. *Docu-*  
*ment*.
- Vouchsafe*, v. a. *to deign, to*  
*grant*, Fur'ma'na.
- Vow*, (arab.) Nuzr, f.—(sans.)  
 Sun-kulp, Prun, Man'ta, f.  
 —(hin.) Pyj, f.—v. a. Nuzr-  
 k. Sun-kulp-k. Sun-kulp'-  
 na, Pyj-k.
- Vowel*, (san.) Swur, Mat, f.  
 Mut'ra, f.—(arab.) Nook'-  
 tu.—*A long vowel*, Hurf-i-  
 il'lut, Mud'du; *a short*  
*vowel*, Hur'uk'ut, f.—*The*  
*vowel points, or their nota-*  
*tion*, Ir'ab.
- Voyage*, Dur'i'ya'ee-suf'ur,  
 Juh'az'ee-suf'ur, Syr-i-dur'-  
 i'ya'ee, Khep.
- Voyager*, Dur'i'ya'ee-moo'sa'-  
 fir, Juh'az'ee-moo'sa'fir,  
 Khep'i'ya.
- Vulcan*, v. Vish'wu-kur'mu.
- Vulgar*, a. *common*, Am, Sa'-  
 man'yu,—*mean, low*, Kum'-  
 ee'na, Neech, Riz'al, Pa'jee.  
 —v. *Vernacular*, *National*,  
*Public*.
- Vulgar error*, Ghul'at-ool-am.
- Vulgar*, *the common people*,  
 (arab.) Am; U'wam (oppo-  
 sed to Khuwas, *the Nobles*,  
*the Gentry*.)—(hin.) Rum'-  
 doo-phut'too, (compound of  
 two names peculiar to the  
 lowest ranks; as english,  
*Tom, Dick, and Harry*; or  
*Tag, Rag, and Bob-tail*.)
- Vulgarity*, Pa'jee-gur'ee.
- Vulnerable*, v. *Wound*.
- Vulture*, (sans.) Giddh, Geezh,  
 —(hin. duk.) Run'git,—  
 (pers.) Kur'gus, — (arab.)  
 Nusr.
- Vulva*, (sans.) Choot, f. Bhug,  
 f.—(hin.) Choor, f.—(arab.)  
 Ju'haz, f. Kuz'i'ya, f.  
 Shukh, f.
- *magna*, (hin.) Bho'sa,  
 Bhos'ra, Bhos'ree, f.
- Vy'koonth, } sans. the para-  
 By'koonth, } dise of Vish-  
 noo.
- Vys, } m. f. (sans.) 1. the  
 Bys, } name of the 3rd or  
 agricultural and mercantile  
 caste of the four castes or  
 orders into which the hin-  
 doos profess to be divided,  
 or a man or woman of that  
 caste.—2. (mas.) Name of a



tribe of Rajpoots. (A prince of that tribe formerly reigned at Dounriakhara; and his dominions, which extended over a great part of Oude, on the N. bank of the Ganges, are still called Byswara.)—Sh. hin. dic.

Vysh'yu, } (sans.) a Vya, Bys,  
Vy'shoo, } or man of the  
3rd or agricultural and mercantile caste of the hindoos.

Vysh'nuv, a votary or sectary of Vishnoo.—a. of or relating to Vishnoo.

## W.

Wad, or }  
Wadding, } pers. Ni'wal'u.

Waddle, v. n. Dug'mug'ee-chal-chul'na.

Wade, v. n. Khur'e-pa'on-oo'-tur'na.

Wafer, Tik'i'ya, f.

Waft, v. n. Le'ja'na, Chul'a'na.

Wag, droll, Thut'heh-baz, Thut'hol'i'ya.

Wag, v. a. to shake Hil'a'na, Doo'la'na.—v. n. Hil'na.

Wager, bet, (hin.) Hor, f. Da'o,—(pers.) Gir'ou, Da'o, Danv,—(arab.) Shurt, f.—v. a. Bud'na, Da'o-bud'na, Da'o-bandh'na, Shurt-bandh'na. Hor-bud'na, Hor-bandh'na, Ba'zee-lug'a'na.

Wages, pay, salary, (arab.) Tul'ub, f.—(arab. pers.) Mih'nut'a'na, — (pers.) Tun'kkwah, f.—price of labour, (pers.) Muz'doo'ree, f.—daily wages, Ro'zee'nu, —monthly wages, Dur'ma'-

ha,—annual wages to washermen, and others, Ji'yoo'-ra, Jeew'ra,—low wages, Kum-shurh.

Waggery, Thut'theh-ba'zee, f. Thut'hol'ee, f.

Waggish, a. Thut'heh-baz, Thut'hol.

Waggishness, Thut'heh-ba'zee, f.

Wagon, (or cart,) Chhuk'ra.

Wag-tail, motacilla, (sans.)

Khun'jun, Khund'reech, —(pers.) Mum'o'la.

Wail, Na'lish, f. Nou'hu, Kook, f.—v. n. Kook'na, Bil'la'na.

Wain, ursa major, (hin.) Jboom'ka.

Wainscot, (pers.) Tukh'tuh-bun'dee, f.

Waist, the middle part of the body below the ribs. (pers.) Kum'ur, f.—(sans.) Kut'ee, f. Ku'ti f.—The waist when bound with a belt, (hin.) Phet, f.

Waist-band, belt, cincture, girdle, (pers.) Kum'ur-bund, —(hin.) Phent, f. Phen'ta, f. Phynt, f. Phyn'ta, f.—A waist-band without a fringe, (hin.) Phet'a.

Waist-coat, (bodice, jacket, body of a gown,) sans. Cho'lee, f.—or short jacket, (pers.) Kum'ree-un'gur'kha, —an under bodice, (arab.) Ghil'al'uh.—v. App. p. 419.

Wait, v. a. to stay, Subr-k. Ruh-ja'na, Tu'wuk'koof-k.—to expect, to watch, Rah-dekh'na, Rah-tuk'na.

Waiter, (a servant who waits



- at table,) *Khid'mut-gar*.—  
v. p. 64. Tray 835.
- Waiter at the baths, who rubs  
the bodies of those who bathe,  
(arab.) Dul'lak.*
- Waiting-woman, dressing-  
maid, tire-woman, bride-  
dresser, (arab.) Mush'a'ta.*
- Wake, v. n. to awake, to be  
awake, Jag'na, Jag-pur'na.  
—v. a. to rouse, Jug'a'na.*
- Waking, watching, Ja'gut, f.  
Jag'run.*
- Wakeful, a. sleepless, Be-dar,  
—vigilant, Hosh'yar.*
- Wakefulness, Be-dar'ee, f.  
Ja'gut, f.*
- Waken, v. n. Jug'na,—v. a.  
Jug'a'na.*
- Waking, Ja'gut, f.*
- Walk, act of walking, Syr, f.  
Chi'hul-kud'mee, f. Phir-  
chal, f.—gait, step, (pace,)  
Chal, f. Khir'am, f. Ru'tar,  
f.—way, road, Syr-gah, f.  
Ruvish, f.—v. n. to move,  
to travel (rove,) Chul'na,  
Kud'um-ja'na, Dug'ur'na,  
Nu'war'na, Syr-k. Khir'-  
am-k.—v. a. Chul'a'na.—  
To walk about, Phir'na,  
Phir'ta-rah'na. To walk  
like a chairman, (trotting  
and raising the shoulders,)  
Mul'uk'na.*
- Walking, p. a. Sa'ir.—in com-  
pos. Khir'am'ee, f.*
- Walking in the garden, Gool-  
gusht.*
- Walker, Chul'un'har.—in  
compos. Gurd.*
- Wall, (pers.) Dee'wal, f. Dee'-  
war, f.—(sans.) Bheent, f.  
Bheet, f.—(arab.) Ha'it, Sad.*
- Wall of Alexander, Sad-i-  
sik'un'dur.*
- Wall or entrenchments round  
a town, (pers.) Shuhr-par'-  
ah, f. (hin. duk.) Tut.*
- Walls, of a city, (pers.) Shuhr-  
bund.*
- Walls of a Tent, (arab.) Kus'-  
at, f.*
- Wall-eye, (hin.) Ky'ree-ankh, f.*
- Wall-eyed, a. (applied to a  
horse,) arab. Ta'kee.*
- Wall-eyed horse, (pers.)  
Chugh'ur.*
- Wallet, knapsack, (portman-  
teau,) pers. Zum'beel, f.  
Khood'jeen, Khood'jee, f.—  
(arab.) Jhool,—(hin.) Ghog'-  
hee, f.*
- Wall-shade, a bell or tulip-  
shaped glass shade, with  
the opening erect, enclosing  
a candle or lamp, in a  
socket, branching from a  
wall, Dee'wal-kee-fa'noos, f.  
Dee'wal-geer, f.*
- Wallow, v. n. Lot'na, Lot'na-  
pot'na, Dhug'ol'na,—v. a.  
Lot-pot-k.*
- Wallowing, Lot, f. Lot-pot.  
Ghul'tan.*
- Walnut, (sans.) Ukh'rot,—  
(duk.) Uk'root,—(pers.)  
Char-mughz, (lit. Four-  
brains.)—Gird-gan, Gouz,  
Gooz. (Ukh'rot is also the  
name of the *Alexrites tri-  
loba*.)*
- Wampee, (chinese.) Wam'pee.*
- Wan, pale, (yellow, dried)  
pers. Zurd.*
- Wand, rod, Chhur'ee, f.  
Chhik'oo'nee, f.*

- Wander*, v. n. *to rove, to ramble*, Rum'na, Phir'na.  
*Wanderer*, Sy'yar, A'wa'rub.  
*Wandering*, Sy'yar, Syr, f. A'wa'rub'gee, f.  
*Wane*, *decline, declension*, (arab.) Zu'wal,—*decline, declension, diminution*, Tun'uz'zool,—*decrease of the moon*, (sans.) Bud'ee, f.—v. n. *to decrease, decline, sink*, (sans.) Oo'tur'na.  
*Waning*, a. Za'il.  
*Want, need*, Ha'jut, f. Chah, f. Ih'ti'yaj, f. La'luch, Ghur'uz, f. — *deficiency*, Koo'soor, To'ra, To'ta, Ghat, — *poverty, penury, indigence*, Ha'jut, f. Tun'gee, f. If'las, Kusht.—v. a. *to need*, Chah'na, Jach'na,—*to wish, to desire*, Chah'na, Mang'na,—v. n. *to fail, to be deficient*, Kum-h. Na'kis-h.  
*Wanting*, a. *deficient, (missing)*, Kum, Muf'kood.  
*Wanton, lecher*, Run'dee-baz, —a *lewd woman*, Yar-baz, f. Khel-khil'a'ree, f.—a. *sportive*, Shokh, Ut'khel,—*lewd*, Yar-baz, Chik'na, Chik'un, Must,—v. *Revel*.  
*Wantonness, sportiveness*, Shokh'ee, f. Ut'khel'ee, f. —*lasciviousness*, Chik'na'ee, f. Mus'tee, f.  
*Wants*, Ih'ti'yaj'at. (pl. of Ih'ti'yaj, f.)  
*War, hostility, (battle)*, sans. Lur'a'ee, f. Joodh, Big'rah, Run, Sun'gram.—hin. Big'ree, f.—(pers.) Jung, f. Pur'khash, Py'kar, f. Ruzm, Nub'urd, Kar-zar, f.—(arab.) Hurb, f. Moo'ha'rub'ut, f. Fus'ad, Hy'ja, Wugh'a.—v. n. Lur'na,—v. a. Lur'a'ee-k.  
*War-cry*, (pers.) Gool-bang, f. (the cry of Ul'lah! Ul'lah! when rushing to battle.)  
*War-song*, (hin.) Kur'kha.  
*War-vessel, man-of-war*, Lur'a'ee-ka-ju'haz.  
*War-horse, charger*, (pers.) Usp-i-jun'gee.  
*War-like*, a. Lur'an'ka, Jung-az'moo'du, Hur'bee.  
*War-fare*, Jung-a'wur'ee, f.  
*War-instruments*, Sa'man-i-jun'gee, Saz-yur'ak, Hur'bu.  
*War-stores, provisions or ammunition*, Us'bab-i-jun'gee.  
*Warble*, v. *Sing*.  
*Warbling*, v. *Singing*.  
*Ward, district of a town*, (hin.) Pa'ra,—(arab.) Mu'hul'luh,—one under guardianship, (arab.) Yuf'eem.—v. *Guard*.  
*Warden, gate-keeper*, (pers.) Dur'wan, Dur'waz'ee.  
*Ward-robe, place where clothes are kept*, (pers.) Ja'mukha'nu, Ja'mu'dar-kha'nu.  
*Ward-robe keeper*, Ja'mu'dar.  
*Ware, goods, commodities, merchandise*, Mal, Us'bab.  
*Ware-house, store-house*, (sans.) Kot'hee, f.—(pers.) Bar-kha'nu,—(in Calcutta, most commonly,) Go'dam.  
*Ware-house keeper*, Kot'hee-wal.  
*Warm, a. heated, (hot)*, Gurm, Ta'tul. Tup'ut.—v. a. *to heat*, Gurm-k. Tıp'na, Tup'a'na, Tut'a'na.

*Warm-hearted*, a. *Dil-gurm.*

*Warn*, v. a. *to caution, admonish, notify*, *Jut'a'na*,—*to caution, notify*, *Chit'a'na*, *Chit'a'o'na*, *Kan-khol'na*, *Kan-khol-den'a*, (*to open the ears*,)—*to admonish*, *Kan-mul'na*, (*to pull the ears*.)

*Warning*, caution, *Chit'a'o'nee*, f.—*notice*, *Khub'ur*, f.—*To take warning*, *Khur'uk-ja'na*.

*Warp*, the threads placed lengthwise in weaving cloth, (pers.) *Tar*, m. f.—(sans.) *Ta'na*, *Ta'nee*, f.

*Warp*, v. n. *to shrivel*, *Suk'et'na*,—(*or crack with noise, as a plank exposed to the sun*,) *Tur'tur'a'na*,—*to turn from the true direction*, *Phir-ja'na*.

*Warrant*, writ, (pers.) *Pur'wa'nu*, *Fur'man*, *Hookm-na'mu*,—(arab.) *Sun'ud*, f.—v. a. *to authorize, to justify*, *Ja'hiz-rukh'na*.

*Warrantable*, a. *authorized*, *Ja'hiz*.

*Warrior*, *Jun'gee*, *Hur'bee*, *Jo'dha*, *Bhut*.

*Wart*, (hin.) *Il'la*,—(sans.) *Mus'sa*, *Mus'bird*.

*Wary*, a. *cautious*, *Chou'kun'na*.

*Was*, past tense or part. of the v. *to be*, (hin.) *Tha*,—(sans.) *Bhuy'a*, *Gu'ya*.—(*He was beaten or slain*, *Wooh ma'ra gu'ya*.)

*Wash*, v. a. *to cleanse with water*, *Dho'na*, *Dho-d*, *Shoost-o-shoo-k*.—*to per-*

*form the act of ablution*

*Nu'ha'na*, *to cleanse clothes*,

*Pheench'na*, — *to gargle*,

*Kool'lee-k*.—v. *Bathe*, *Rinse*.

*Washing*, act of cleansing, *Dhob*, *Dhoo'la'ee*, f. *Dho'na*, *Shoost-o-shoo*, f.—*wash (of clothes)*, *Dhob*,—(*of dishes*,) *Dho'wun*.—*Price of washing*, *Dhoo'la'ee*, f.

*Washed*, p. p. *Dhoo'la'ee-hoo'a*,—a. *Shoos'ta*.

*Washer of the ashes in a mint, to recover stray particles of bullion*, (pers.) *Khak'sho*.

— of the dead, (pers.) *Moor'duh-sho*. — (sans.) *Moo'a-sho*.—(arab.) *Ghus'sal*.

*Washer-man*, (sans.) *Dho'bee*, *Ruj'uk*,—(hin.) *Bur'et'ha*, *Bur'ot'ha*,—(pers.) *Pak-zadu*,—(*or fuller*,) *Ga'zoor*,—(arab.) *Hu'wa'ree*.—61.

*Washer-woman, or a* } *Dho'*  
*Washer-man's wife*, } *bin*, f.  
*Bur'et'hun*, f.—61.

*Wash-hand basin*, *Dab'ur*,—*of metal, usually with a cover*, *Chil'um'chee*, f.

*Wasp*, (hin.) *Bir'nee*, f. *Burr*, f. *Boor'la*, *Hud'da*,—v. *Vappa*.

*Waspish*, v. *Snappish*.

*Waste*, a. *desolate*, *Wee'ran*,—*worthless*, *Khur'ab*, *Khur'ab'u*.

*Waste*, useless expenditure, *Is'raf*,—*loss*, *Nook'san*,—*desolate ground*, *Buo'jur*, f. *Pur'tee*, f.—*space unoccupied*, *Jug'uh*, f. *Khal'a*,—

- mischief, destruction*, Bur-bad'ee, f.—v. a. *to squander, destroy*, Bur-bad-k.—*to destroy*, Khur'ab-k.—*to consume, spend, squander*, Gul'a'na.
- Waste-book*, (sans.) Kha'ta,—(hin.) Khus'ra. [*khurch*.]
- Wasteful*, a. Fuz'ool, F.
- Waster, prodigal*, Oo'ra'oo.
- Wasting*, Ghut'a'o, Gul'nee, f.
- Watch, forbearance of sleep*, Ja'gut, f.—*guard, vigilance*, (pers.) Ni'guh-ban'ee, f. Pas-ban'ee, f. Pas-dar'ee, f.—*place where guard is kept*, (hin.) Chou'kee, f.—*a watchman*, Chou'kee-dar, Ug'o'-ri'ya,—(sans.) Puh'ra,—(in India) *a period of three hours*, (sans.) Puh'ur, Pru'-hur, Jam,—(pers.) Pas,—*a portable instrument to measure time*, (sans. pers.) Ghur'ee, f.—(arab.) Sa'ut, f.—v. n. *to be awake*, Jag'na,—*to observe*, Dekh'na, Ni'har'na, Tak'na, — *to guard*, Buch'a'na, Nib'ah'na,—*to wait with expectation*, Rah-dekh'na,—v. a. *to guard*, Chou'kee-d. Puh'ra-d. Ug'ol'na, Ug'or'na,—*to be in wait for*, Ghat-men-byth'na.
- Watched, a. guarded, (but not imprisoned)* Nuz'ur-bund.
- Watchful, a. vigilant, observant*, Hosh'yar, Chou'kus, Khub'ur'dar.
- Watchfulness, inability to sleep*, Ja'gut, f.—*vigilance, heed*, Hosh'yar'ee, f. Chou'kus'ee, f. Khub'ur'dar'ee, f.
- Watching, v. Wakefulness.*
- Watchman*, (hin.) Chou'kee-dar, Py'gusht'ee-wa'la, Ug'-or'i'ya,—(pers.) Pas'ban, Gusht'ee, Gusht'i'ya, Gusht'-ee-ban, Gusht'ee-wan,—(sans.) Puh'ra, Puh'ri'ya, Puh'roo'a, Dig'war,—(hin. pers. duk.) Ka'wul-gur,—(turkish) Kush'uk'chee-bash'ee. — *Night-guard*, (pers.) Shub-gurd.
- Watchman's hire or pay*, Chou'kee'dar'ee, f.
- Watch-house*, Chou'kee-kha'-nuh.
- Watch-maker*, Ghur'ee-wa'la.
- Watchfully, ad.* Hosh'yar'ee'se.
- Water*, (sans.) Pa'nee, Pun'-i'ya, Jul, Jee'wun, Sul'il, Neer, Oo'duk, Bar, Ap, Py.—(pers.) Ab,—(arab.) Ma.—*Water, in opposition to land*, Tur'ee. *By water*, Tur'ee'se.—*Fresh water drawn from a well*, (hin.) Dab'uk, Dub'ka.—*Water in which an idol's or a brahmun's feet have been washed*, (sans.) Chur'un-am'rit'u.—*Water cooled with salt-petre*, Ab-sho'ruh.—*Water distributed to thirsty travellers during the moo'hurram*, (arab.) Sub'eel, f.—*Water, lustre of a gem*, Ab, Pa'nee.—v. a. *to irrigate*, Pa'nee-d. Jul-d. Seech'na, Seench'na, Pat'na, Put'a'na, Put'wa'na,—*to supply with water to drink*, Pa'nee-d. Jul-d. Pi'ya'na.—v. n. *to shed moisture*, Pun'i'ya'na.



*Water of life*, (pers.) *the fabled fountain of immortality*, Ab-i-hy'at, Ab-i-hy'wan, Ab-i-khizr,—(arab.) Maool-hy'at,—*ambrosia, nectar*, (sans.) Um'rit, Um'ee, f.

*Water of the eyes*, Ab-i-chusm.

*Water of the mouth*, Ab-i-du'-hun.

*Water of desire*, (wish, longing,) Ab-i-hus'rut.

*Water of Kousur*, (a fabled river of the moohummudun paradise, said to flow with milk or nectar,) Ab-i-kou'-sur.

*Water-bag*, } (hin. pers.)  
*Water-sack*, } Chha-dan,—  
 of leather, (usually of goat-skin or sheep-skin,) arab. Mushk, f.—*large*, (of sheep-skin or cow-hide, and usually carried, hamper-wise, on a bullock's back,) sans. Puk'h'al, f.—*Water conveyed in leather bags, skins or hide, is not drunk by the better castes of hindoos, excepting Sipahes, who, when marching through localities in which water is scarce or distant, are constrained to conquer prejudice, and compromise strict notion of caste by partaking of the supplies brought by the regimental Bhishtees and Pukhalees.*

*Water-butler*, } pers. Ab-dar;  
*Water-cooler*, } *the domestic in charge of the drinking water, and whose duty it is to cool both the water and wines for the table.*—v. Ab'dar, p. 58.

*Water-carrier*, 1. (pers.)

Bhish'tee, Ab'kar; a moosulman who, as a private servant or a public seller, supplies water, which he conveys in a leather bag or sack (goat or sheep-skin) suspended by a shoulder-strap to his side.—2. (sans. duk.) Puk'ha'lee; a moosulman, who, differs from the Bhish'tee in conveying a double or treble supply in a pair of large sheep-skin or cow-hide bags hung, hamper-wise, across the back of a bullock—3. (sans.) Pun'ha'ra, a man, hindoo or moosulman, who supplies water in earthen pots, usually two or three, balanced, one on the other, on the head.—4. (sans.) Pun'ha'-ree, f. a female who performs the same duty as the Pun'ha'ra.—v. Bhish'tee, p. 59. Puk'ha'lee, p. 66. *Water-bag*.

*Water-colour*, (pers.) Ab-i-rung.

*Water-course*, Nuhr, f.

*Water-cress*, (hin.) Lot-poo'-ti'ya, De'o-kun'dur.—(pers.) Suz-ab.

*Water-drawer*, (pers.) Ab-kush.

*Water-drawing lever* (hin.) Dhenk'lee, f. a machine used for irrigating fields or supplying reservoirs which stand above the level of any tank or river; and consisting of a lever of bamboo or timber balanced on a post or pillar.



with a bucket suspended from the end which dips into the water, whilst a counter-poising weight, at the other end, raises the bucket, when filled, to the desired level to allow the discharge of the water into the field or reservoir where wanted; the empty bucket being then hauled down by a cord to receive and discharge another supply.—(v. "Speed's Hand-book of Gardening." 1842.)

*Water-fall*, Ab-shar, f.

*Water-fowl*, (pers.) Moorgh-a'bee, f.—(hin.) Kung'ror, —(sans.) Jul-puch'chhee, f.—or *water-dog*, &c. (hin.) Tur'a'ee-khe'wa.—(v. Coot.)

*Water-gruel*, *barley-water*, (pers.) Ash-i-jou.

*Water-hen*, *diver*, (sans.) Jul-kook'kur.

*Water-cellar*, } or room where  
*Water-house*, } the drinking  
 water is kept and cooled,  
 Ab'dar-kha'nub.

*Water-lily*, v. *Lotus*.

*Water-man*, v. *Boat-man*.

*Water-* (or *Wine-*) *glass*, Ab-gee'nu.

*Water-melon*, *citrullus cucurbita*, (*cucurbita citrullus*, L.) pers. Tur'booz, Hin'dwa'nub,—(hin.) Kul'un'gra,—or any gourd fruit the inside of which is acid and perished, (pers.) Ab-khust, f.—a species or variety of (?), hin. Sur'da.

*Water-mill*, (sans.) Pun-chuk'kee, f.—(pers.) A'si'ya, f.

*Water-mint*, Po'dee'nu-a'bee.

*Water-snake*, or any aquatic animal, (sans.) Pun'i'ya, Pun'ee'ha.—v. Chit'tul, p. 17. Donr, 18. Hoog'lee-pa'tee, 18. Ka'la-shoo'tur-sun, 18. Ker'ril-pa'tee, 19.

*Water-vessel*, for drinking water, Soo'ra'bee, f.—narrow-necked, Chum'boo.

*Watering*, sprinkling, irrigating, Seech'a'ee, Chhir'ka'o.

*Watering charge*, price or fee paid for irrigating, Seench'a'ee, f.

*Watering season*, the season for irrigating, Seench'ee, f.

*Water-pot*, (earthen) Thil'i'ya, f. Kul'see, f. Kul'us, Ghur'a, Gag'ur, f. Gug'ree, f.

*Water-pan*, (large, earthen,) Gum'la,—small metal varieties of, Chil'um'chee, f. Tus'la.

*Watery*, a. wet, A'bee, Ab'dar, Suj'ul, Pich'pich'a.

*Wave*, billow, surge, (arab.) Mouj, f. Mou'juh,—(sans.) Hil'kor, f. Hil'ko'ra, Hil'o'ra, Hul'o'ra,—(hin.) Dhe'oo,—undulation, (sans.) Lu'hur, f.—v. n. to raise, as waves, (to billow,) Mouj-mar'na, Hul'kor'na, Hil'or'na, Hil'or'ee-mar'na,—to brandish, Chum'ka'na, Bhanj'na,—to waft, Hil'a'na,—v. n. to undulate, Luh'ra'na, Luh'ur'na,—to waver, Hil'kor'na,—to be moved, (to flutter,) as a flag, Phur'phur'a'na, Phur'ra'na, Phoor'phoor'a'na.

*Waved*, a. undulated, Luh'ri'ya.

*Waver*, v. n. *to fluctuate, to hesitate*, Hil'kor'na,—*to hesitate*, Hich'kich'a'na.

*Wavering, hesitating*, Tur'ud'dood. — a. A'ga-peech'ha, Shuk'kee-miz'aj, Moo'tur'ud'did.

*Waves, billows*, Um'waj.

*Waving pattern in embroidery*, Lu'hur, f.

*Wavy, a. billowy, surgy*, Mouj-khez, Mouj-zun, Mou'waj.

*Wax, bees-wax*, (pers.) Mom, —(arab.) Shum, f.—*sealing-wax, lac*, (sans.) Lakh, Lah, —v. a. *to smear with wax*, Mom'ee-k.—*to join with wax*, Lakh-lug'a'na.

*Wax*, v. n. *to grow, to increase*, Burh'na.

*Waxen, a. made of wax; of the colour of wax*, Mom'ee. —(The same term is applied to chintz, prepared after stamping by covering the flowers with wax to prevent their being spoilt by other colours applied afterwards.)

*Way, road, passage, method*, (manner, mode,) Tur'eeek, f. —*road, passage*, Rah, f. Ras'ta, Rus'tu,—*length of space, distance*, Door, f. Pul'la,—*course, direction*, Tur'uf, f. Rookh, Or, f. Dig, —*method, manner, mode*, Tur'uh, f. Tour, Dhub,—*will*, Mur'zee, f.—*By the way*, Bu-tur'eeek, Uz-rah.—*By the way, in the manner*, Bu-tour.—*In some way*, Jon-ton.—*In any way, by some means, some how or*

*other*, Jon-ton-kur'ke.—*In various ways*, Yon-ton.—*One way or other, some how or other*, Yoon-nu-yoon.—*To give way*, Rah-chhor'na.—*To give way to pass away, to disappear*, v. n. Tul'na, Tur'na.—*To cause to give way, or pass away*, Tul'a'na.—*To get out of the way, to pass away, to disappear*, Tul-ja'na.—*To give way, to sink*, (as a slough, bog, &c.) Dhuch'uk'na, Dhus'uk'na.—*By way of friendship*, Uz-rah-i-dost'ee.

*Ways, roads, modes, manners, customs, rites, fashions*, (pl. of Tur'eeek, f.) Too'rook.

*Way charges, travelling expenses*, Rah-khurch, Zad-irah.

*Way-farer, traveller*, (pers.) Rah'ee, Rah-geer, Rah-goo'zur, Rah-rou.

*Way-lay, v. a. to beset*, Ghat-k. Rah-mar'na.

*Way-layer*, Rah-zun,—v. Thug, p. 817.

*We*, pro. pl. of (Myn,) I. sans. Hum. Hum'a're,—(duk.) Hum'un, Hum'en,—(pers.) Ma.—*We three*, Hum-tee-non.—*We four say is*, Hum'a're cha'ron uy'se kuh'te byn.

*Weak, a. feeble, infirm*, Bezor, Kum-zor, Be-ta'tat. Na-ta'kut,—*infirm, not healthy*, Ul'eel, Zu'cef,—*soft, pliant*, Nurm,—*not much impregnated with the constitutive ingredient*, (co-

- pid*.) Phee'ka, Phoos'ka, Seet'ha, Put'la,—not well supported, Ko'tuh-dust.
- Weak-minded*, a. Kham-fil'rut, Ghub'un.
- Weak-sighted*, a. Kum-nuz'ur.
- Weaken*, v. n. to enfeeble, Be-zor-k. Kum-zor-k.
- Weakening*, a. debilitating, enfeebliny, Jan-tur'ash, Jan-goo'daz.
- Weakness*, want of strength or vigour, physical or mental, feebleness, Kum-zor'ee, f. Na-zor'ee, f. Be-ta'kut'ee, f. Na-tu'wan'ee, f.—want of sprightliness, lassitude, (fatigue,) Fur'o'man'ee,—want of steadiness, Be-kur'a'ree, f.—infirmity, unhealthiness, Zu'ee'ee, f.—feebleness of mind, Ghub'un,—defect, failing, fault, But'ta, Uyb, Zul'al, Zul'a'lut, f.
- Weal*, prosperity, Bhul'a'ee, f. Ruf'ah, f. Ruf'a'hi'yut, f.—public interest, Ruf'a'hi'yut-i-khulk, f.
- Wealth*, prosperity, riches, (sans.) Sum-put, f. Sum-pud'a, f. Durb,—riches, affluence, opulence, (pers.) Tu'wan'gur'ee, f.—(arab.) Dou'lut, f. Ghun'a, f.—large possessions of goods, property, (arab.) Mal, Mal'i'yut, f.—large possessions of grain and corn, (sans.) Un'dhun.
- Wealthiness*, Dou'lut-mund'ee, f.—Mal-dar'ee, f.
- Wealthy*, a. rich, opulent, Tu'wan'gur, Dou'lut-mund, Mal-dar.
- Wean*, v. a. Doodh-chhoo'ra'na.
- Weanling*, a newly weaned child, Doodh-chhoo'ta.
- Weapon*, an instrument of offence or defence, (sans.) Huth'i'yar, m. f. Huth'yar, m. f.—(arab.) Hur'buh,—(sans.) Shustr, Ustr, Khet'uk, f. A'joodh.
- Wear*, attire, dress, habit, Po-shish, f.—v. a. to carry appendant to the body, Pin'ha'na,—v. a. to waste or impair by rubbing or attrition; v. n. to be wasted or impaired by rubbing or attrition, Ghus'na, Ghis'na.
- Wearer*, Oor'hu'ya.
- Wearied*, a fatigued, tired, Man'du, Thuk'a, Soost.
- Weariness*, fatigue, lassitude, Man'dug'ee, f.
- Wearing*, p. a. in compos. covering, clothed or dressed in,—posh; as Subz-posh, clothed in green. Pu-posh, shod, slippered, hosed or hosened.—p. a. in compos. rubbing, abrading, Fur'sa.
- Wearisome*, a. Thuk'a'oo.
- Weary*, fatigued, tired, Man'du, Thuk'a.—v. a. Thuk'a'na.
- Weasel*, v. Viverra (or Herpestes?) ichneumon, p. 887.
- Weather*, (season,) sans. Rit'oo, f.—(season, time,) arab. Yam,—(days, times, seasons,) Uy'yam.—v. Tempest, Storm, (Season.)
- Weather-cock*, } pers. Bad-  
*Weather-vane*, } noo'ma,  
 Hu'wa-noo'ma.

- Weather-beaten*, a. Too'fan-zud'uh.
- Weather-wise*, a. Hu'wa-shin'-as.
- Weave*, v. a. Boon'na, Bin'na, Goondh'na,—(*tape or ribbon*), Tot'na,—(*as a spider*), Poor'na.
- Weaver*, (sans.) Tan'tee,—(hin.) Ko'lee, Kas'bee,—(pers.) Ba'fin'duh, Joo'lah, Joo'la'ha, Joo'luh,—(duk.) Joo'la'ee, Joo'la'hee,—(arab.) Ha'ik, Moo'min, Nus'suj. (The sans. and hin. names apply to *hindoo*s—the pers. and arab. to *moo-hummudans*.)—in compos. Baf. thus, *Weaver of canoes*, (hin.) Tat-baf.—*of lace*, Kin'a'ree-baf.—*of gold-lace*, Zur'ee-baf.
- Weaver's shop*, Tan'tee-ka-doo'kan,—(arab.) Mun'sij, Mun'suj,—(pers.) Kur'guh.
- Weaver's instrument by which the web is stretched when working*, (arab.) Min'suj.
- Waveer's shuttle*, (hin.) Nur'ee, f.—*or the little tube within the shuttle, on which the woof is wound*, (sans.) Nul'ee, f.
- Weaving*, (hin.) Bin'a'wut, f.—(arab.) Nusj,—(pers.) Noor-baf'ee, f.
- Weaving charge*, Tu'nee, f. Ban'ee-bon'ee, f.
- Weaving with ratans*, (as chair bottoms, door pannels, &c.) pers. Bed-baf'ee.
- Web*, any thing woven, (pers.) Baft, f.
- Web-footed*, a. (pers.) Do'al'pa.
- Webera tetrandra*, (hin. duk.) Ka'ra. (Quanoon-e-islam.)
- Wed*, v. a. to marry, Sha'dee-k. By'ah-k. By'ah-la'na, By'ah'na, By'a'hun.—With Moossulmans, Hul'al-k. (i. e. to make lawful.)
- Wedding, marriage*, (pers.) Sha'dee, f.—(sans.) By'ah, By'a'hun, Bib'ah.
- Wedding-dress*, Bur'ee, f.
- Wedding song, epithalamium*, (sans.) Mun'gul-a'char,—*abusive songs, sung by women at weddings*, (hin.) Seeth'na, Seeth'nee, f.—*indecent songs sung at weddings*, (sans.) Gal'i'yan.
- Wedelia calendulacea*, (*Verbesina calendulacea*, Rox.) ben. Ban'gra, Ke'sho-raj.—(A perennial plant, bearing largish bright yellow flowers in the R. and C. S. and fruit in the H. S.; and having a slight terebinthinaceous taste. Rox. Voigt.)
- Wedge*, Puch'chur, f. Phun'ee, f. Mekh.
- Wedlock, marriage*, Sha'dee, f.
- Wednesday*, (sans.) Boodh, B-bar,—(pers.) Char-shum'bu.—*The last wednesday (of the month Suf'ur), a moo-hummudan festival, observed in commemoration of Moo-hummud having, on this day, bathed after recovery from illness*, (arab. pers.) A'khi'ree-char-shum'bu. p. 313.
- Weed*, (hin.) Chik'hoo'run,—v. a. Chik'hoor'na, Jhoo'ri'-ya'na, Soh'na, Ni'ka'na.





*Weeding*, (hin.) Ni'ka'ee, f.  
*Weeding charge*, Ni'ka'ee, f.  
*Weeding-knife*, Kloor'pee, f.  
*Week*, (pers.) Huf'tu,—(sans.)  
 Uth'wa'ra.

*Weep*, v. n. *to shed tears, to cry*, Ro'na, Bil'la'na, Too'-suk'na.

*Weeping, crying*, Ro'dun, Ro'-hut, f. Gir'i'yu, Gir'i'yan'-ee, f.—*shedding tears*, Ushk-uf'shan.—a. Gir'i'yan, Gir'i'yu-nak.

*Weevil*, (found in rice, &c.) hin. Pa'pa, Pit'a'ree, f.—(in corn,) Soon'da,—(in wood, grain, and flour,) sans. Ghoon.

*Weevil-eaten*, a. *injured, as wood, grain, &c., by weevils*, Ghoo'na.

*West, web*, Baf't, f.—*woof*, Bhur'nee, f. Ba'na, Pood.

*Weigh*, v. a. *to ascertain weight by scales or balance, (to balance,)* Tol'na, Toul'-na, Jokh'na,—*to raise*, Oo'-tha'na.

*Weigher or measurer of grain*, (arab.) Ky'yal.

*Weighing, ascertaining weight by scales or balance*, Toul, Tol.

*Weight, quantity measured by scale or balance*, Toul, Jokh, f.—*a mass by which, as standard, other bodies are weighed*, Bat, Bant, Dhur'a,—*of stone*, Bat-kha'ra, Sung,—*gravity, heaviness, burden*, Bhar,—*importance, power, influence, efficacy*, Zor.

*Weighty*, a. *ponderous, heavy, important*, Bha'ree.

*Weights, indian*—v. page 205.

Chhut'ank, p. 512. *Lico-rice-seeds*, 597. Mun, 618. Seer, 719. Tola, 827.

*Welcome*, (benediction, congratulation,) arab. pers. Moo'ba'ruk-bad, f. M-'bad'ee,—(liberty to stay or go,) pers. Khoo'h-bash'ee, f.—(kind) reception or salutation, hin. A'o-bhug'ut, f.—(sans.) Man-sun'wan.

—interjec. (hail!) Moo'-ba'ruk!—(hail! bravo!) Mur'hub'a!

—a. (blessed, august, sacred, auspicious, holy, happy, fortunate,) Moo'ba'ruk.

—v. a. (to congratulate, hail, felicitate, compliment,) Moo'ba'ruk-bad-kuh'na.

*Welfare, prosperity, happiness*, Bhul'a'ee, Koo'sul, f. Chhem, f. K-chhem, f. Chhem-koo'shul, f. Kul'yan, Khyr, f. Nik'a'ee, f. Mun'gul.

*Well, spring, fountain*, (sans.) Koo'a, Koo'an, Koond, Koop,—or pit, (pers.) Chah, Chuh,—*large, of masonry*, (sans.) In'da'ra,—*large into which people descend by steps to get water*, (hin.) Ba'o'lee, f.

*Well*, ad. *in health; not wickedly; properly*, Uch'chheetur'uh, Bhul'a, Doo'roost.—*in health*, Sul'a'mut, Tun'door'oost, Nee'ka,—a. in com. (good, excellent, sound,) Uch'chha, Bhul'a, Doo'roost, Khoob, Khoosh,—*Very well*, Bu'hoot khoob. Bu'hoot uch'chha.



*Well / what / Ky'oon !*

*Well-arranged, a. well-proportioned, elegant, Oos'loob-dar.*

*Well ! what then ? Ky'oon ! tud ky'a ?*

*Well-being, wel-fare, Bib'bood, f. Bib'boo'dee, f.*

*Well-born, a. Kool'wan, Kool-wunt, Koo'leen.*

*Well-bred, a. Khoosh-ut'war, K-khook, K-kho.*

*Well-clad, a. } Khoosh-po'-  
Well-dressed, } shak, K-lib'as.*

*Well-conducted, a. Nek-see'-rut.*

*Well-digger, (pers.) Chah-kan.*

*Well-disposed, a. Nek-see'rut, Khoosh-nee'yut, Soo-seel.*

*Well done ! bravo ! (pers.) Af'reen ! Khu'heh ! Wah-wah !—(sans.) Dhun !*

*Well-fed, a. Khoosh-mu'ash.*

*Well-formed, a. Khoosh-us'-loob, Oos'loob-dar, Khoosh-un'dam, Soo-dhub, Tur'-keeb-dar.*

*Well-looking, a. Khoosh-ni'-gah, Dee'da'roo.*

*Well-made, a. Khoosh-tur'ash*

*Well-mannered, a. Khoosh-ut'war.*

*Well-meaning, a. Nek-un'desh, Nek-nee'yut.*

*Well-proportioned, a. Khoosh-poor'kar.*

*Well-shaped, a. Khoosh-poor'-kar, K-hhub, K-ka'mut, K-kud, Tur'uh-dar.*

*Well-spoken, a. Nek-kal.*

*Well-wisher, Khyr-khwah, Dou'lut-khwah.*

*Well-wishing, a. Khyr-khwah.*

*Welter, v. Wallow.*

*Wen, . fleshy excrescence, (wart.) Mus'bird, But'ou'-ree, f. Roo'soo'lee, f.*

*Wench, v. Girl, Strumpet.*

*Wencher, v. Fornicator.*

*Went, p. p. or tense of the v. n. to wend or go, (sans.) Gu'ya, Gooz'ra.*

*West, (sans.) Puch'chhum. Puch'chhim, Puch'han,—(arab.) Ghoo'roob, Ghurb, Mugh'rib, Mugh'rub,—(or east,) pers. Kha'wur.*

*Western, a. occidental, occidu-ous, Ghurb'ee, Mugh'rib'ee.—(or eastern,) Kha'wur'ee.*

*Westerly wind, zephyr, Puchh'-wa, f. Puch'hi'ya'o, f.—(arab.) Dub'oor, f.*

*Wet, or } moisture, dew, Seet,  
Wetness, } f.—v. Water.*

*Wet, a. humid, moist, Bhee'-ga, Bhee'na, Gee'la, O'da, Tur, Num, Mur'toob.—v. Rainy.—v. a. to moisten, Bhi'go'na, Bhi'ga'na, Bhi'ja'-na.*

*Wet-nurse, Da'ee-pil's'ee, f. Da'ee-doodh-pil's'ee, f.—64.*

*Wet weather, continued rain, showers, (hin.) Jhur'ee, f.*

*Wether, (or any castrated animal,) sans. Bud'hi'ya,—(arab.) Khus'ee.*

*Wharf, quay, (landing place,) sans. Ghat.*

*Wharfage, Ghut'war'ee.*

*Wharfinger, Ghut'wal, Ghut'-war.*

*What, pro. that which, (who.) Jo, Jis, Joun,—pro. interr. (which ? who ?) Koun ?—*

- (which? whom?) Ka?—  
(how? why?) Ky'a? Ku'-  
ha?
- Whatever*, (whomever,) Jo-jo,  
Jis-tis,—(whatsoever,) Jo-  
kooch, Jo-cheez, Jis-kudr.
- Whatever may happen*, come  
what may, Kooch ho.
- Wheat*, (pers.) Gun'doom,—  
(hin.) Ge'hoon. — *Mixed  
wheat*, (sans.) Ju'wa'lee, f.  
—*Pounded or ground wheat*,  
(hin.) A'ta; which, sifted,  
affords My'du, the finer part  
or flour; and Soo'jee, the  
coarser. (Dr. Herklots.)
- Wheat-colour*, Ge'hoon'on.
- Wheat-coloured*, a. Ge'hoon'on.
- Wheedle*, v. a. to cajole, to  
coax, Phoos'la'na, Bhoo'ra'-  
na, Bodh'na, Lul'i'ya'na,  
Dum-de'na, Ha'ha-kha-na,  
—to cajole out of money,  
Choun'ga-k.
- Wheedler*, Phoos'la'oo, Phoos'-  
lou'ni'ya, Dum-baz, Chap'-  
loos,—(sharper,) Choun'-  
gee-baz.
- Wheedling*, Dum-baz'ee, f.  
Chap'loos'ee, f. Lul'lo-put'-  
to.—(sharpering,) Choun'ga,  
Choun'gee, f. Choun'gee-  
baz'ee, f.
- Wheel*, a circular frame turn-  
ing on an axis, Chuk'kur,  
Chukr, Puh'i'ya, Py'ya,  
Chum'bur, Gur'doon, f.—  
used as a mechanical power  
in mill-work, making pot-  
tery, &c. Churkh,—rota-  
tion, revolution, Ghoom'-  
ghoo'ma. — v. *Spinning-  
wheel*, *Winding-wheel*.  
— v. a. to put into a rotatory  
motion, Phir'a'na, Ghoom'-  
a'na,—v. n. to turn on an  
axis, to roll, to whirl, Phir'-  
na, Ghoom'na, Churkh-mar'-  
na, Chukr-mar'na.
- Wheeling point*, (in military  
practice,) hin. duk. Khoont.
- Whelp*, the young of a dog,  
puppy, (pers.) Sug-buch'u,  
—puppy, cub, (sans.) Pil'la.  
—v. *Pup*, *Puppy*, 670.
- When*, ad. at the time that,  
(as soon as,) Jub, Jub-ka-  
tub, Jub-ki, Jud, Jis-wukt,  
Jis-dum.—interr. at what  
or which time? Kub? Kub-  
kub? Kis-wukt? Kis-ghur'-  
ee?—*Till when*, until, Jub-  
(or Jud-) tuk, Jub-tul'uk,  
Jub-lug, Jub-to'ree.—*Till  
when?* interr. till what time?  
*how long?* Kub-tuk? Kub-  
tul'uk? Kub-tu'een, Kub-  
lo?—*Since when?* from  
what time? Kub'se? Kub'-  
kee?
- Whence*, from which place,  
Ju'han'se. — interr. from  
where? Ku'han'se? Kid'-  
hur'se?
- When-ever*, ad. } Jub-jub, Jub-  
*When-soever*, } kub'hee, Jub-  
kab'hoo.
- Where*, ad. at which or what  
place or places, Ju'han,  
Jid'hur, Jis-jug'uh,—interr.  
Kid'hur? Ku'han?
- Where-about?* ad. near what  
place? Kis-tur'uf?
- Where-as*, con. on the contra-  
ry, Bur-uks.
- Where-at*, ad. } after that,  
*Where-upon*, } thereon, Tis-  
pur.

- Wherefore*, con. *for this or which reason*, Is-was'te.—  
ad. interr. *why? or for what reason?* Kis-was'te? Kis-li'ye? Ka'he? Ka'he-ko? Ky'oon? Ky'oon-kar?
- Where-ever*, ad. } Ju'han-ju'-  
*Where-so-ever*, } han, Ju'-  
han-ku'heen, Jis-jug'uh, Jis-tur'uf.
- Whet*, v. a. *to sharpen by attrition*, San'na, Ghus'na, Ghis'na.
- Whether*, con. Ki, Ky'a, Kim'ba.—*Whether high or low*, Ky'a chho'ta ky'a bur'a.—*Whether moosulman or hindoo*, Ky'a moo'sul'man ky'a hin'doo. (Dr. Gil.)
- Whet-stone*, *grind-stone*, (pers. sans.) San, f.—(sans.) Sil'ee, f.—(hin.) Khur'san, Gool'lee, f.—(pers.) A'si'ya'nu, So'hun, f.—*hone*, (arab.) Mur'san, f.—(sans. duk.) Phut'ur'ee, f.
- Whetter*, of swords, knives, &c. (sans.) Bar-ya.
- Whey*, Doodh-ka-pa'nee, Ab-sheer, Tor.
- Which*, (or *what*), pro. rel. (sans.) Jo, Joun, Joun'sa, Je,—(hin.) Ja, Jin,—obl. Jis.—interr. (sans.) Koun? Koun'sa? Kis? Koun-koun? Kis-kis?—*I don't know which is which*, Hum nu'heen jan'te koun yih by koun wook hy. (Dr. Gil.)
- Which-ever*, or } pro. Jis-jis,  
*Which-so-ever*, } Jo-ki.
- While*, time, (period,) sans. Be'la, f.—(arab.) Ur'su, Mood'dut, f.
- While*, } ad. *during the time*  
*Whilst*, } *that, at the same time that*, Jud, Lug,—as long as, Jud- (or Jub-) tuk, Jud-tul'uk, Jud-lug, Jub-to'ree,—(pers.) Ta.—*While life remains*, Ta-bu-zeest, Ta-dum-zeest. — *A long while*, Mood'dut-mud'eed, Ko'ee-dum.—*A good while*, Der-tuk.—*A good while ago*, Chund mood'dut a'ge.
- Whim*, or } Khi'yal, Mouj, f.  
*Whimsey*, } Tur'ung, f. Lu'-hur, f. Lul'uk, f.
- Whimper*, v. n. Bi'soor'na.
- Whimsical*, a. Tur'ung'ee, Lu'hur'ee.
- Whip*, scourge, (lash,) pers. Cha'book, f. Ta'zi'yanah.—(hin.) Ko'ra,—v. a. *to scourge, to lash*, C-mar'na, T-mar'na. T-lug'a'na, T-jur'na, Ko'ra-k. Ko'ra-mar'na.—*A whip like a waggoner's about 7 cubits long*, (hin.) Ou'gee, f.
- Whipping*, Cha'book-baz'ee, f.
- Whirl*, gyration, Gur'dish, f.—v. a. *to turn*, Phir'a'na, Ghoom'a'na, Chukr-mar'na,—v. n. Phir'na, Ghoom'na.
- Whirligig*, Phirkee, f. Chuk'u'ee, f.
- Whirling*, Ghoom'na,—a. Churkh'zun.
- Whirl-pool*, vortex, (pers.) Gird-ab, Ghurk-ab,—v. Vortex.
- Whirl-wind*, (pers.) Gird-bad, f. Gurd-bad, f.—(hin.) Bug'oo'la, Bun'doo'ha, Bul'en-da, Bu'wun'dur, — (sans.) Chukr.

**Whisk**, (hin.) Set'hun,—v. a. Se'but'h'na.

**Whiskers**, (or *Mustaches*.) hin. Moochh, f. Moonch, f. —*Stiff and bushy whiskers*, Moochh-uk'reh.—*The whiskers joining the beard*, Py'-wun'dee moochh'en, f.

**Whiskered**, a. Moochh-ak'ra, —*having large whiskers*, Mooch'hyl.

**Whisper**, Phoos'phoos'a'wut, f. —v. n. Phoos'phoos'a'na,—v. a. Kan-men-kuh'na, Ka'-na-ka'nee-k.

**Whispering**, Phoos'phoos'a'wut, f. Phoos'ur-phoos'ur, Ka'na-phoos'ee, f. Sur'go'-shee, f.

**Whisperer**, one who whispers, Phoos'phoos'a'ha,—v. Tat'tler.

**Whist**! be silent! Choop!

**Whistle**, sound made by the lips, See'tee, f. Sit'tee, f.—v. n. S-buj'a'na.

**Whistler**, See'tee-baz.

**White**, a. the colour of snow, (sans.) Ou'dat,—the mark of a target, Chand.—a. having the colour of snow, (pers.) Su'da, Suf'ed, Soo'fyd, Sup'ed, Khing,—(hin.) Chit'ta,—(sans.) Ou'dat, Set, Swet. Soo'kul, Sookl, Dhou'la, Bis'ud,—v. Pale, Fair, Pure.

**White-lead**, Suf'ed'a, Soo'fy'da.

**White-spotted**, (as by leprosy,) sans. Chur'ka.

**White-ness**, Suf'ed'ee, f. Soo'fy'dee, f. Soo'fy'da, Sookl'a'ee, f. Dhou'la'ee, f.

**White-ant**, termite, *termes fatalis*, (pers.) Dee'muk, f.

Dee'wuk, f.—(ben.) Oo'ee, f. Roo'ee, f.—v. page 465.

**White-ant hill**, (hin.) De'a'ra.

**White-wash**, Kul'ee-choon,—v. a. Chhoo'ha'na,—or wash a wall with a mixture of clay and water, Poo'cha'ra-de'na, Kul'ee-pher'na.

**White-meat**, v. Rice-milk, 692.

**Whites**, fluor albus, or leucorrhœa, (sans.) Pur'soot, Pru'soot,—(arab.) Jir'yan-i-ab, Jir'yan-i-muz'ee.—*To be afflicted with that disease*, v. n. Pa'nee-ja'na, Pa'nee-chul'na, Pa'nee-buh'na.

**Whither**, ad. Jid'hur,—interr. Kid'hur? Koo'ja? — v. Where.

**Whitlow**, (hin.) Chhul'o'ree, f. Chhil'o'ree, f.

**Whizz**, (or whizzing of an arrow or shot,) hin. Pin'-pin'a'hut, f.—v. n. Pin'pin'a'na.

**Who**, rel. pro. Jo, Joun, Jis,—interr. Koun? Ki? Kin? —*We shall then see who is who*, Tud dekh'en'ge kis ka koun.—*Who told you?* Toom'se kin ne ku'ha?—*Who's there?* Koun hy?

**Who-ever**, } pro. Jo-ko'ee,  
**Who-soever**, } Jo-jo, Jo'ee-ko'ee.

**Who else?** Our koun?

**Whole**, the total, totality, Tum'am'ee, f. Kool'lee, f. K-'yut, f. Jum'a, f. Uj'mu'-een, Ij'ma'u —a. all, total, Tum'am, T-'ee, Sub, Su'ra, Sug'ra, Sig'rou, Suk'ul, Bhur, Sum'oo'cha.—*The whole day*, Su'ra-din, Din-



- bhur, Tum'am-roz.—*On the whole*, Bil-kool'lee.—The word *whole*, in many instances, is expressed by reduplication, as Khet ka khet, *The whole field*. Bud'un bud'un, *The whole body*. Ruk'um ka ruk'um bech'na, or Mot ka mot bech'na, *To sell by whole-sale*.
- Whole-sale dealer*, (hin.) Thok-dar.
- Wholesome*, a. sound, salutary, healthy, Uch'chha, Bhul'a.
- Wholesomeness*, Bhul'a'ee, f.
- Wholly*, ad. completely, totally, Tum'am'tur, Kool'lee, K-yut'un, Bil'kool.
- Whom*, (or *which*.) pro. Jis; pl. Jin.—interr. Kis? pl. Kin?—*To whom?* pro. interr. sin. Kis'eh? [Jis-kis.
- Whomsoever*, pro. Jis-kis'oo.
- Whoop*, (v. *Shout*.)—v. a. to set up the war whoop, (hin.) Lul'kar'na.
- Whore*, harlot, strumpet, (hin.) Chhin'al, f. Pa'tur, f. Pa'toor, f. Put'ur'i'ya, f. Put'oor'i'ya, f.—(sans.) Sa'man'ya, f.—(pers.) Lo'lee, f. Khan'gee, f.—v. n. Chhin'al'a-k.—("In India a courtesan is not reckoned a whore, Chhin'al; but a Kus-bee, or fair trader." Dr. Gil.)—v. *Prostitute*, *Strumpet*.
- Whoredom*, Chhin'al'a, Chhin'al-pun, C-pun'a, Run'dee-baz'ee, f.
- Whore-monger*, } Run'dee-baz,  
*Whore-master*, } Put'ur'i'ya-baz.
- Whose*, pro. Jis-ka, Jis-kee, f.—Kis-ka? Kis-kee? f.
- Why*, ad. interr. *for what reason?* *wherefore?* Ka'ne? Ka'he-ko? Ky'oon? Kis-li'yeh? Kis-was'te?
- Why not?* Ka'he-nu'ni? Ky'oon-nu'heen?
- Why so?* Ky'oon-kur?
- Wick*, (sans.) But'tee, f. Ba'tee, f.—(arab.) Ful'ee'ta, Ful'ee'la,—(pers.) Pu'lee'ta.
- Wicked*, a. evil, vicious, depraved, corrupt, Bad, Bos'ra, Zub'oon, Klub'ees, Shur'eer, Uk'ur'mee.
- Wickedly*, ad. Shur'a'ruf'ee.
- Wickedness*, Bud'ee, f. Bos'ra'ee, f. Zub'oon'ee, f. Klub'a'sut, f. Kub'a'but, f. Shur'a'rut, f. Uk'arm.
- Wicket*, a small gate, (or window,) hin. Khir'kee, f.—(hin. duk.) Did'dee.
- Wide*, a. broad, Chou'ra, Chuk'la, Puh'na, Pun'ha, Puh'na-war,—(applied to cloth,) Bur-dar, Da'mundar,—remote, Door.
- Widen*, v. a. Chou'ra'aa, Chuk'la'na, Phy'la'na.
- Width*, or } breadth, Chou'  
*Wideness*, } ra'ee, f. Chuk'  
 la'ee, f. Puh'na'ee, f. Puh'  
 Pun'ha'ee, f.
- Widow*, (pers.) Be'wa, f.—(sans.) Bidh'wa, f. Bid'huv'a, f. Vid'huv'a, f. (lat. Vidua.)—Rand, f.—a widow who has lost her husband when very young. (san.) Bal-rand, f. Bal-rand, f.



- Widow-hood*, (pers.) Be'wa'-gee, f. (sans. hin.) Run'da-pa, Run'da-pur'o.
- Widow's weeds*, } sans. Rund-  
*Widow's dress*, } sa'la.
- Widower*, (sans.) Run'doo'a.
- Wield*, v. a. to use, Chul'a'na.
- Wife*, (hin.) Jo'roo, f.—(sans.) Jo'e, f. Dar, f. Da'ra, f. Bhar'ja, f. Put'nee, f. Ghur'nee, f.—(arab.) Mun'koo'-hu, f. Kub'ee'la, f. Zou'ja, f. Uh'lee'ya, f.—*A rival or contemporary wife*, (sans.) Sout, f. *one wife being the Sout of the other.—A wife from an inferior family, the husband being a man of rank, who gives a present to her parents*, (sans.) Do'la, f.
- Wife's brother, a brother-in-law*,—(sans.) Sa'la—(arab.) Nis'but'ee.
- Wife's brother's daughter, (or a brother's daughter; sans.)* Bhut'ee'jee, f.
- Wife's brother's son, (or a brother's son; sans.)* Bhut'ee'ja.
- Wife's brother's wife, (or a brother's wife, a sister-in-law; sans.)* Bha'wuj, f.
- Wife's family*, (hin.) Nuh'i'-yur.
- Wife's sister's husband*, (sans.) Sar'hoo,—(arab.) Hum-zoolf.
- Wife's son by a former husband, step-son*, (hin.) Sang'-hur.
- Wight*, v. Person.
- Wild, uncultivated tract*, Jun'-gul, By'a'ban, Wuh'shut, f.—*a. not tame, not cultivated, desert, savage, uncivilized*, Jung'la, Jung'lee, m. f.—*not tame*, Bhur'kel, Sa'wuj,—*not cultivated, desert*, By'a'ban'ee, Bun'el'a, Suh'-ra'ee,—*savage, uncivilized*, Wuh'shee, Dush'lee,—v. *Turbulent, Licentious*.
- Wild beast*, (arab.) Wuhsh, Wuh'shee.
- Wild cat*, (sans.) Bun-bil'a'o, Jung'lee-bil'lee, f.
- Wild hog*, (sans.) Bur'hel'a.
- Wild man*, Bun-ma'noos.—v. *Orang-outang*, 630.
- Wilderness, wild, desert*, (arab.) Wuh'shut, f.
- Wildness, savageness, ferocity*, Wuh'shut, f.
- Wile, deceit, fraud, trick*, Hee'lu.
- Wilful*, a. Hut'hee, Hut'hee'la Khood-sur.
- Wilfully*, ad. Dee'duh-o-danis'tu, Jan-boojh'ke.
- Wilfulness*, Huth, Khood-sur'ee, f.
- Wiliness*, Hee'lu-baz'ee, f.
- Will, determination, discretion*, Mush'ee'yut, f.—*discretion, power, lkh'ti'yar,—disposition, inclination*, Cha'ha, Cha'hut, f. Kha'tir, f.—*testament*, Wus'ee'yut, f. W-na'mu.—v. a. to determine, to choose, lkh'ti'yar-k. Chah'na.—*He will come to morrow*, Kul a'ya chah'-ta hy.—*It will strike twelve immediately*, Ub'hee ba'ruh buj'a chah'ta hy.—(*Will, the sign of the future, is expressed in bindoostanee, as in Latin, by the termination of the verb. Dr. Gil.*)

*Willing*, a. inclined, desirous,  
Ra'zee, Moo'reed,—ready,  
Ha'zir—God willing, Ra'zee-  
bu-riz'i.

*Willingly*, ad. with pleasure,  
Ruz'a-mun'dee'se, Zouk'se.

*Willingness*, consent, Ruz'a, f.  
Riz'a, f. Ruz'a-mun'dee, f.

*Will o' the wisp*, or } jack-a-  
*Will-with-the-wisp*, } lantern,  
ignis-fatuus, (sans.) Chhul'-  
a'wa.

*Willow*, (pers.) Bed, f.

*Wily*, a. Hee'lu-baz, H-saz,  
H-gur.

*Wimble*, borer, gimlet, auger,  
awl, Soo'ja.

*Win*, v. a. to gain by success  
in competition, Ba'zee-le'-  
ja'na,—to obtain or gain,  
Le'na,—v. n. to gain the  
victory, Jeet'na,—to gain  
favour or influence, Lug'  
a-le'na,—to beat at cards,  
Hur'a'na,—to beat at chess,  
(to check-mate,) Mat-k.—  
to beat at any game with  
dice, Rung-mar'na, (an ex-  
pression taken from the  
game of Chou'pur.)

*Wince*, } v. n. Chou'k'na,  
*Winch*, } Chou'k-ooth'na,  
Chut'put'a'na.

*Winch*, Gher'nee, f.—of a spin-  
ning wheel, Hut'hur'ee, f.

*Wind*, current of air, (arab.)  
Hu'wa, f. Reeh, f.—(sans.)  
Bad, f. Ba'o, f. Ba'e, f. Ba'ee,  
f. Pu'wun, f. Pu'vun, f. Poun,  
f. But'as, f. Sum'eer, Un'il,  
f. Bu'yar, f.—A cold, boister-  
ous wind, (arab.) Sur'sur, f.—  
A contrary or adverse wind,  
(pers.) Bad-i-moo'khu'lif.—

A fair or favourable wind,  
(pers.) Bad-i-shoor'tuh,

Bad-i-moo'rad, f.—A hot  
wind, (hin.) Jha'on'lee, f.

Looh, f.—a hot pestilential  
wind, (arab.) Sum'oom, f.—

(pers.) Bad-i-sum'oom, f.—  
A light wind or breeze, as

easterly or morning breeze,  
(pers.) Sub'a, f. Bad-i-sub'a,

f.—A stormy wind, (pers.)  
Bad-i-toond.—Swift as the

wind (pers.) Bad-i-ruffar.  
—v. Flatulence.

*Wind* v. a. to sound by infla-  
tion, to blow, (as a horn or  
trumpet,) Phoonk'na,—v.  
Ventilate.—to rest (an ani-  
mal,) Dum-le'na.

*Wind*, v. a. to turn round,  
Phir'a'na,—to enfold, (to  
coil,) Lup'etna.—to wind up,  
to turn the barrel of a clock,  
watch, &c. Kook'na,—to  
meander, Pher-kha'na.—v.  
n. to move round, Phir'na.  
—v. Turn, Twist.

*Wind and rain*, driving rain,  
(hin.) Bouch'har, f.

*Wind-egg*, addle-egg, (pers.)  
Kha'kee-un'da.

*Wind-fall*, ripe fruit fallen  
from the tree, (hin.) Cho'a.  
—(particularly of mangoes.)  
Tup'ka.

*Wind-gall*, (hin.) Good'da.

*Wind-instrument*, (hin.) Pop'-  
nee, f.

*Wind-lass*, Dheeg'lee. (Roe-  
buck.)

*Wind-mill*, (sans.) Pu'wan-  
chuk'kee, f.

*Wind-pipe*, (lat. Gula,) pers.  
Gul'oo, Goo'loo,—(sans.)

- Nul'ee, f.—(hin.) Nul'dee, f.  
 Nul'da, Nur'kus.—(v. Gullet.)
- Wind-sail, Hu'wa-ka-serh.
- Wind-ward, Hu'wa-ka-moonh.  
 —To beat to windward,  
 Hu'wa-bandh'kur ja'na.
- Winding, meander, Pher, Pech,  
 f.—a. bending, turning,  
 twisting, Pech-dar.
- Winding-sheet, v. Shroud.
- Window, casement, (hin.)  
 Khir'kee, f. Khir'kin, f.  
 Ba'ree, f.—(pers.) Dur'ee'-  
 chu, Rou'zun,—(sans.)  
 Jhur'o'kha, Gu'wachh, f.
- Windy, a. airy, Hu'wa-dar,  
 Hu'wa'ee,—airy, flatulent,  
 Bad'ee.—v. Tempestuous,  
 Empty.
- Wine, prepared juice of the  
 grape, (pers.) Shur'ab, My,  
 f. Mool, Ab-i-hur'am, Ba'du,  
 —Dookh'tur-i-ruz, f. D-i-  
 tak, f. Dookht-i-ruz, f.  
 (daughter of the vine.)—  
 (arab.) Bint-ool-in'ab, f.  
 (daughter of the grape.)—  
 pure, and of the best quali-  
 ty, (arab.) Ru'heek.—My-  
 nab, pure wine.—Shur'ab-i-  
 poor'too'gal'ee, Portuguese  
 Wine, (Madeira—Lisbon?)  
 —(Indian servants in the  
 service of Europeans, com-  
 monly use the word Wine-  
 shur'ab, and distinguish the  
 varieties by prefixing the  
 English names, as Sherry-  
 shur'ab, Port-shur'ab; Cla-  
 ret, however, being more  
 usually called Lal-shur'ab,  
 from its colour lal or red.)  
 —v. Must.
- Wine-bibber, } Shur'ab-khor,  
 Wine-drinker, } S-khwar,  
 My-khwar, My-khor, My-  
 ash'am, My-pur'ust, My-  
 kush, My-goo'sar, My-nosh,  
 Ba'du-goo'sar, Ba'du-nosh,  
 —(khwar, -nosh, -goo'sar, in  
 com. drinker; -pur'ust, de-  
 voted to.) v. Drunkard.
- Wine-bibbing, } Shur'ab-  
 Wine-drinking, } khwar'ee,  
 f. My-khwar'ee, f. My-  
 khor'ee, f. My-kush'ee, f.  
 My-nosh'ee,
- Wine-coloured, a. light red,  
 (auburn, fair,) My-goon.
- Wine-drawer, Ba'du-kush.
- Wine-drawing, Ba'du-kush'ee, f.
- Wine-merchant, (or vintner,)  
 My-sur'osh.
- Wing, pinion, (pers.) Par,  
 Bal,—(sans.) Puchh, Pukh,  
 Punkh,—side of a building  
 or an army, (flank,) pers.  
 Bughl, Puh'loo.—Left wing  
 (of an army) My'sur'u,—  
 right wing, My'mun'u.
- Winged, a. having wings, fly-  
 ing, swift, Pur'in'du, Pur'-  
 un'du.—v. Swift.
- Wings of birds, (sans.) Dyn.
- Wink, motion of the eye,  
 Jhup'kee, f. Chush'muk, f.  
 Mut'kee, f. Jha'on'lee, f.  
 Ghum'zu,—v. n. to shut  
 and open the eyes, Jhup'uk'-  
 na, Jhup'ka'na, Chush'muk-  
 mar'na, Pul'uk-mar'na, Pul'-  
 uk-mut'ka'na, Mut'ka'na,  
 Mut'uk'na, Much'ka'na,—  
 to hint by the motion of the  
 eye-lids, Ankh-lur'u'nee,—  
 to connive, Igh'maz-k. A'na'-  
 ka'nee-k. Mut'i'ya'na.

**Winker**, Chush'muk-zun, C-zud'un.

**Winking**, motioning of the eyes, Jhup'uk, f. Chush'muk-zun, C-zud'un, Oon'mesh,—*conniving, affecting not to see or hear*, A'na'ka'nee.

**Winner**, (sans.) Jee'too, Jeet'wunt, Jeet'wy'ya,—(pers.) Mer'ee.

**Winning**, a. charming, Moh'na, Mo'hun.

**Winnow**, to fan or drive the chaff from the grain, Oo'sa'na, Dhoo'ri'ya'na, Phut'uk'na, Kil'a'na, Pynch'na,—*with a basket*, Puch'hor'na,—*to beat the air with wings*, Phut'phut'a'na.—v. Sift.

**Winnowing fan**, or basket, Chhaj, Soop.

**Winter**, (or cold season,) sans. Ja'ra, Seet-kal,—(hin. duk.) Thund-ka'la,—(arab.) Shit'a,—(pers.) Sur'ma, Zum'is'tan.—v. *Hindoo Months and Seasons*, p. 184.

**Winter dress**, or } sans. Jur'  
**Winter clothing**, } a'wur, f.  
Jur'a'wul, f.—(pers.) Sur'ma'ee, f.

**Wintry**, a. brumal, hybernal, hyemal, Sur'ma'ee, Zum'is'tan'ee.

**Winter-cherry**, *physalis peruviana*, Tip'a'ree, f.—(ben.) Te'pur'i'ya. A perennial, peruvian plant, much cultivated in India, N. Holland, &c. on account of its largish, yellowish, palatable berries, in Calcutta,

generally called *gooseberries*; fl. small yellowish, C. S. fr. H. S. (Voigt).—The berries, known by the same name, are a favourite dessert and tart fruit, and make very good preserve or jam.

**Wipe**, cleansing with something soft, Ponch, Ponch'hun.—v. a. to clean by rubbing, Ponchh'na, Poonchh'na.—To wipe out, effect, Met'na.—v. Blow, Jeer.

**Wiper**, the material used for wiping, Ponch'hun.

**Wire**, (thread, chord,) per. Tar, m. f.

**Wire-chain**, (sans.) Seek'ree, f.—(hin.) Su'ee, f. [ee-k.

**Wire-draw**, v. a. Tar-kush'.

**Wire-drawer**, Tar-kush.

**Wire-drawing**, Tar-kush'ee, f.

**Wisdom**, knowledge, (arab.)

Ukl, f. Woo'koof, Shoo'oor, Khir'ud, f. K-mund'ee, f. K-wur'ee, f.—(pers.) Da'na'ee, f. Da'nish, f. Di'nish-mund'ee, f. Fur'a'n'gee, f.—(sans.) Chut'oor'ee, f. Chut'oor'ta, f.

**Wise**, a. knowing, sapient, Ukl-mund, A'kil, U'cem, Khir'ud-mund, K-wur, Da'na, Da'na'e'duhr, Da'nish-mund, D-wur, Fur'a'no, Chut'oor,—judicious, prudent, Sum'ujh'war,—knowing, skilful, Hik'mul'ee, All-wise, Hum'u-dan.

**Wise-acre**, (in sans.) an intelligent person; but ironically a conceited fool, Lal-boojh'uk'kur.



*Wisely*, ad. Ukl'se, Ukl-mund'ee'se.

*Wish, desire*, (sans.) Chah, f. Cha'o, Chee'ta, Kam, Kam'na, f.—(arab.) Ir'a'da, Ir'a'dut, f. Ish'ti'yak, Rughb, Rugh'but, f.—(pers.) Ar'zoo, Ur'man,—(hin.) Chat, f. Chop, f. Chot, f. Chomp, f. Choump, f.—*thing desired*, (sans.) Isht,—*desire expressed*, (pers.) Khwast, f. Dur'khwast, f.—(arab.) Mut'lub, Tum'un'na, f.—v. a. *to desire*, Chah'na, Ar'zook. Cheet'na,—*to ask*, Dur'khwast-k.—*to imprecate*, (to pray for) Doo'a-k. D-mang'na.

*Wishful*, a. Moosh'tak, Ish'ti'yak-mund, Ar'zoo-mund, Ar'zoo-kush.

*Wishfully*, ad. Ar'zoo-mund'ee'se.

*Wisher*, Khwa'han.

*Wishing*, Cha'hut, f.

*Wish-wash*, Peech-pach, Peech-pa'nee.

*Wisp*, (sans.) An'tee, f.

*Wit, intellect, understanding, sense, judgment*, (arab.) Ukl, f. Zihn,—*humour, facetiousness*, Looft, Zur'a'fut, f. Nook'tuh-pur'daz'ee, f.—(sans.) Joo'gut, f.—(hin.) Choot-koo'la,—*a man of genius*, Zihn-i-duk'eeek.—*man of humour*, Lut'ee'fa'go, Joo'gut-baz.—*To wit*, v. *Videlicet*.

*Witch, enchantress, sorceress*, Ja'doo-gur'nee, f. Ton'ha'ee, f. Da'yun, f.—*one whose evil eye, by the*

*natives, is believed to consume the liver of children, or otherwise cause them to pine and die*, (sans.) Dak'in'ee, f.

*Witch-craft*, Ja'doo-gur'ee, f. Ton'ha'ee, f.

*With*, pre. (post-pos. *from, of, by, through*,) Se, Sen,—(together, along with,) Sath, Sat'hee, Sung. (Me'ra suth char sa'hib the; *There were four gentlemen with me*.—Hum'a're sat'hee-sath cheez-bust bhij'wa do: *Send the baggage close along with me*.)—(together with, along with,) Muy,—(near, to,) Kun'eh, Pas,—(along with, accompanying,) Nal,—(in, among,) Men, Beech, Dur'mi'yan,—(on, upon, at,) Pur,—(by,) Ma'reh. (Ma'reh bhookh'ke, *With hunger*.)—*With what labour*, Kis kis mih'nut'se.—in compos. (together,) Hum.

*Withal*, ad. along with the rest, Sath-is'ke.—v. *Like-wise*.

*With-draw*, v. n. *to bereave*, Le-lena,—*to call away*, (to recall,) Pher-boo'la'na,—v. n. *to retire*, Peeth-pher'na,—*To withdraw from a difficult or impracticable undertaking*, Bha'ree put'thur choom'kur chhor'na.—*To withdraw from an agreement*, Pichh'la pa'on hut'na.—v. *Retire*.

*Wither*, v. n. *to dry up, to fade, to pine away*, Sookh'na, Moor'jha'na, Jhoor'na.



*Withered*, a. Jhoo'ra, Khooshk.  
*Withers of an elephant, the part where the driver sits*, (sans.) A'sun.

*With-hold*, v. a. to hold or keep back, to restrain, Baz-ruk'h'na,—to take away, Le-le'na,—v. Obstruct.

*Within*, pre. in, as opposed to out, Bhee'tur, Un'dur, Un'dur'oon, Dur'oon.

*Without*, pre. out, as opposed to in, not within, outside of, Be'roon,—not having, not possessed of, Be, Bi'la, Bin, Bin'a, Nir, Na, La,—beyond, not within the compass of, Pur'eh, Oo'dhur.—ad. externally, out of doors, Ba'hur, Ba'hir.—*Without hesitation*, Bi'la tur'ud'dood. *Without delay*, Bi'la tu'-wuk'koof. *Without knowing, unwittingly*, Bin ja'ne, Na da'nis'tuh.—*Without eating and drinking*, Bin da'ne pa'nee.—*To be slain without a wound*, (an expression applied to lovers,) Bin ma're shu'heed ho'na. Bin tegh shu'heed ho'na.—*To fear, without a cause*, Bin ma're tou'ba k.—*Without doubt*, Be shuk.—*Without strength*, Be zor, Nir bul.—*Without remedy*, La char, Na char.—v. Unless.

*Withstand*, v. a. to oppose, resist, Bur'a'bur'ee-k.

*Witless*, a. Be-ukl.

*Witness, testimony, attestation*, (pers.) Gu'wah'ee, f. Goo'wah'ee, f.—(arab.) Sha'hid'ee, f. Shu'had'ut, f.—

one who gives testimony, Gu'wah, Goo'wah, Sha'hid.—(sans.) Sak'hee.—v. a. to give evidence, Gu'wah'ee-de'na.

*Witnesses*, Shoo'hood, Ush'had. *Witticism*, Luf'ee'fa.—v. Wu.

*Wittingly*, ad. knowingly, Jan-boojh'ke, Dee'du-o-da'nis'tu, (with sight and mind.)

*Wittingly or unwittingly*, (sans.) Ja'neh un-ja'neh.

*Wittol*, (pers.) Kul'tub'an.

*Witty*, a. facetious, Luf'ee'fa-go, Zur'eef.

*Wizard, conjurer, enchanter*. Ja'doo'gur, Jun'tree, Bho'-kus.

*Woe, grief, sorrow*, Ghum,—v. Curse.

*Woful*, a. Ghum'geen.

*Woad*. The leaves of woad or indigo, with an extract of which the natives stain their beards, cloths, &c. (arab.) Wus'ma.

*Woe-be-gone*, a. Ghum-zud'uh.

*Wofulness*, Ghum-geen'ee, f.

*Wolf, lupus*, (sans.) Bher'i'ya, Bhir'ha, Bik, Brik, Vrik,—(duk.) Bu'her'a,—(hin.) Hoon'dar, Land'ga, Ly'a'-ree,—(pers.) Goorg.

*Wolf's-bane or monk's-hood; aconitum ferox*, (of Dr. N. Wallich,) Bish, Bikh, Meet'ha-tee'li'a, Meet'ha-zubr. Ati singeea bish, Bish-nak. (Dr. O'Sh.)—"A native of the Himalayan mountains, Sirmoor, Kemaon, and Nepal; and one of the most celebrated articles in Indian medicine and toxicology. The

plant was first identified and described by Dr. Wallich in his "*Plantæ Asiaticæ Rariores.*" \* \* \* The *roots* (which enter into several formulæ constantly employed by the native practitioners, and which are also, doubtless, too often used as convenient instruments of poisoning) are sold in every bazar in India, and may be purchased, in large quantities, for about 10 annas the seer.—The *root* is brittle, breaks with a resinous fracture, and is readily reduced to a coarse powder; in this state it is destitute of smell, slightly bitter to the taste, the tongue being subsequently benumbed wherever touched on. \* \* \* *Aconitina* is too formidable a poison to be used internally; *externally* it is employed, with much advantage, in *neuralgia* and *tic dolo**reux*, in the form of ointment, composed of one grian of aconitina to one ounce of lard. \* \* \* In the *recent* state, all the species of *Aconite*, especially the *A. ferox* and *A. napellus*, exercise the most powerful influence on the animal economy. If swallowed in large doses, vomiting and purging, burning in the throat, gripings, distention of the abdomen, convulsions, intoxication, delirium, or stupor are the effects which, in a period varying

according to the dose, terminate in death. All these symptoms are attributable to inflammation of the alimentary canal, and to a remote action on the brain and spinal chord. If taken in small doses *aconite* exerts, on the contrary, a more simply narcotic influence, benumbing the parts with which it comes into actual contact, and often exercising a remote action on other organs, producing diuresis or perspiration, and very frequently alleviating the pain in neuralgic and rheumatic affections.—All the effects of the aconite are witnessed in a concentrated state when the extract is introduced into a wound. \* \* \* A preparation of the root (fresh) is much used in all the hilly districts in India to poison arrows for the destruction of wild beasts. \* \* \* It has been used on several occasions to poison wells and tanks, and doubtless might be made a formidable means of defence against the invasion of the territories in which it abounds.—In medicine the Bish is chiefly employed by the natives in the treatment of *leprosy*, *fever*, *cholera*, and *rheumatism*."—(O'Sh. Ben. Dis.)

— *aconitum heterophyllum*, (Wall.) sans. *Utées*.—"The root of this plant has long

been celebrated in Indian Materia Medica as a tonic and aphrodisiac medicine. The plant was first described and identified by Dr. Wallich (see Plant. Asiat. Rar.) and has received additional notice from Prof. Royle. It occurs in abundance on the lofty mountains of Choor, Shalma and Kedarnath, and varies greatly in the size and form of its leaves, from which circumstance it derives its specific name.—The root is composed of two oblong tubers, of light ash colour, white internally, and of pure bitter taste. Under the name of *Ut'ees*, however, and very like the true root, there is commonly sold in the bazars of Bengal an insipid and totally inert substance, which we have reason to believe to be the dried tubera of the *Soo'ta-moo'-lee*, or *Asparagus sarmentosus*. \* \* \* In any trial of this medicine, prescriptions should invariably give the vernacular name, to prevent confusion with the formidable *Aconite* of the preceding article." (O'Sh. Ben. Dis.)

*Woman, the female of the human race, (or wife, pers. hin.)* Ou'rut, f.—(sans.) Run'dee, f.—(or widow,) Run'di'ya, f. Rand, f.—Is'-tree, f. Stree, f. Ba'ee'ko, f. Ba'ee'koo, f.—(or female,) Tri'ya, f. Tir'i'ya, f. Ti'ya,

f. Bud'hoo, f. Mu'bur, f. Mu'bur'i, f.—(or wife.) Bun'it'a, f.—Nar, f. Mus-oosh'ee, f. Bam, f. Ub'ula. f.—(hin.) Joo'roo'a, f. Lo'-ga'ee, f. Mih'ree, f. Mih'ri-ya, f. Mihr'wa, f. Mih'ra-roo, f.—(or wife, pers.) Zun, f.—in compos. Wa'lee; as Doodh-wa'lee, *Milk-woman*. Khus'um-wa'lee, a woman whose husband is living.—A woman of the 1st of the 4 classes into which woman-kind is divided by the hindoo, (sans.) Pud'mun'ee, f.—of the 2nd class, Chir'in'ee, f.—of the 3rd Sun'-khin'ee, f.—of the 4th Hur'-tin'ee. ("The Sunkhinee is described as tall, with long hair, neither stout nor thin, of irascible disposition, and strong passions." Wilson.) A beautiful or an affectionate woman, (sans.) Ka'min, f. Ka'min'ee, f.—A woman whose husband is living, (met. a favourite wife.) sans. Soo'ba'gun, f. because during her husband's lifetime she wears her Soo'bag, the jewels or ornaments worn by married women, but which they discontinue in the event of widowhood: the same word, metaphorically, meaning endearment, the affection of a husband, auspiciousness.—A woman who immolates herself on the funeral pile of her husband, (sans.) Sut'ee, f. (v. page 789.)—A woman remarried to her

- 1st husband, (by whom she has been divorced,) after divorce from her 2nd husband, (arab.) Hul'a'luh, f.—A woman who has not yet had children, Na-za'ee'-duh, f.—A virtuous woman of a noble family, (sans.) Kool-bud'hoo, f.—A woman who provoked at the infidelities of her husband or lover, is rather abusive, speaks her mind freely, but retains no malice in her breast. (sans.) Khun'dit'a, f. (see "Aeen Ukburee," vol. 3, p. 174, 8vo.)—The science or knowledge of woman, Tir'i'ya-bed, f.—v. Female.
- Woman and children, Balbuch, Lur'ke-bal'e.
- Woman-hater, Zun-doosh'mun.
- Woman-hood, Ou'rut-pun'a.
- Womanish, a. Zun'a'nuh.
- Woman-kind, Rin'dee-zat, f. Stree-jun, f.
- Womanly, a. Zun'a'nuh.
- Woman-servant, (pers.) Chuk-ra'nee, f. [itr.
- Woman's wiles, Tir'i'ya-chur'.
- Women, Run'dee-log, f. Rin'dee-log, f. Ou'rat, f.—(arab.) Nis'a, f.
- Women's apartments, v. Haram, 565.
- Womb, matrice, matrix, uterus, (arab.) Rihm, Ru'him, (pers.) Zih-dan, Buch'chudan,—(hin.) Ghur'i'ya. f.—(sans.) Kot'hee, f.—abdomen, belly, (sans.) Pet, Kokh, f. Un'dhe'ree-kothree, f. (lit. dark room.)
- Wombs, matrices, (arab.) Ur'-ham.
- Wonder, astonishment, amazement, Uj'ub, Tu'uj'joob, Ij'-az, Is'tigh'rab, Shig'ist, Uch'umb'ha,—cause of wonder, something wonderful, Oo'joo'ba, Uch'umb'ha.—v. n. to be struck with astonishment, Uj'ub-k. Tu'uj'-joob-k. Dant tul'e oong'lee-dub'a'na (or -kat'na.)
- Wonder of the world, Na'dir-i-roz'gar.
- Wonderful, } a. admirable,  
Wondrous, } strange, as-  
tonishing, Uj'ub, Uj'eeb,  
Oo'joo'ba, Na'dir, Tooh'fuh,  
Ud'bhoot.
- Wonderful things, Ghur'a'ib.
- Wonderfully, ad. Uj'ub-tur'-uh'se.
- Wonders, Uj'a'ib,—To perform wonders, Kir'an-k.
- Wont, custom, A'dut, f.—a. accustomed, A'dee.—To be wont, Kur'na, Ruh'na.—He was wont to say, Wooh ku'-ha kur'ta tha.—He was wont to cry, Wooh ro'ta ruh'ta tha. (Dr. Gil.)
- Wonted, a. A'dee.
- Woo, v. a. to court, to solicit in love, Ishk-k. Lug'un-k.—v. Sue.
- Wood, forest, (sans.) Bun, f. Ka'nun, Gu'hun,—(hin.) Jha'ree, f.—jungle, (sans.) Jun'gul,—forest of Dhak (*Butea frondosa*) trees, hin. Dha'ka.—a small forest, (sans.) Bun'ee, f.—forest or thicket frequented by lions, (pers.) Ghur'een.—



- the substance of trees, timber.* (hin.) Luk'ree, f.—(sans.) Kath.—(arab.) Ood.—*A kind of wood, by touching which it is said that fetters spontaneously fall off,* (sans.) Nag'doun.
- Wood-cutter, (or axe-bearer,)** pers. Tub'ur-bur'dar, Tub'ur-zun, (from Tub'ur, an axe.)
- Wood-land,** Dar'ukht-is'tan, Per-war'ee, f.
- Wood-man or } Luk'ur-ha'ra,**  
**Wood-monger, } Hez'um-kush, Khar-kush,—wood-monger, Hez'um-fur'osh.**
- Wood-louse,** Soo'ur'a. (Gil.)
- Wood-nymph,** Bun-deb'ee, f. Bun-sup'tee, f.
- Wood-pecker, picus, (sans.)** Kuth-pho'ra, Put'thur-phor.
- Wood-pigeon,** Jung'lee-kub'oo'tur, Go'la-kub'oo'tur.
- Wooden, a. of wood,** Luk'ree-ka, Cho'bee, Cho'been, Kuth.
- Wooden-horse,** Kuth-gho'ra.
- Wooden ring, with which the feet of elephants are secured,** Kuth-bun'dun.
- Woody, a. abounding in jungle, wild,** Bun'ant, Jung'lee.
- Woer, lover,** A'shik.
- Woof, weft,** Bhur'nee, f. Ba'na, Pood.
- Wool, (sans.)** Oon, f.—(hair or down,) Ro'an,—(hair or fur, pers.) Pushm, f.—(or silk, thread, or cotton, arab.) Soof.
- Woollen, broad cloth, (hin.)** Bun'at, f. Ba'nat, f.—*woollen from which hairs hang,* (pers.) Duk.
- Woollen, } a. Bun'a'tee, Bar'.**  
**Woolly, } a'tee, Oo'nee,**  
Push'mee, Push'meen, Push'mee'nu, Soo'fee.
- Word, a single part of speech, talk, discourse.** (sans.) Bat, f. Buch'un, Bol,—*a single part of speech,* (arab.) Kul'i'mu, Kul'mu, Hurf,—(sans.) Shubd, Subd,—*oral expression, (saying,) affirmation, promise,* (arab.) Koul, Kal,—*oral expression.* Lufz,—*affirmation, promise.* Buch'un.—v. a. *to express in words,* Tul'uf'fooz-k.—v. *Token, Message, Dispute.*
- Word and deed,** Koul-fi'ul.
- Word for word,** Bat-bat.
- Word of God,** Kul'am-ool'lah.
- Words of a song,** Bol.
- Words without meaning, (hin.)** Tho'thee-bat, f. Ur'bar.—*To speak without meaning, to talk absurdly,* Ur'bar-buk'na.
- Wordy, a. verbose,** Luf'sa'zee.
- Work, toil, labour,** Mih'aul, f.—*any fabric or thing made,* Sun'ul, f. Bun'a'wur'ee, f. Ruch'na, f.—*a literary composition,* Na'ma,—*action, operation,* Kam, Um'ul, Kar, Kaj, Fi'ul.—v. n. *to be in action or motion, to act, to operate,* Chul'na,—*to labour,* Luf'ar'na,—*to ferment,* Guj'a'na,—v. a. *to make or form by labour,* Ghur'na,—*to effect,* Kar'a'na,—*to labour,* Kum'a'na, Kam-k.—*to operate upon,*



- By'ap'na,—to put into motion, Chul'a'na.—To set to work, to set going, Ruch'a'na.—To put to work, Lug'a'na.—To work one's self to death, Khoon-i-jig'ur pee'na.
- Work done by contract, hire, fare, Thee'ka.
- Worker, in compos. -gur, -kar,—v. Work-man.
- Work-fellow, Hum-kar, Hum-khid'mut.
- Work-man, artificer, mechanic, Ka'ree-gur, Dust-kar, Sun'ut-gur, Kum'er'a.—(v. Labourer.)
- Workmanship, Ka'ree-gur'ee, f. Dust-ka'ree, f. Sun'ut, f. Ruch'na, f.
- Works, literary compositions, (arab.) Moo'sun'nufat.
- Works of art, fabrics, manufactures, (arab.) Mus'noo'at.
- Work-shop, manufactory, arsenal, dock-yard, or any place where public works are carried on, Kar-kha'nu, Kar-gah.
- World, the universe, the terraqueous globe, (arab.) Doo'ni'ya, f. A'lum, Koun-muk'an,—(pers.) Ju'han, Gy'han,—(sans.) Jug, Jug'ut, Gel'ee, f. Bis'wu, Vish'wu, Wish'wu, Sun'sar, Bhoo'wun, Lok.—The invisible world, the other world, A'lum-i-ghyb.—The three worlds, (i. e. earth, heaven, and hell), Teen-lok, Tri-lok.—v. Earth, Multitude, Quantity, Mankind.
- World-inflaming, a. Ju'han-soz.
- World-protector, a sovereign, Ju'han-ban.
- World-taking, or } a. Ju'han-  
World-subduing, } geer. [f.
- Worldliness, Doo'ni'ya'dar'ee,
- Worldly, a. Doo'ni'ya'dar, Doo'ni'ya'wee, Ju'han'ee, Sun'sar'ee, Bis'wee.
- Worldly-minded, a. Ta'lib-i-doo'ni'ya.
- Worm, vermis, grub, (pers.) Kirm,—(sans.) Kee'ra, Kir, Keet,—(hin.) Je'o'ree, f.—a small worm, vermiculus, (pers.) Kir'muk,—earth-worm, lumbricus, (sans.) Kench'wa, Khur'a'teen,—the spire of a screw, Pech,—the condensing tube of a still, Chon'ga.—Intestinal worms, (pers.) Kud'doo-da'-nu.—v. Glow-w. Guinea-w. Silk-w. Toredonavalis.
- Worm-eaten, a. Kee'ru'ha, Kirm-khoo'du, Kir-kha'ya.
- Wormwood; artemisia absinthium, (sans.) Nag-dou'na,—(arab.) Uf'sun'teen, (αψιθιον)—Nag-dou'na is also the name of *A. vulgaris* or *Magwort*.
- Worn, p. p. of the v. to wear, effaced, obliterated, Fur'soo'du.
- Worn rupee or other coin, (hin.) Mul'ut.
- Worry, v. a. to tear and mangle, (as a dog,) Bhum'bhor'na, Phar-kha'na.
- Worse, a. compar. of bad, Bud-tur, Boo'ra, Our-boo'ra.
- Worship, adoration, (pers.) Par'us'tish, f. Pa-bos'ee, f.—(arab.) Ib'a'dat, f.—in

- compos. Pur'us'tee.—*hindoo adoration, idolatry, (sans.) Poo'ja, f. Kurm, Kur'um, Bhuj'un, Ur'cha, f. Ur'chun'a, f.—v. a. to adore, Pur'us'na, Pa-bos'ee-k.—to idolize, Pooj'na, Bhuj'un-k. Bhuj'na, Ur'chun'a.—v. n. Pa-bos-ho'na.*
- Worship of God, Khoo'da-pur'us'tee, f.*
- Worship of fire, A'tush-pur'us'tee, f.*
- Worship, a title of honour, in courtesy, rendered to judges and others in high authority, (pers.) Khoo'da'wund, or Khood-bu'dou'lut; equivalent to My lord! your excellency!—Huzrut, or Huz'oor, lit. presence, dignity; a title originally applied to the presence or court of the Shah or Emperor, but now, in courtesy, due to the presence of any high official officer, and particularly to the presence of a Judge in Court.*
- Worshipper, Pur'us'tin'duh, A'bid—in compos. Pur'ust.—idolater, Poo'ja'ree, Poo'juk, Ur'chuk. [jood.*
- Worshipped, a. adored, Mus'.*
- Worshipper of God, Khoo'da-pur'ust.*
- Worshipper of fire, A'tush-pur'ust.—v. Fire-worshipper.*
- Worst, the most evil state, Hud-bhur-boo'ra'ee. — a. most bad, Bud-tur'een, Boo're'se-boo'ra, Riz'a'lu.—v. a. to defeat, Hut'a'na.*
- Worth, value, importance.*
- Kudr, f.—moral excellency.*
- Jou'bur, m. f. Hoo'nur, Lya'kut, f.—a. equal in rank to, Bur'a'bur,—deserving of La'ik,—equal in power to, Bhur.*
- Worthiness, Suz'a'war'ee, f.*
- Worthless, a. Kum-kudr, Be-kudr.*
- Worthlessness, Kum-kudr, f. Be-kudr'ee, f.*
- Worthy, a good or an eminent man, Nek'o'kar,—a. deserving, suitable, La'ik, Sur'war,—noble, virtuous, A'koss. Nek.—v. Valuable.*
- Wove, } p. p. Baf'tu—*
- Woven, } compos. Baf.*
- Would, pret. of will, Che'ta. Chuh'ta.—I would if I could, Myn kur'ta jo kur suk'ta.—I could if I would, Kur suk'ta jo myn chuh'ta.—I desired him to go, but he would not, Oos se hun ne ja'ne ko ku'ha, lek'un os ne nu chu'ha. (Dr. Gil.)*
- Would to God! Khoo'da kur'e!*
- Wound, hurt by violence, (cut sore,) pers. Zukhm, m. f.—(hin.) Gha'o,—(arab.) Jir'a'hut, f. Jir'a'hut, f.—cut (sans.) Chee'ra,—gash (pers.) Boogh'ar, Boogh'a'ra, Zukhm-rus'a.—A mortal wound, Zukhm-i-ka'ree.—v. a. Zukhm-k. Choo'ti'ya'na. Choo'tal'na, Choo'ta'na,—(to cut,) Kat-k.—To wound with a sword, Hath mar'na.*
- Wounded, a. Zukh'mee, Gha'il, Gha'yul, Choo'tee'la,*

- Muj'rooh, Fi'gar.—*Wounded to the heart*, a. afflicted, Fi'gar-dil.—*Wounded by an arrow*, a. Teer-khoor'duh.
- Wounding, in com. Fi'gar'ee, f.
- Wound up, twisted, bound round, Mu'ry'tha.
- Wrangle, quarrel, Jhug'ra,—v. n. Jhug'ur'na,—v. a. Jhug'ra'na.—v. Quarrel.
- Wrangling, Jhug'ra, Tuk'rar, f.
- Wrangler, Jhug'ra'loo, Tuk'ra'ree.
- Wrap, v. a. to roll together, to enclose, Lup'et'na,—to enclose, Lif'a'fa-k.
- Wrapped up, a. involved, enclosed, Mul'foof.
- Wrapper, } Lif'a'fa,—(a pack  
Wrapping, } cloth, the cover or envelope in which cloth is sold), Bet'hun.
- Wrath, anger, rage, Ghuz'ub.
- Wrathful, a. Ghuz'ub-nak.
- Wrathfulness, Ghuz'ub-nak'ee, f.
- Wrathfully, ad. Ghuz'ub-nak'ee-se.
- Wreak, v. a. to inflict, (to cast upon,) Gir'a'na, Dal'na.
- Wreath, twist, Pech, f. Mum'o'ra,—garland, chaplet, (pers.) Sih'ra,—(pers. sans.) Har,—(sans.) Guj'ra-har,—a garland of leaves and flowers suspended across gateways on marriages or public festivals, (sans.) Bun'dun'war, f. Bun'dun'-bar, f.—a chaplet worn by hindoos at the time of marriage, Mour.—v. Twist.
- Wreck, ruin, Tub'ah'ee, f. Khur'ab'uh, Khur'ab'ee, f. —destruction of a vessel by rocks or shallows, Khokh'ra, Khokh'er'a, (Roe. Nav. Dic.)—v. a. to ruin, Mar'na,—(to break,) Tor'na.
- Wrench, twist, strain, Moch,—v. a. to twist, Mor'na,—to take by violence, Chheen-le'na.
- Wrestle, v. n. Koosh'tee-k. Danv-puk'ur'na.—To prepare to wrestle, Hath-mil'a'na.
- Wrestler, Koosh'tee-geer. K-baz, Mal, Mul, Puh'lu'wan, Pe'loo, Jut'thee.
- Wrestling, Koosh'tee, f. Zor-az'ma'ee, f. Mul-joodh.
- Wrestling-ground, v. Palæstra.
- Wretch, a miserable person, Be-cha'ra,—a worthless person, Kum-bukht.
- Wretched, a. miserable, calamitous, Par'e'shan,—worthless, despicable, Kum'ee'na.
- Wretchedness, misery, Par'e'shan'ee, f.—despicableness, Kum'ee'nu'gee, f.
- Wriggle, v. n. Tur'uph'na, Dol'na,—v. a. Dol'a'na.
- Wring, v. a. to twist, to squeeze, Mus'os'na,—to squeeze, to distress, (extort,) Ni'chor'na.—v. Writhe.
- Wrinkle, corrugation, furrow, rumple, Cheen, f. Shik'un, f. Jhoo'ree, f.—v. a. C-la'na, S-la'na, J-la'na.—v. n. Jeen'goo'ra'na, Sik'or.
- Wrinkled, a. Shik'un-dar.—To become wrinkled from fat, Cheen pur cheen ho'na.
- Wrinkling, or puckering, (as of ill-made clothes,) Jhol.

*Wrist*, (hin.) Pu'hoon'cha, Kul'a'ee, f.—(duk.) Mun'gut,—(pers.) Ya'rub.

*Writ, writing, scripture*, Kit'ab, f.—*a legal summons*, Tul'ub-na'muh. — *Holy writ*, (arab.) Kit'ab-i-il'a'hee. (*The Kooran*?)—(sans.) Nig'um, (*the Vedus*.)

*Write*, v. a. *to express or tell by letters*, Likh'na, Likh'le'na, Tuh'reer-k. Ir'kam-k. Ruk'um-k.—*to produce or compose, as an author*, Tus'neef-k.—*to send in writing*, Likh-bhej'na.

*Writer, one who writes*, Likh'ne-wa'la, Likh'nee-das, Ra'tim,—*in compos.* Nuv'ees.—*an author*, Moo'sun'nif, In'sha-pur'daz, Grunthkar,—*clerk*, (secretary,) sans. Lek'huk,—sans. duk. Lik'un-ha'ra,—pers. Dub'eer,—arab. Moon'shee, Ka'tib, Moo'hur'rir, Moo'tu'sud'dee.—(In some of the provinces of India, the name Moon'shee, among europeans, is more commonly understood as a *Teacher of Persian or Hindoostance*.)

*Writer of secret intelligence*, (arab.) Khool'ya-nuv'ees.

*Writing, act of forming letters, any thing written, inscription*, (sans.) Lik'ha'o, Lik'ba'wut, f.—*any thing written, inscription*, Likh'tung,—*inscription*, Kit'a'ba, Kit'a'but, f. Khutt,—*inscription, book, scripture*, Kit'ab, f.—*in compos.* Na'muh, Nuv'ees,—*composi-*

*tion*, Tus'neef, f. In'sha-pur'daz'ee, f.—*Fine writing*, Khoosh-khutt, Khoosh-nu'wees'ee, f.—*Fine or small writing*, (arab.) Khasee, (opposed to the next word)—*large plain writing*, Jaf'ee.—*A kind of arabic writing used in titles of books, monumental inscriptions, &c.* (arab.) Ree'ha'nee.—*The wages, labour, art, or business of writing*, (sans) Lik'ha'ee, f.

*Writing-book*, (exemplar, copy,) (arab.) Noos'khuh.

*Writing-master, or a fast writer*, Khoosh-nu'wees.

*Writing-box*, Kul'um-das'ee-sun'dook.

*Writing-reed*, (arab.) Kul'am, Kilk, f. Kha'mah, Kus'ub.

*Written*, a. Nu'wish'tah, Muk'toob. (These words are also synonymes for the noun, a *Writing*.)

*Writhe*, v. a. *to twist, contort*, Mur'or'na,—v. n. *to be convulsed with pain*, Hil'uk'na. (chiefly applied to children.) —*to comfort (as a worm or snake)*, Kool'boo'la'na.

*Writhing, twisting*, Pech'ish, f.

*Wrong, error*, Chook, f. Ghul'ut,—*injury*, Nook'san, Zur'ur,—*injustice*, (err.) Boo'ra'ee, f.—a. unfit, Namoo'na'sib,—*unjust*, Nahuk,—*untrue*, (erroneous.) Ghul'ut.—v. a. *to injure*, Boo'ra-k.

*Wronger*, Moo'tu'nd'dee.

*Wrongfully*, ad. Be-in'aaf'ee.

*Wrong-headed*, a. Khood-w.



*Wrought*, p. p. of the v. *to work or make*, Bun'a.

*Wry*, a. *twisted*, Ter'ha, Kuj.

*Wry-neck*, a *distorted neck*, Kuj-gur'dun.

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## X.

*Xanthium orientale*, (*X. indicum*, Kön. MSS.) sans.

Ghagh'ra,—(ben.) Bun-o'kra.

—An annual indigenous to Egypt and most parts of India: *fl.* small white, feb. and march: *fr.* hot season.

*Xanthocymus pictorius*, (sans.) Tum'al.—A tree noted for the dark hue of its blossoms. (Sh. hin. dic.)

*Xanthoxylon alatum*, Dur'mur, (?)—"A shrub, native of Nepal, and the hilly countries N. of Bengal, Rohilcund, and Oude; flowering in Calcutta in the H. and R. S.—Rox. states that every part of the plant possesses a peculiar aromatic pungency, and that the seeds are used medicinally by the natives.\* \* \* The capsules and seeds of *X. hostile*, called *Tej-bul* by the natives, are employed in Nn. India for intoxicating fish, and chewed as a remedy in tooth-ache." (O'Sh.)

*Xylocarpus granatum*, the *Carapa tree* of the "Journal de Pharmacie," vol. 7. (ben.) Pur'oos.—A tree indigenous to the Sunderbuns; *fl.* small yellowish, R. S.—*fr.* H. S.

*Xyris indica*, (ben.) Da'bee-doo'bee.—An annual plant indigenous to Bengal, (Serampore,) the S. Concan, and Coromandel: *fl.* nov. and dec.—*fr.* jan. and feb.—"The natives of Bengal esteem it a plant of great value, because they think it *an easy, speedy, and certain cure for Ring worms.*" (Hon'ble J. Hyde, in a letter to Rox.)—"This (adds Dr. Rox.) accords with what Rheede says of it, vol. 9, p. 139. *Foliorum succus cum aceto mixtus impetigini resistit. Folio cum radice oleo incocta, contra lepram sumuntur.*" (Voigt.)

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## Y.

*Yak*, or *Poephagus grunniens*, (*the Bos grunniens*, or *bushy-tailed Bull of Tibet*, of Sh. hin. dic.) sans. Soo'ru-ga'o, Soo'ru-ga'e.—"A species of ox found in Thibet, among the mountains; the bushy white tail is much prized in the east, where it is used (formed into Chounrees or *fly-flappers*, usually set in silver handles,) to brush away flies, and also (?) as an emblem of authority." (Maunder's "Trea. of Nat. His."—See also "Asi. Res." vol. 4.)

*Yam*, *Dioscorea*, (sans.) A'loo.—"The *yams*, so important an article of food in all tro-

pical climates, contain, before they are dressed, more or less *acridity*, which, however, generally evaporates by heat. This is particularly the case, observes Royle, with those species that have compound leaves."—Voigt, from whose useful and excellent "*Hortus Suburbanus Calcuttensis*" the foregoing extract is made, describes 16 species of *Dioscorea* or *Yam*, all of which are perennial twining plants, with the exception of Nos. 14 and 15, which are climbers; No. 13 being also a biennial as well as a perennial; and No. 15 a biennial climber: their *latin*, and as many as known of their *vernacular* names, are given in the following abridged list from the "*Hortus*" already named.

- 1. *Dioscorea globosa*, Choop'ree-a'loo.—Cultivated in Bengal, (Serampore.)—fl. small, white, R. S.—Most esteemed of all the yams among the Natives as well as Europeans.
- 2. *D. alata*, Khum-a'loo.—Wild in both Concan: cultivated on the coast of Coromandel, and in Bengal: fl. small green, R. S.—of yams, in Bengal, it holds the second place.
- 3. *D. purpurea*, Rukt-a'loo, or (ben.) Rukt'o-gur'an'i'ya-a'loo.—Cultivated; fl. small whitish, R. S.—

holds the third rank among the yams.

- 4. *D. rubella*, (ben.) Gur'an'i'ya-a'loo.—Cultivated; fl. small, whitish, very fragrant, R. S.—In the estimation of the natives, this species holds the fourth place among the yams.
- 5. *D. atropurpurea*, or *Malacca yam*.—Indigenous to Malacca, Pegu, and Malay Islands: fl. small, greenish white: extensively cultivated in its native soils.
- 6. *D. aculeata*, (ben.) Mou-a'loo.—Indigenous to Bengal, (Serampore,) Goa, &c. fl. small whitish, R. S.—roots about 2 lbs or more in weight, not cultivated, but dug up in the woods during the cold season, and carried for sale to the bazars.
- 7. *D. fasciculata*, (ben.) Soos'nee-a'loo.—Indigenous to Bengal, (Serampore,)—fl. R. S.—Cultivated to a considerable extent in the vicinity of Calcutta, not only for food, but to make starch of the roots. (Rox.)
- 8. *D. pulchella*.—Indigenous to Chittagong: fl. at the close of the R. S.
- 9. *D. crispata*.—Indigenous to the interior of Bengal; fl. small, R. S.
- 10. *D. anguina*, (ben.) Koo'koo-a'loo.—Indigenous to Bengal, Calcutta. (Serampore.) fl. small, green, R. S.—fr. April. Root not esteemed, though

eaten by the poor when hard pressed for food. (Rox.)

—11. *D. nummularia*, (ben.) So'ra-a'loo.—Indigenous to Bengal, Calcutta, (Serampore.)—*fl.* R. S.—The *root* appears to be unfit for food. (Rox.)

—12. *D. glabra*.—Indigenous to Lower Bengal, the Peninsula of India, W. of the Ganges, Silhet, and Sukanaghur: introduced into the H. C. G. in 1812, but had not *fl.* in 1814.

—13. *D. heterophylla*.—Indigenous to Penang and the Moluccas; introduced into the H. C. G. in 1798, and a biennial plant *flowered* for the first time in Oct. and Nov. 1809.

—14. *D. oppositifolia*.—A climber; indigenous to Coromandel, Mahabaleshwur, and the Ghauts about Kandalla.

—15. *D. dæmona*.—A climbing biennial, indigenous to the Goruckpoor forests, and the Moluccas: *fl.* R. S.—*Root* very nauseous, even after it has been boiled. (Rox.)

—16. *D. pentaphylla*, Kan'ta-a'loo. — Indigenous to Bengal, (Serampore,) Monghyr, Morung, Vendalore, Silhet, and Kemaon; *fl.* R. S.—Not cultivated, though the *root* is large, white, and reckoned very wholesome and palatable, and eaten by Natives.

*Yard*, inclosed ground adjoining a house, An'gun, Ung'na, Ung'na'ee, Uj'ir.

*Yard*, a measure of three feet, or a pole or stick marking such measure, (arab.) Guz. —The Guz or *yard*, now in general use, as a *cloth measure*, throughout India, is of moohummudan origin, and has for its basis the *cubit*, (Hath), or *human forearm*, which seldom involves a greater difference than an inch or so, more or less, from the standard of 18 inches. The general employment of english tape measures and foot-rules will probably, ere long, confirm the adoption of the british standard throughout the H. Co.'s Territories, to the exclusion of the native system of linear measure of manufactured goods.—p 216.

*Yard*, a spar of timber hung by the centre to a vessel's mast, to stretch a square sail on, (hin.) Pur'wan,—(duk.) Ur'dun'da.

*Yarn*, thread, (sans.) Soot.

*Yavan*, (sans.?) Yum'un or Yuv'un.—“This name (states Mr. Shakespear) formerly meant an *Ionian or Greek*; but it is now applied to both the *moohummudan and european invaders of India*; and it is often used as a general term for any *foreign or barbarous race*.”—The following more ample information is borrowed from a very in-

teresting article on "Puri and the Temple of Jagannath," in "the Calcutta Review" (vol. x. p. 209.) "Some three or four hundred years before the christian era, the *Yavanas*, "foreigners," frequently invaded Orissa; but the invaders are reported to have been, at that period, invariably repelled. It is a disputed point whether these *Yavanas* were Persians, or Affghans, or Tartars. Stirling states that, in the original Uriya, the word is written *Jaban* or *Javan*—interpreted by the translators of his authorities, "Mogul."—Dr. Buchanan remarks—"The word *Yavana* properly signifies an *European*, but as the Hindus speak with great confusion concerning the northern and western nations, it is often confounded with the *Turks*, *Arabs*, and *Tartars*, and all these terms are frequently applied to the Mussulman." Moor, in the *Hindu Pantheon*, thinks that *Yavana* might have meant—simply, a *mixed people*, and gives a root—*yu* to mix, like *misra*. Elphinstone seems to think it absurd—and we think so too—to suppose with the natives that even the invading "Yavans," some centuries later, were Mussulmans. This historian, in a note, alludes to the "Yavans of

Telingana"—the neighbouring country to Orissa—"who, by the bye, have all Sanskrit names."—We think the easiest—if not the most satisfactory—solution to the word *Yavana*, is that given by Captain Congreve:—"By *Yavana* (says he) I apprehend, is meant the children of *Yavana* or *Javan*, the great ancestor of the Greeks, though, by slight alteration, it might be read *Pavana* or *Euvana*, that is the country of Europeans or Europe." In other words, *Javan*, the fourth son of Japhet, was the father of *Javanians* or *Jaones* of the Greeks, and the *Yavanas* of the Hindus. The prophet Daniel, in the original Hebrew, calls Greece itself *Javan*; and Homer styles the people *Jaones*. The early *Yavanas*, therefore, may have been *Bactrian Greeks*—the remnant of the Asiatic glory of Alexander."

*Yawn*, Jum'ha'ee, Ung'ra'er, f. Ung'ra'nee,—v. a. Jum'ha'na, Jum'ha'ee-le'as, Ung'ra'na.

*Yawning*, Ung'ra'ee, f. [v. *Yea*. *Ye*, pro. 2nd. per. pl. *Toom*.

*Yea*, ad. yes, Han.—v. *Yes*.

*Yean*, v. n. By'a'na.

*Year*, the time in which the sun moves through the 12 signs of the ecliptic, (sana.) Bur'us, Bur'ush, Bura. Sum'but, — (pers.) Sal, —



- (arab.) Sun, Sun'ut, f.—*Commencement of the year*, (pers.) Sur-i-sal. — *Last year*, Par-sal, Pur-sal.—*This year*, (pers.) Im-sal,—(arab.) Hal-sal.—*In the year of the Hijrat 1266*—Sun-i-hij'ree ba'ruh sou chhe'a'-suth.—*The new year*, Ny'a bur'us, Sal-i-nou.—*A solar year*, Sal-shum'see.
- Year before last*, } *the third*  
*Year after next*, } *year past*  
                           } *or to come*, (sans.) Te'o'rus.
- Year before last*, Py'wus'tuh.
- Year by year*, Sal bu sal.
- Years*, Sal'ha, (pl. of Sal.)—Sun'wat, (pl. of Sun'ut.)—*In years, old*, Sal-gusht, Sal-khoor'du.—*For years*, Sal'ha-sal.—As a termination, in composition, affixed to numbers, to denote the age in years of an animal, &c. (pers.) Sa'la—as Do-sa'la, of two years, two-years' old, biennial.—Panj-sa'la, of five years, five years' old.—Sud-sa'la, of a hundred years. [Sal-bu-sal.
- Yearly*, ad. annually, Sal'a'nu, *Yearly pay or subsistence*, (sans.) Burk'ha'sun.
- Yearly produce*, Sal-ha'sil.
- Yearn*, v. n. Mur'or'na.—*The real mother's bowels yearned toward her own child*—Usl ma ke pet ne mur'or'a khu'yu up'ne lur'-ke pur. (Gil.)
- Yeast*, or *barm*, in India has a good succedaneum, in *Toddy*, cor. of the sans. Ta'ree, f.—v. *Leaven*, (*Toddy*.)
- Yell*, (scream,) Cheekh, f.—v. a. C-mar'na,—v. n. Chil-chil'a'na.
- Yellow*, (arab.) Zaf'ur'a'nee, f. (from Zaf'ur'an, *Saffron*.)—*a colour said to be obtained from the urine of a cow, fed on the flowers of butea frondosa*, or according to others, on the leaves of the mango-tree, (hin.) Pe'o'ree, f. (Sh. hin. dic.)—a. (sans.) Peet, Pee'la, Bus'unt'ee,—(arab.) Us'fur, — *saffron-coloured*, Zaf'ur'a'nee, — *gold-coloured* Zurd-rung, — *turmeric-coloured*, (sans.) Hul'di'ya, — *of the colour of the Nag'es'ur*, (indian rose-chesnut,) Nag'es'ur'ee.
- Yellow-ochre*, Pee'la-mit'tee, f.
- Yellowness*, (pers.) Zur'dee, f. —(sans.) Pee'la'ee, f.
- Yeoman*, v. *Farmer*.
- Yes*, ad. yea, opposed to no, (sans.) Han, Hoon,—(hin.) Jee,—(pers.) Bul'e, A're.
- Yesterday*, (sans.) Kul, (also to-morrow.) — pers. Dec-roz.
- Yesterday night*, ad. last night, Kul'kee-rat, Dee-shub.—These words apply to the usage of Europeans and hindoos, but strict musulmans, with whom each day commences at sun-set, in referring to the night last past, would say Aj'kee-rat.—v. the article "*Day of the week*," p. p. 186-7.
- Yet*, con. however, Lek, Lek'-in, Pur,—nevertheless, however, Um'ma,—notwith-

*standing*, Mug'ur,—ad. *be-  
side*, (moreover, neverthe-  
less,) Tis-pur, — *still*,  
(whilst, as long as,) Jud-  
tuk, Jud-tul'uk,—v. *Never-  
theless*, Still.

*Yer*, } hiccup, or hiccough,  
*Yur*, } Hich'kee, f.—v. n.  
H-le'na.

*Yezdigird*: era of—began 16  
June, A. D. 630, former-  
ly universally adopted in  
Persia, and still used by the  
Parsees in India, and by the  
Arabs in certain computa-  
tions. To reduce this era  
to the Christian year—add  
630 to the year given.—  
vide p. 178.

*Yield*, v. a. *to produce*, *ren-  
der*, *afford*; *resign*; *con-  
cede*, *grant*; *emit*, De'na,  
Dee'na,—*to surrender*, Tus'-  
leem-k.—*to concede*, *grant*,  
Man'na,—v. n. *to submit*,  
Ka'il-h.—*to give way* or  
*place*, Hut'na.

*Yoke*, the wooden frame fixed  
on the necks of draught  
oxen to unite them, (in In-  
dia a bar of wood or bam-  
boo, crossing the necks of  
the cattle in front of their  
humps, and secured from  
slipping by pegs or pins.  
(sans.) Joo'a, Joo'ath, Jooh,  
—(hin. duk.) Ur'dun'da,—  
a mark of slavery, in India,  
a ring worn in the ear,  
Hul'kuh,—a collar or neck-  
chain, for either ornament  
or punishment. (arab.)  
Touk,—a fetter, bond, Kyd,  
f.—v. a. *to put a yoke on*,

Jot'na, Nadh'na, Joo'ath.  
men-lug'a'na,—*to couple*,  
(to unite,) Jor'na,—*to en-  
slave*, *to restrain*, Kyd-k.

*Yoke-mate*, Hum-jot.

*Yolk*, the yellow part of an  
egg, Zur'dee, f. Pee'la'ee, f.

*Yon*, or } a. Wooh, Oo'dhar-  
*Yonder*, } ka.—(v. *Thither*.)

*Yore*; of yore, of old time,  
Mood'dut-ka, M-se.

*You*, 2nd pers. pr. ain. pl.  
(sans.) Toom,—pro. pl. obj.  
case, (to you,) Toom'hen.  
Toom'hon,—pr. used by one  
gentleman to another, or by  
an inferior to a superior.  
(instead of the per. pro. of  
the 2nd pers.) Ap.—*To  
you*, Toom'hon'ko, Toom'ko,  
—(duk.) Toom'na, Toom'-  
na'ko.—*You are he*, Toom  
woo'hee ho.—*You three shall  
go*, Toom teen'on ja'o'ge.—  
*You said so*, Toom'hon ne  
yoon'hee ku'na. — *He  
brought you to my house*.  
Wooh toom'hen hum'a're  
ghur men la'ya tha.—*What  
you say is very true*, Jo ap  
kuh'te so su'heeh.

*You yourself*, Toom-ap.

*Your*, } pr. 2nd pers. mas.

*Your's*, } gen. pl. (sans.)

Toom'ha'ra,—Toom'ha'ree,  
f.—pro. poss. Up'na, Up'-  
nee, f.—Ap'ka. — *What!  
won't he obey your orders?*  
Ky'a! Toom'ha'ra hookm  
nu ma'ne'ga?—*If your fa-  
ther desired you, would you  
kill yourself?* Jo toom'-  
ha'ra bap kuh'ta, toom up'-  
ne ap ko mar-dal'te?

- Yourselves*, pro. Toom, Ap, Ap'-hee, Toom'hee, (obl. Up'-ne.) — Up'ne-ap. — *Be but yourself that day*, Oos roz sirl toom ap men ru'ho. (Gil.)
- Yourselves*, pro. A'poos, Hum'-dee'gur. — *Why fight among yourselves?* Ky'oon a'poos men lur'te ho? Ky'oon ba'-hum dee'gur lur'te ho? (Gil.)
- Young, the offspring of any animal*, (pers.) Buch'a, Buch'chuh, Buch'chee, f. — (hin.) Chhou'na. — *A young full-grown animal*, (generally a goat or elephant.) a youth or young wrestler, (sans.) Pat'ha, Puth, — a young full-grown animal, (generally applied to kids, fowls, &c.) Put'hi'ya, f.
- a. opposed to old, (youthful) Ju'wan, Joo'va, Joo'ba, Khoord, Khoord'sal, — (new, fresh, raw,) Nou, Ta'zuh.
- Young person*, Ju'wan, m. f. Ju'wan-ad'mee, m. f.
- Young plant*, (hin.) Cha'ruh, — (pers.) Ni'hal, Ni'hal'ee, f. — (or fresh shoot or branch, sans.) Noud'huh.
- Young woman*, Nou'la, f. — one from 16 to 30 years of age, Joo'vul'ee, f. (Sh. hin. dic.)
- Younger, junior*, Loo'h'ra. — a. Chho'ta, Un'ooj.
- Youngster*, } Loun'da, Buch'.  
*Youngster*, } oon'gra, Ko'duk.
- Youth, adolescence*, Ju'wan'-ee, f. Ju'wan-pun, Ju'wan-pun'a, Bur'na'ee, f. Khoord-sal'ee, f. Jo'bun, Shub'ab, — lad, Ju'wan, Bur'na. —
- A gallant youth*, Ju'wan-murd.
- Youthful*, a. Ju'wan. v. *Young*.  
 Yuj'oos, } sans. the second of  
 Yuj'oor, } the four Veds or Vedus of the Hindoos; which is divided into two portions, the white and black, or Vajusuneeyi and Tyttireea, both being "very full on the subject of religious rites," and the prayers "chiefly in measured and poetical verse." (v. Thompson's Oordoo and Eng. Dic.)
- Yum, Jum, or Jum-raj*, (sans.) the hindoo Pluto or god of death and hell, 260.
- Yum'oo'na, f. or Jum'oo'na, f.* the Jumna river, which, by the hindoos, is regarded as a form of the goddess daughter of Sooriyu, and the sister of Yum, and is venerated accordingly; more particularly on the 2nd day of the moon in Kafik (oct. nov.) and on the 8th of the moon's wane in bha'don (aug. sep.) — v. Jum'oo'na, p. 261.
- Yuv'un*, v. *Yavan*, p. 923.
- Yuv'un'ee, f.* the wife of a Yuv'un.
- Yuv'un-acharj*, the name of an astronomical writer, frequently quoted by Vurahumihir, and other ancient hindoo astronomers; perhaps Ptolemy, or the greek astronomers collectively. (Thom. oordo and eng. dic.)

**Z.**

*Zapania nodiflora*, (ben.)  
Chho'to-o'kra, Bhoo'ee-o'-  
kra.—A perennial plant: fl.  
minute, white, and fr. the  
whole year. (Voigt.)

*Zea mays*, maize, indian corn,  
(hin.) Bhoot'ta, Kook'ree,  
f.—(ben.) Bhoot, Muk'ka.  
—Cultivated all over India,  
&c. fl. R. and C. S. fr. C. S.

*Zeal*, ardour, Gur'mee, f. Sur-  
gur'mee, f. Hur'a'rut.

*Zealous*, a. Gurm, Sur-gurm.

*Zealot*, (recluse,) Za'hid.

*Zedoary*; 1. the long zedoary  
of pharmacy, the root of  
*Curcuma zedoaria*, (Voigt.)  
or *C. zerumbet*, (Rox.)  
pers. Zoo'room'bad,—(ben.)  
Shu'tee, Ka'kbur'a,—2. the  
round zedoary of pharmacy,  
the root of the wild tur-  
meric, *C. aromatica*,  
(Voigt.) or *C. zedoaria*,  
(Rox.) sans. Nir-bis'ee, f.—  
(arab.) Jud'war,—(ben.)  
Bun-hul'dee, f. Jung'lee-  
hul'dee, f.

*Zebu*, indian Ox, *Bos indicus*,  
(the male of a medium  
sized variety of which is  
distinguished as the *Brah-  
mune Bull*.) sans. Bur'ud,  
Byl, Sand, Sanr, Bris, Brish,  
Brikh, Brik'hub, Brish'ubb,  
—Go'roo, m. f.—Ga'e, f.  
Gy'a'lee, f.—“There is a  
very considerable difference  
in the various domesticated  
Asiatic oxen, as to the size  
and direction of the horns;  
some are short and sub-erect;

others incline inwards; but  
they are generally distin-  
guished by a *fatty elevated  
hump* upon the withers.  
The ears are pendulous, and  
the dewlap is usually very  
largely developed. Their  
colour varies from a light  
ashy grey to a milk white,  
and their size from the sta-  
ture of an ordinary bull to  
that of a Shetland pony.  
The limbs of all are light  
and elegant. The flesh nei-  
ther so sweet nor so good  
as that of the common ox,  
except the *hump*, which is  
allowed, on all hands, to be  
delicious when properly  
cooked. In many parts of  
India the Zebu is used as an  
animal of burden, and, when  
harnessed to a carriage, it  
will travel, at an easy rate,  
about thirty miles a day.  
Ancient writers speak of its  
performing about double  
that distance; but if that  
were true it must have lost  
much of its fleetness. The  
hindoo regard all the varie-  
ties (and the smaller in par-  
ticular) with superstitious  
veneration, and consider it  
sinful to slaughter them:  
they do not, however, ge-  
nerally, object to work them.”  
“They are spread (says Mr.  
Bennett) over the whole of  
Southern Asia, the islands  
of the Indian Archipelago  
and the eastern coast of  
Africa from Abyssinia to the  
Cape of Good Hope.”—



- (Maunder's "Trea. of Nat. His.")
- Zemindar*, (cor. of the pers.)  
*Zum'een-dar*, a land-lord, a land-holder, a land-farmer.  
 — "The persian word *Zumeen-dar*, means *haver, holder, or keeper of the land*, but by no means necessarily implies *ownership*; the termination *-dar* being applied to a person in any charge, down to the meanest, as *Khuz'a'nuh-dar*, *Treasurer*; *Kil'a-dar*, *Governor of a Fort*; *Chob-dar*, *Mace-bearer*; *Ab-dar*, *Water-cooler*, &c. It is said by Mr. Stirling (As. Res. vol. XV. p. 239,) that until Aurungzib's time, the term *Zum'een-dar* was confined to such chiefs as enjoyed some degree of independence. In modern times it is not limited to this class, for in the Dukkhin it is most generally applied by the natives, to the *district officers*, (*Desmuks*, &c.) and in our own Provinces of Hindoostan, to the village *land-holders*. — (Hon. M. Elphinstone.)
- Zemindaree*, (cor. of the pers.)  
*Zum'een-dar'ee*, f. *the office of a Zum'een-dar*, or *the lands held by him*.
- Zenith*, (arab.) *Sumt-oor-ras*.
- Zephyr*, v. *West-wind*.
- Zest*, *relish*, *Muz'uh*.
- Zeuxina sulcata*, (ben.) *Shwet-hoo'lee*.—A perennial plant: Terrest, Bengal, (Serampore,) &c. fl. small white, and fr. C. S. (Voigt.)
- Zi'har*, (arab.) a *moohummu-dan formula of repudiation, or saying what is tantamount to, and has the effect of regular divorce*; as— "You are my mother;" or "I sucked the same breast as you." A penance is necessary to do away the effect of such a speech. (Sh. dic.)
- Zinc*, (hin.) *Dus'ta*.
- Zingiber officinale*; *officinal, narrow-leaved, or common ginger*, (sans.) *Ud'ruk*, f. *A'da*.—A perennial plant; universally cultivated over all the warmer parts of Asia, but where indigenous is not known. Fl. small, whitish-purple, R. S. but very rare. Seeds seldom perfected on account of the great increase of the roots. (Rox. Sm.) Extensively cultivated in the Himalayas, at the elevation even of 4-5000 feet in most situations; in Bengal, the Bombay Presidency, &c. The root is dug up in Oct. and Nov. in other situations in Feb. and March; the outer rind being rubbed off by various processes, the root is dried in the sun, and then called (sans.) *Sonth*, f.
- Z. zerumbet*, (sans.) *Buch*,— (ben.) *Mu'hub'bur'ee-buch*.—A perennial: indigenous to the Moluccas, Cochin China, both Peninsulas of India, Bengal, (Calcutta, Serampore.)—Fl. middle-sized, pale sulphur-coloured, R. S.—fr. Nov. and Dec.

In the Moluccas the young *leaves* and *shoots* are used as greens. (Rumph.) *Root* employed by the natives as a stimulant stomachic. (Royle.)

*Z. cassumunar*, (sans.) Bun-a'da.—A perennial, indigenous to Coromandel, the Concan, Behar, Bengal, (Serampore,) Silhet. *Fl.* large, uniformly pale sulphur-coloured, July and Aug. *Fr.* Nov. and Dec. Has a strong camphoraceous smell, and yields the true *Cassumunar of the shops*, which is employed as a stimulant stomachic. (Voigt.)

*Z. capitatum*, (sans.) Jung-lee-ud'ruk, f.—A perennial, indigenous to Rajmahl and Khassya Mountains. *Fl.* large pure yellow, R. S. *Fr.* Sept. and Oct. Bullocks sent into the jungles to graze in the rainy season in Nn. India, have a portion of the *roots* of this plant given to them. (Royle, Voigt.)

*Zizyphus jujuba*, (sans.) Ber, Ber'ee, f. Ja'ree, f.—(pers.) Na'zook-bud'un, f.—(ben.) By'ur, Kool.—A small tree indigenous to the Moluccas, Sunda Islands, both Peninsulas of India, Bengal, (Serampore,) Assam, the valleys of Gurhwal and Sirmore. *Fl.* small, greenish yellow, R. S. *Fr.* C. S.—*Fruit* eata-

ble ;—a variety of the same species, *B. fructu oblongo*, oblong-fruited ; (ben.) Na'ri'ke'lee-kool, Bu'ru-by'ar.—Fruit eaten by Europeans as well as natives, lately much improved by (grafting and culture. (Voigt.)—"Royle mentions that the fruit of the wild kind is dried and powdered, as was done with the Lotus of the Lotophagi. This powder, in arabic, is called Suve koon nebuk ; in persian Arud-i-kinar ; in hindie Ber-choonee. A lac insect inhabits the latter kind, and its produce is used for dyeing leather, cotton, and silk. The *bark* is used in the Moluccas as a remedy for diarrhoea ; the *root*, with some warm seeds, in infusion, in fever. The *lozenges*, and thickened mucilage called *jujubes* by the confectioners, are prepared from this and the *Z. vulgaris*, a native of Syria, Persia, and Hindoostan." (O'Sh.)—The cultivated variety, by Europeans in Calcutta, is commonly distinguished by the name of *Plum*, but why so is not known.—An *ingrafted* Ber, Py'wun'dee ber. The *flower of the Ber*, Khich'ree, f.

*Zodiac*, (arab.) Min'tuk'at-ul-boor'ooj.

## SUPPLEMENTAL INDEX.

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### ANGLO-HINDOOSTANEE NAMES OF COUNTRIES, AND PLACES.

*(Selected chiefly from a similar list by Dr. Gilchrist.)*

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|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><i>Abyssinia</i>, Hub'ush-is'tan.<br/> <b>AFRICA</b>, Bil'ad-i-soo'dan.<br/> <i>Agra</i>, A'gra, Uk'bur-a'bad.<br/> <i>Ahmednuggur</i>, Uh'mud-nug'ur.<br/> <i>Ajmere</i>, Uj'mer.<br/> <i>Alexandria</i> (in <i>Egypt</i>), Is'-kun'dur'ee'ya. [yag.<br/> <i>Allahabad</i>, Il'ah-a'bad; Pru'-<br/> <i>Aleppo</i>, Hul'ub.<br/> <i>Alligunge</i>, Ul'ee-gunj.<br/> <i>Algiers</i>, Ul'juz'a'ir. (lit. <i>Islands</i>, <i>Archipelago</i>.)<br/> <i>Amenabad</i>, Um'een-a'bad,<br/> Umn-a'bad. [rit'sur.<br/> <i>Amritsur</i>, Im'rut'sur, Um'-<br/> <i>Anjengo</i>, Un'jung.<br/> <b>ARABIA</b>, Ur'ub, Ur'ub-is'tan.<br/> <i>Arabia Felix</i>, Yum'un.<br/> <i>Arabia Petræ</i>, v. <i>Mecca</i>.<br/> <i>Antarctic Pole</i>, Kootb-i-jun'-oo'bee. [a'lee.<br/> <i>Arctic Pole</i>, Kooth-i-shim'-<br/> <b>ARMENIA</b>, Ur'mun.<br/> <i>Arcot</i>, Ur'kat.<br/> <i>Assam</i>, A'sam, A'sham.<br/> <i>Attock</i>, Ut'uk.<br/> <i>Aurungabad</i>, Ou'rung-a'bad.<br/> <i>A'va</i>, A'wa.<br/> <i>Azimghur</i>, Uz'eem-ghur.<br/> <i>Bagdad</i>, Bugh-dad.<br/> <i>Bahar</i>, Bi'har.<br/> <i>Balagat</i>, Ba'la-ghat.</p> | <p><i>Balk</i>, Bul'ukh.<br/> <i>Balasore</i>, Ba'les'wur.<br/> <i>Bangalore</i>, Bun'gul'oor.<br/> <i>Barbary</i>, Bur'bur.<br/> <i>Barramaul</i>, Ba'ruh-mu'hal.<br/> <i>Barripore</i>, Ba'ree-poor.<br/> <i>Baugpore</i>, Bagh-poor.<br/> <i>Beauleah</i>, Bou'li'ya.<br/> <i>Bednore</i> or <i>Bidanore</i>, Bid'noor.<br/> <i>Benares</i>, Bun'a'rus, Ka'shee.<br/> <i>Bengal</i>, Bun'ga'la, Bun'ga'lu :<br/> Jun'nui-ool-bil'ad, (<i>the Paradise of the Region</i>.)<br/> <i>Berar</i>, Bi'rar.<br/> <i>Bareilly</i>, Bur'el'ee.<br/> <i>Berhampore</i>, Buh'ram-poor.<br/> <i>Bombay</i>, Bum'by, Mum'by.<br/> <i>Boolan</i>, Bho'tan.<br/> <b>BRITAIN</b>, Bur'tun'i'ya.<br/> <i>Budge-budge</i>, Buj-buj'i'ya.<br/> <i>Burragong</i>, Ba'ru-ga'on.<br/> <i>Burrampootur</i>, (<i>the river</i>),<br/> Bruhm-pootr.<br/> <i>Bussorah</i>, Bus'ra.<br/> <i>Buxar</i>, Buk'sur.<br/> <i>Bukhara</i>, Boo'kha'ra. [tan.<br/> <i>Cabul</i>, Ka'bool, Ka'bool-is'-<br/> <b>CADIZ</b>, Ka'dis.<br/> <i>Cairo in Egypt</i>, Ul-ka'hir'a.<br/> <i>Calcutta</i>, Kul'kut'ta,<br/> <i>Calicut</i>, Ka'lee-kot.<br/> <i>Cambay</i>, Kum'ba'yu.</p> |
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*Canaan*, Kun'an.  
*Cannanore*, Kun'un'oor.  
*Canara*, Kun'ur'a.  
*Candahar* Kun'dhar.  
*Candeish*, Khan-des.  
*Candia*, Kun'di'yu, Kur'i'ya.  
*Canoge*, Kin'nouj, Kun'ouj.  
*Carnatic*, Kur'na'tuk.  
*Cashmere*, Kush'meer.  
*Catlock*, Kut'uk. [poor.  
*Cawnpore*, Kahn-poor, Khan-  
*Cavery*, (river,) Ka'wur'ee.  
*Caveripauk*, Ka'wur'ee-pak.  
*Ceylon*, Se'lan, Sur'un'deep,  
 Lun'ka. [nug'ur.  
*Chandernagore*, Chun'dur-  
*Chicacole*, See'ka'kol.  
 CHINA, Cheen, Cheen-man'na.  
*Chingleput*, Chun'gul-puť.  
*Chinsurah*, Chich'ra.  
*Chitpore*, Cheet-poor.  
*Chittagong*, Chat-ga'on,—(the  
 moosulman name,) Is'lam-  
*Chittoor*, Chee'toor. [a'bad.  
*Chunar*, Chi'nar, Chur'nar-  
*Circar*, Sur'kar. [gurh.  
*Circassia*, Chur'kus.  
*Cochin*, Ko-cheen.  
*Coimbatore*, Ko'yum'a'toor.  
*Colar*, Ko'lar.  
*Cole*, Kol.  
*Colombo*, Kul'am'boo.  
*Comercolly*, Koo'mar-kha'lee.  
*Comorin*, (cape) Jub'ul-ka'-  
 mur'oon.  
*Constantinople*, Kus'toon'-  
 toon'i'ya, Is'tum'bool.  
*Cooch-behar*, Koch-bi'har.  
*Coringa*, Ko'run'gee.  
*Coromandel*, Ko'ru'mun'dul.  
*Cossim-bazar*, Ka'sim-ba'zar.  
*Cossipore*, Ka'shee-poor.  
*Caddalore*, Kud'ul'oor, Good'-  
*Cufa*, Koo'fu. [loor.

*Dacca*, Dha'ka.  
*Damascus*, Dum'uskh.  
*Deccan*, Duk'khun. (i. e. the  
 South.)  
*Delhi*, Dih'lee, Dil'lee. [mu.  
 DENMARK, Moolk-i-dee'ar.  
*Desert of Arabia*, Su'hu'ra.  
*Dinagapore*, Dee'naj-poor.  
*Dinapore*, Da'na-poor.  
*Dinigul*, Dun'du'gul.  
*Diu*, Dee'bul, Dee'wul.  
*Doorhuttah*, Dwar-hut'ta.  
*Douletabad*, Dou'lut-a'bad.  
*Dumdum*, Dum'dum'a.  
*Durhampore*, Dhur'am-poor.  
*Egypt*, Misr.  
*Ellore*, We'loor, Oop-we'loor.  
*Ennore*, Un'noor.  
 ENGLAND, In'glis'tan.  
*Etawah*, It'a'wa.  
*Euphrates*, (the river) Fes'rat.  
 EUROPE, Fur'ung, F-is'tan.  
*Fauzilabad*, Fa'zil-a'bad.  
*Feizabad*, Fyz-a'bad.  
*Furruckabad*, Fur'rookh-a'bad.  
*Futtypore*, Fut'ib-poor.  
 FRANCE, Uf'run'ja.  
*Futtyghur*, Fat'ih-gurh.  
*Gangapatam*, Gun'ga-puťtan.  
*Ganges*, (the river) Gun'ga.  
*Ganjam*, Gun'jam.  
*Gaza*, Ghuz'a.  
*Ghizni*, Ghiz'nee.  
*Goa*, Goo'a.  
 GERMANY, Moolk-i-ul'a'man.  
*Golagore*, Go'la-gurh.  
*Golconda*, Kul-kon'da, Gol-  
*Gootty*, Goot'tee. [kun'da  
*Gwalior*, Go'al'i'yar.  
 GREECE, (Ionia,) Yoo'nan.  
*Guzerat*, Gooj'rat.  
*Gyah*, Gu'ya.  
*Hajypore*, Ha'jee-poor.  
*Herat*, Hur'at.



*Hazareebaugh*, Huz'ar'ee bagh  
*Hidellee*, Hij'lee.  
*Himalaya* (mountains,) Him'-  
a'la (the abode of snow.)  
*Hooghly*, Hoog'lee. [dez.  
HOLLAND, Moolk-i-wul'un'-  
*Hyderabad*, Hy'dur-a'bad.  
*Hindustan*, Hin'doo'stan.  
*India*, Hind.  
*Indus*, (river) Sindh.  
*Injeram*, Inj'ram.  
IONIA, or (Greece,) Yoo'nan.  
ITALY, Room-i-kud'een.  
*Ispahan*, Is'fa'han, Is'pu'han.  
*Isle of Ormuz*, (in the Persian  
Gulf,) Hoor'mooz.  
*Jaffierabad*, Ja'uf'ur-a'bad.  
*Jaffnapatam*, Ja'uf'ur-put'tun.  
*Jaggernaut*, Jug'ur'nath. (258.)  
*Janagur*, } Jy-nug'ur,  
*Japoor*, } Jy-poor.  
*Jaunpore*, Joun-poor.  
*Jehanabad*, Ju'ban-a'bad.  
*Jelassore*, Ja'lee'sur.  
*Jerusalem*, Oor'shil'eem, Byt-  
ool-moo'kuddus, Koods.  
*Jessore*, Jus'ur.  
*Judda*, Jid'du.  
*Jungypore*, Jun'gee-poor.  
*Kedgerree*, Kuj'ree. Khuj'oo'-  
*Keerpoy*, Khir'pa'ee. [ri'ya.  
*Kishenagore*, Kish'un-nug'ur.  
*Korassan*, Khor'a'san.  
*Lahore*, La'hour.  
*Loll-bazar*, Lal-ba'zar.  
*Lucknow*, Lukh'nou.  
*Luckeepore*, Lukh'ee-poor.  
*Macao*, Muk'a'o.  
*Madras*, Mund'raj, Mud'ras,  
Chee'na-put'tun.  
*Madura*, Mud'ra.  
*Mahmudabad*, } Muh'mood-  
*Mahomedabad*, } a'bad, Moo'-  
hum'mud-a'bad.

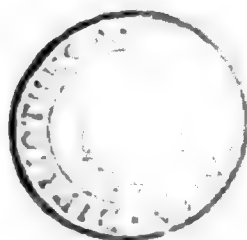
*Malabar*, Mul'ee'war.  
*Malacca*, Mul'a'ka.  
*Maldives*, (islands) Juz'a'ir-  
oor-rub'ee'u.  
*Malva*, Mal'wu.  
*Mangalore*, Mun'gul'oor.  
*Mangee*, Man'jee.  
*Manickpoor*, Ma'nik-poor.  
*Manilla*, Mun'dee'lu.  
*Mecca*, Muk'ka.—*Mecca and*  
*the adjacent country, Ara-*  
*bia Petræ*, Hij'az.—*The*  
*temple of Mecca*, Byt-ool-  
hur'um, Byt-ool'lah.  
*Medina*, Mu'dee'nu.  
*Midnapore*, Med'nee-poor.  
*Mogulpore*, Moo'ghul-poor.  
*Mymensing*, My'mun-singh.  
*Monghyr*, Mon'ger.  
*Moorshedabad*, Moor'shid-a'-  
*Mocha*, Moo'kha,, [bad.  
*Mount Caucasus*, Kaf.  
*Mount Sinai*, (metaph.) Toor.  
*Muscat*, Mus'kut.  
*Mustaphabad*, Moos'tuf-a'bad.  
*Muxoodabad*, Muk'sood-a'bad.  
*Mysore*, My'soor.  
*Nagore*, Na'gour.  
*Nagpore*, Nag-poor.  
*Naurungabad*, Nou'rung-a'-  
*Nattore*, Na'tour. [bad.  
*Negapatam*, Nug-put'tun.  
*Nellore*, Nul'oor.  
*Nepaul*, Ny'pal.  
*Negracot*, Nug'ur-kot.  
*North Pole*, Kootb-i-shim'a'-  
*Nubia*, Noo'bu. [lee.  
*Odeypore*, Oo'dy-poor.  
*Ongole*, Oon'gol, Wun'gol.  
*Orissa*, Oo'res'a.  
*Oude*, Oudh.  
*Oogein*, Ooj'jyn.  
*Ormuz*, v. *Isle of Ormuz*.  
*Palamcotta*, Pa'lum-ko'ta.

*Panjab*, Punj-ab. (*The five*  
*Patiala*, Put'i'ya'la. [*rivers.*  
*Patna*, Put'na.  
*Pegue*, Pe'goo, Pe'ghoo.  
*Peishore*, Pesh'a'wur. [*ran.*  
*Persia*, Pars, Fars, Far'is, Ee'-  
*Pondicherry*, Phool-chur'ee.  
*Poonah*, Poo'na.  
*Poonamalee*, Phool-mur'ee.  
*Pulicat*, Pa'lee-(Poo'lee-)ghat.  
*Purneah*, Poor'un'i'ya, Poor'-  
 ni'a.  
*Radnagore*, Rad'ha-nug'ur.  
*Rajmahul*, Raj-mu'hul.  
*Rajeshaye*, Raj-shah'ee.  
*Ramnad*, Ram-nud.  
*Ramnagur*, Ram-nug'ur.  
*Rangoon*, Ram-goon.  
*Red Sea*, Kool'zoom.  
*Rohilcund*, Ro'hil-khund.  
*Rogonathpore*, Rugh'oo-nath-  
*Royacatta*, Ra'e-kut'ha. [*poor.*  
*ROME*, Room.—v. *Turkey.*  
*RUSSIA*, Moolk-i-roos.  
*Sadras*, Sud'rung-pul'tun.  
*Samarcand*, Sum'ur-kund.  
*Santipore*, San'tee-poor.  
*Saurun*, Sa'run.  
*Saugur*, Sa'gur, *the Sea*; but  
 more generally understood  
 as a town between 7 and 800  
 miles to the W. of Calcutta.  
*Saugur roads*, Gun'ga-sa'gur.  
*Selimabad*, Sul'eem-a'bad.  
*Serampore*, Sree-ram-poor.  
*Seringapatam*, Sree-rung-pul'-  
 tan.  
*Shahjehanabad*, Shah-ju'han-  
 a'bad, Dih'lee.

*Shahjehanpore*, Shah-ju'han-  
 poor.  
*Sheergotty*, Sher-gha'tee,  
 Shuh'ur-gha'tee.  
*Siam*, Sy'am.  
*Soane*, (*the river*) So'hun.  
*Sook-saugur*, Sookh-sa'gur.  
*Soonamooky*, So'na-mookh'ee.  
*SOUTH POLE*, Koolb-i-jun'oo'.  
 bee. [*loc.*  
*SPAIN*, *Andalusia*, Oon'doo'.  
*Sumbulpore*, Sum'bul-poor.  
*Sumnauth*, Soom-nath.  
*Sunderbunds*, Soon'dur-bun.  
*Surat*, Soo'rut.  
*Sursotty*, (*river*) Sar'us'wuf'ee.  
*Sulky*, Sul'ki'ya.  
*Sutlej*, (*river*) Sut'luj.  
*Sylhet*, Sil'hut.  
*Syria*, Sham.  
*Tannasore*, Tha'ne-sur.  
*Tartary*, (*or the North of*  
*China*,) Ta'tar, Khoo'tun.—  
*A part of Tartary or Nor-*  
*thern China*, Khut'a.  
*Tatta*, Thut'ha.  
*Telingana*, Tal'un'ga'na.  
*Thibet*, Tib'but.  
*Tipperah*, Tip'ra, Tir'poor'a.  
*Tirhoot*, Tir'hoot; Mi'thil'a.  
*Tranquebar*, Trin'ka-bar.  
*Turkey*, in *Europe*, Toor'ko'-  
 man'i'ya.—*The Turkish Em-*  
*pire, Greece, Rome, Romelia.*  
 Room.  
*Turkey in Asia*, Toor'kis'tan,  
 Di'ar-i-buk'ur.  
*Vellore*, We'loor, Ra'e-we'loor.  
*Yavan*, Yuv'un.—v. page 923.

“*Verbum non amplius addam.*”

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
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